

MODERN CHURCH HISTORY

Rev. Barry Manuel

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Introduction.

This series of eight lectures on Modern Church History cannot pretend to be an in–depth study of the period. It will be inadequate because of time and the expertise of the lecturer.

We will attempt to review the period of the modern church (1600 onwards) and highlight significant movements. We will be unable to consider the development of Catholicism or that of the Orthodox Churches. We will not consider the origins and developments of the False Cults. This would require a separate study.

We will be focusing on those factors that are relevant to our own Protestant churches in Australia. And then also be emphasizing revival movements in this period. We will do this because significant revival movements occurred during this period. Also, it is my opinion that we stand in real need of spiritual revival. And yet we do not seem to understand what happens when God moves in revival.

Because I am interested in this area I intend to emphasize this aspect of our study, in so doing I pray that we might be moved to seek the renewal of the Church in Australia. This may also mean that our study of Church History will be no mere academic pursuit but that we will be confronted with the ongoing struggle between the Kingdom of God and the kingdom of darkness. And we rejoice that the victory of the Kingdom of God is assured.

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Outline of the lectures.

1. Protestant Roots (17th Cent.)
2. Moravianism.
3. The Evangelical Revival under Wesley and Whitefield.
4. The Great Awakening in America.—’
5. The Rise of Modern Missions.
6. The Modern Ecumenical Movement.
7. The Present–Day Charismatic Movement.
8. When God Moves in Revival.

References.

K.S. A History of Christianity. Vol. 2.

Walker, Williston. A History of the Christian Church.

Other references will be used for particular topics. These will be detailed at the end of each topic.

STUDY ONE
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Protestant Roots.

Outline of the lecture:

1. Introduction.
2. Puritanism.
3. The Rise of Non-Conformity.
4. Conclusion.

1. Introduction.

We are calling this lecture ‘Protestant Roots’ because 17th century England was the period when the major Protestant groups, after the Reformation, came into being. The history of 17th century England is very significant. One historian says this about it:

“What happened in England under the Stuarts was important not only for the people living at that time and for those who have lived in this country since then, but also for a great many other people living in other countries. For instance, if we consider the differences in the forms of government, in the relations between the state and its subjects, indeed in the whole political pattern, between the modern United States and Soviet Russia, between India on the one hand and China on the other, we shall find that these differences still owe something to those apparently remote events in England about three hundred years ago. This is certainly true if we study the spread of parliamentary government during the nineteenth century in Europe, and during the nineteenth and twentieth centuries in some of the countries of America, Asia, Africa and Australasia which were once the colonial possessions of European powers. Perhaps most striking of all, the American War of Independence which resulted in the birth of the United

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States, and the great French Revolution of 1789, which marks the rise of political democracy in continental Europe, followed the general pattern and example set by the English Revolution in the previous century.”

(G.E. Aylmer, *A Short History of 17th Century England*, Pp. 9,10.)

And what is true in the political and secular realm is also true in the ecclesiastical. The Baptists and Congregationalists (Independents) both look back to this period for their origins. The theological issues that gave rise to these denominations are still with us today. And with the formation of (in Australia) the Uniting Church a correct –understanding of the past is all ,—he more necessary.

It seems to me that it would be a very unwise move on the part of the modern church if the past was to be totally ignored and repudiated.

In the political realm England was entering a period of instability and change. The same was to be true in the ecclesiastical. Sixteenth century England had seen the formation of the Church of England. As Reformation principles and ideas came to England they had their effect upon the National Church. A group grew up within this church urging the complete reformation of the Church of England. It is to this group, the Puritans, that we now need to turn our

2. Puritanism.

Puritanism was a movement and did not form itself into a concrete organization, It arose within the national Church of England but moved outside of this church. The Puritans believed that the Church of England had not experienced a full reformation. The strong puritan emphasis on Biblical authority

caused them to have a desire for purifying of the church, hence the name 'Puritan'.

Williston Walker sums up some of the desires of the Puritans like this: For them the Bible was the basic authority, superseding any claim of the church as interpreter or custodian of authoritative tradition. They would purge from the services what they believed to be remnants of Roman superstition, and procure in every parish an earnest, spiritual-minded, preaching minister. In particular, they objected to the prescribed clerical dress as perpetuating in the popular mind the thought of the ministry as a spiritual estate of peculiar powers and hence not consistent with the priesthood of all believers, to kneeling at the reception of the Lord's Supper as implying adoration of the physical presence of Christ therein, to the use of the ring in marriage as continuing the estimate of matrimony as a sacrament, and to the use of the sign of the cross in baptism as superstitious. (P. 402, 403)

By the middle of the sixteenth century this movement was a strong force within the National church. The Puritans were strongly Calvinistic in their theological emphasis. And under the influence of Calvin's teaching some came to reject the episcopal system of church government.

Calvin advocated that the local congregation was governed by elders, one of whom was the pastor who was responsible for preaching and teaching, and administering the sacraments. Calvin maintained that in the New Testament the terms 'bishop', 'presbyter' (elder), and 'pastor' are synonymous. Thus a 'presbyterian' party was growing up within Puritanism. Thomas Cartwright (1535—1603) was a leader of this development within the Puritan movement. He was the Lady Margaret professor of divinity in Cambridge University. He supported the appointment of elders for discipline in each

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parish, the election of pastors by their people, the abolition of such offices as archbishops and archdeacons, and the reduction of clergy to essential parity.

Cartwright did not advocate separation from the Church of England. He, and others like him, hoped to introduce as much of Puritan discipline and practice as possible, and wait for its reformation by the government. Many of the Puritans were of this mind.

There were some, however, who were not prepared to move this slowly. These became known as the 'separatists'. Robert Browne (1550 – 1633) appeared as the leading Separatist. He founded an independent gathered congregation in Norwich in 1581. He advocated that the true church was composed of believers gathered together of their own will. Christ is the Head of the church and it is ruled by officers and laws of His appointment. Each is self-governing and chooses a pastor, a teacher, elders, deacons, and widows, whom the New Testament designates. No church has authority over any other, but each owes to other brotherly helpfulness. Browne did not reject infant baptism. Interestingly, Browne later returned to the Church of England and remained in its ministry until his death.

In the 17th century Puritanism continued to be a dominant factor in the life of the Church in England. Throughout Elizabethan England, Puritan preachers dominated the pulpits. A strong Puritan party remained part of the Church of England. A.G. Dickens (*The English Reformation*, Pp. 425ff.) provides us with a fine summary of the Character, and hence significance, of Puritanism.

1. It aspired to bring lay and clerical society closer together and to abolish the dual standard sanctioned by the medieval Church.
2. During the present century the role of Puritanism among the laity has been given fresh interpretation by Max Weber and Tawney. The latter's 'Religion and the Rise of Capitalism' has tended to disseminate the image of the Puritan as a ruthless man of business, justifying the profit-motive by his 'doctrine of stewardship' and regarding even economic opportunity as a trust or stewardship reposed by God in the elect. Dickens finds it impossible to accept this image: they were more outspoken than any group in their denunciation of usury, economic greed and social injustice."
3. If 'progressive' economic theory cannot be accepted as a norm of Puritanism, neither can particular theories of government or church-government. There were Episcopalian, Presbyterian and Congregationalist Puritans.
4. The basis of moral life, like that of religious belief, was to be sought in the Bible, which Puritans exalted not merely above the Church in general but above all contemporary Protestant churches. It aspired to create Bible-reading laymen and women; equally, it aimed to produce a highly educated clergy, to achieve a new situation where even obscure ministers could preach effectively and act as genuine spiritual pastors to the most intelligent of their flocks.

3. The Rise Of Non-Conformity.

(i) Congregationalism:

Robert Browne had laid down the lines of essential Congregationalism. In 1609 the pressure of opposition caused a

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congregation of Separatists to seek refuge at Leyden in Holland. This was under the leadership of William Brewster and John Robinson.

Henry Jacob, and others, a member of the Leyden congregation enunciated the Independent, or non-separatist Congregational position, from which Congregationalism has directly stemmed. They strove to avoid separation from the Church of England, they worked toward a nation-wide system of established Congregational churches. Henry Jacob founded a church in Southwark in 1616, the first Congregational church to remain in continuous existence.

The chief event in the history of the congregation at Leyden was the decision to send its more active minority to America. In 1620 the "Pilgrim Fathers" crossed the Atlantic in the Mayflower, under the spiritual leadership of their elder, William Brewster. Congregationalism was thus planted in New England.

There Congregationalism played a great part in shaping both the religion and the politics of the new country. The significance of this will be recognized when we remember the Congregationalism is that form of church government which emphasizes the principle of democracy in church government.

In England the Congregationalists became leaders in the struggle against Charles I and William Laud and ultimately formed the backbone of Cromwell's army, during this period John Owen was one of their notable divines.

In 1643 they were represented at the Westminster Assembly to defend their cause but were not successful. In 1658 they issued their own confession of faith the Savoy Declaration.

In 1662 the Act of Uniformity made them (and Presbyterians) non—conformists. This act resulted in the imprisonment of many ministers including the famous John Bunyan (he is also claimed by the Baptists but I do not think it is correct to limit him denominationally). The Toleration Act of 1689 restored to the non—conformists at least the right to exist.

(ii) The Struggle for Toleration in England:

The rise of Congregationalism must be seen against the backdrop of the political struggles occurring in early 17th century England. In 1633 Charles I made William Laud Archbishop of Canterbury. He was a vigorous opponent of the Puritans and the Separatists. He strove for uniformity in ceremony, clerical dress and worship.

Laud with the support of the King enforced conformity with a heavy hand. Under these circumstances, many Puritans began to despair of the religious and political climate, and to plan to follow the Separatists across the Atlantic. It was no abstract religious liberty they sought, but freedom to preach and organise as they desired.

This tolerant climate did not come until Cromwell's Commonwealth (1648 — 1660) and was lost again until 1689. In the meantime many Puritans were driven from the Church of England and non—conformity was well and truly established.

(iii) The Origins of the Baptists:

This period was also the time of Baptist origins. The modern Baptist denomination arose out of this Puritan — separatist movement. The Baptists eventually arose in two divisions: the General Baptists, who were Arminian in belief, and the Particular Baptist, who were Calvinistic.

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The first group of Baptists were later to become, what was called, the General Baptists. Two men are associated with the origins of this group. They were John Smyth and Thomas Helwys. John Smyth was an Anglican clergyman. In 1606 he left the Church of England and became pastor of the Gainsborough Separatist Church. Thomas Helwys was a lawyer and his home had been a meeting place for Puritans. Helwys and Smyth became associated when Smyth crossed to Amsterdam with his church in 1608. (Helwys may have financed this trip.)

In Holland (where they enjoyed religious liberty) discussions about the nature of the church led them to accept believers' baptism and reject infant baptism. They dissolved the church and reconstituted it on the principle of believers' baptism (by effusion). Smyth baptised himself and then baptised the others. (Interestingly Smyth justified his self—baptism by referring to the priests in the Old Testament who cleansed themselves before offering sacrifices.) Increasingly Smyth moved away from the Calvinism of the Separatists into Arminianism.

It was in 1611 that this first 'Baptist' Church was established. In 1612 Helwys returned to London and established the first General Baptist Church on English soil. They met at Spitalfields just outside London. Baptism was still by effusion, they refused to recognize marriage outside the community, and observed the service of foot washing.

Independent (largely) of the General Baptists another group of Baptists was arising: the Particular Baptists (circa. 1638 — 1644). They began within the Calvinistic separatist movement. A church founded by a certain Henry Jacob (1616) slowly came to accept believers' baptism and not without some tension. The formation of the first Particular Baptist Church

was really an offshoot of the original church. By 1644 there were 7 particular Baptist churches. They signed a confession of faith outlining their stance and in this statement immersion was first stressed as the proper mode of baptism.

4. Conclusion.

It can be seen then that this period is a very important one in the history of the Church. The Reformation brought the truth of the Gospel out into the open again. But as the Reformation teaching was assimilated and applied other subsidiary questions arose. Questions such as the nature of the Church (including views of the ministry and questions of church government and practice) and then the meaning of baptism.

Are these settled questions? Did the searching and debate of the 17th century answer them? I do not think that we have settled them. Maybe our cursory look at the rise of non—conformity will indicate that not all cherished church traditions and views came from definite scriptural guidelines. Rather many factors, things like the political climate, the personalities of the day, all contribute to the rise of movements. This is not to say that our denominations are not founded in scriptural truth. But, will you allow a little maybe? Maybe not as much scriptural truth as we would really like in our moments of sober reflection?

STUDY TWO
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Moravianism.

Outline of the lecture:

1. Introduction.
2. John Huss and the Unity of Brethren.
3. Events Leading to the Reconstitution of the Brethren and Count Zinzendorf.
4. When the Spirit came.
5. Moravian Missionary Work.

1. Introduction.

Moravia was a small Slavic nation which is now part of Czechoslovakia. Moravia lies in the middle of Czechoslovakia, between Bohemia on the west and Slovakia on the east. The Moravian Church is a Protestant denomination that pre-dates the Reformation. And though still only a small denomination its importance and significance will be seen detailed in the following lecture.

2. John Huss and The Unity of The Brethren.

The Bohemian John Huss was born c. 1373 and in 1400 ordained a priest in the Roman Catholic Church. He won fame as a great preacher. Wycliffe's teaching had spread to Bohemia. Huss read these writings and was influenced by them. He attacked the practices of bishops, cardinals, and popes and called for reform in the church. He was

excommunicated in 1412 and after being condemned as a heretic in 1415 he was burnt at the stake.

Huss' martyrdom brought great opposition to Rome in Bohemia. The followers of Huss were persecuted by the Church. Many were cast into prison, and some were drowned or burned.

Bohemian opposition was divided and is summed up by Edward Langton in these words: the Bohemians were ... divided into two main parties, and a number of lesser ones. The most eminent and powerful persons among them, together with the learned men of Prague, were mainly concerned only about the restoration of the cup (Lat. calix) in the Sacrament, and were therefore called Calixtines. Another name for them was 'Utraquists'. But there were many others who from the first aimed at a more thorough reformation of doctrine and worship, like the Puritans in England at a later time. Their aim was to restore the primitive purity and simplicity of the apostolic church. These were called the Taborites, from their place of assembly for religious purposes, a mount called Tabor, near the town of Aust.

Some extremists of the Taborite party propagated their doctrines by force. A former monk, a certain Gregory the Patriarch, became associated with the Taborites and is regarded as the founder of the church of the United Brethren. They settled at the village of Kunwald. A minister and three elders were chosen and they organised themselves into a church. They faced strong opposition. Later bishops and elders were ordained with help of the Waldensian church. They considered union but it did not eventuate.

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One of the last statements made by John Huss to his judges was: “A hundred years hence you shall answer for this before God and me.” The early 1500’s saw the emergence of the Protestant Reformation.

During the period 1548 – 1627 Europe was in turmoil (30 years war). Many of the Brethren went to Poland and the church was nearly wiped out.

3. Events Leading To The Reconstitution Of The Brethren And Count

Nicholas Von Zinzendorf.

From 1627 – 1720 the Church in Bohemia and Moravia was in a poor state. Many of the churches were destroyed or taken over by Catholics. In 1715 a great revival of religion began at Fulneck in Moravia and at Lititz in Bohemia. Events in these two districts appear to have been quite independent of each other. Each of these districts were principal seats of the Church of the United Brethren. We will concentrate on the church in Moravia because it was here that events led to a reconstitution of the Church of the United Brethren.

A most outstanding man of this time was Christian David. He was born in 1690 into a Roman Catholic family. In later life was influenced by the Lutherans and became an itinerant preacher. He became associated with Nicholas Lewis, count of Zinzendorf and Potterdorf. A settlement was established at Herrnhut on Count Zinzendorf’s estate.

Christian David made a tour of ancient Brethren spots and this led to many Brethren emigrating to Herrnhut.

Count Zinzendorf was born on March 26th, 1700. He was a brilliant student and a devoted Lutheran. Edward Langton says

this about him: Count Zinzendorf was undoubtedly one of the most extraordinary personages that have appeared in the Church of Christ since the period of the Reformation. Though differing from John Wesley in many ways, these two famous men were one in their whole-hearted devotion to the cause of Christ, and in their passion to spread the truths of evangelical religion. Their lives touched one another at various points, and the movements they led became, as we shall see, strangely intertwined. This is not surprising in view of the fact that Zinzendorf, no less than Wesley, could say, 'The World is my Parish.' Both held steadfastly to the global view of Christianity; both were tireless travelers; but whereas the greater part of the traveling of Wesley was confined to these islands, Zinzendorf, though his work centred in Germany, was the greater international travel.

Initially Zinzendorf wanted the Brethren to join the Lutherans. But after inquiring into their history he supported their organising themselves into a society. Which was to experience spiritual revival.

Zinzendorf and a Baron were wardens and under them were twelve elders and pastors. A Lutheran pastor was the preacher and conducted the marriages and burials. During this period the Count faced serious criticism but he continued his work. In 1734 the Count was ordained a Lutheran minister. In 1739 the Moravian Brethren began overseas missionary work. First of all to the West Indies. Then in 1733 they went to Greenland. In 1734 they proceeded to Georgia in the U.S.A. On the way they met the Wesleys.

In 1735 Zinzendorf was consecrated a Bishop according to Lutheran rites. In 1736 he was exiled from Moravia and lived in an old castle in Prussia. There he engaged in Bible Study and prayer and the castle became an evangelistic centre for the surrounding districts.

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In 1737 Zinzendorf was ordained a Bishop in the Moravian Church and returned to Herrnhut. In 1739 he travelled visiting the Moravian missionary stations. On the return trip he wrote his famous hymn:

Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.
Bold shall I stand in Thy great day;
For who aught to my charge shall I lay?
Fully through Thee absolved I am,
From sin and fear, from guilt and shame.
When from the dust of death I rise
To claim my mansion in the skies,
Even then this shall be all my plea –
Jesus hath lived and died for me!

The great passion of Zinzendorf's heart was Jesus Christ and His glorious redemption that magnificent hymn bears eloquent testimony to that passion.

4. When The Spirit Came.

We cannot continue our story of the Moravian Church without pausing for a moment and considering in some detail the Moravian Pentecost of 1727. For this event was the re-birth of the Moravian Church.

An American Moravian minister, Rev. John Greenfield, has written a lively account of this visitation. We will follow his account:

The early part of 1727 did not seem very promising for the Brethren community meeting at Herrnhut. Differences of opinion and heated controversy on doctrinal questions threatened to disrupt the congregation. The majority were

members of the Ancient Moravian Church of the Brethren. But other believers had also been attracted to Herrnhut. Lutherans, Reformed, Baptists had joined the community. Questions of predestination, holiness, the meaning and mode of baptism seemed likely to divide the believers into a number of small and belligerent sects.

Then the more earnest and spiritual souls among them began to cry mightily to the Lord for deliverance. His first answer was a general outpouring upon them of “the spirit of grace and supplications”. (Zech. 12:10)

The great Moravian revival of 1727, which reached its climax on August 13th., was preceded and followed by most extraordinary praying. The spirit of grace and supplications manifested itself in the early part of the year. Count Zinzendorf began to give spiritual instructions to a class of nine girls between the ages of ten and thirteen years.

“The Count frequently complained to his consort that though the children behaved with great outward propriety, he could not perceive any traces of spiritual life among them: and however much might be said to them of the Lord Jesus Christ, yet it did not seem to reach their hearts. In this distress of his mind he took his refuge to the Lord in prayer, most fervently entreating Him to grant to these children His grace and blessing.”

“July 22. A number of Brethren, covenanted together of their own accord, engaging to meet often on the Hutberg, to pour out their hearts in prayer and hymns.”

“On the fifth of August the Warden, viz. the Count, spent the whole night in watching, in company of about twelve or fourteen brethren. At midnight there was held on the Hutberg a large meeting for the purpose of prayer, at which great emotion prevailed.”

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“On Sunday, August 10th., about noon, while Pastor Rothe was holding the meeting at Herrnhut, he felt himself overwhelmed by a wonderful and irresistible power of the Lord, and sunk down into the dust before God, and with him sunk down the whole assembled congregation, in an ecstasy of feeling. In this frame of mind they continued till midnight engaged in prayer and singing, weeping and supplication.”

“After that distinguished day of blessing, the 13th. of August, 1727, on which the Spirit of grace and supplication had been poured out upon the congregation at Herrnhut, the thought struck some brethren and sisters that it might be well to set apart certain hours for the purpose of prayer, at which seasons all might be reminded of its excellency, and be induced by the promise annexed to fervent prayer to pour out their hearts before the Lord.”

“A blessed meeting of the children took place in the evening of the 26th. August, and on the 29th., from the hours of ten o’clock at night until one the following morning a truly affecting scene was witnessed, for the girls from Herrnhut and Berthelsdorf spent these hours in praying, singing and weeping on the Hutberg. The boy’s were at the same time engaged in earnest prayer in another place. The Spirit of prayer and supplication at that time poured out upon the children was so powerful and efficacious that it is impossible to give an adequate description of it in words. These were truly days of heavenly enjoyment to the congregation at Herrnhut; all forgot themselves, and things terrestrial and transitory, and longed to be above with Christ their Saviour, in bliss everlasting.”

The Holy Spirit had visited the Moravian Church. It was powerfully revived and renewed. And the results of this revival are no less striking than the visitation itself.

5. Moravian Missionary Work.

As on the Day of Pentecost when the Holy Spirit came, the early Church was thrust out as a witness to Christ, so the Moravian Pentecost thrust those believers out. “You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses.... .” (Acts 1:8) The Moravians became involved in an extensive missionary work not that many years after their renewal.

1. West Indies:

Interest in missionary work in the West Indies began during a visit paid by Count Zinzendorf to the Court of Denmark in 1731 in order to attend the coronation of King Christian VI. Some of the Brethren became acquainted with a Negro from the West Indies, named Anthony, who was then in the employ of a Dutch nobleman. He described the miserable condition of the Negroes on the island of St. Thomas.

The Count was deeply moved and reported what he had heard to the Brethren at Herrnhut. His account created in the minds of two young men an eager desire to go and carry the gospel to these people. They set out in October, 1732. By 1736 a strong work had been established amongst the Negroes.

2. Greenland:

The origin of this work also goes back to the Count's visit to Denmark. While there he had become acquainted with two believers from Greenland and the poor state of things there. Christian David and an assistant set out in 1733. But the early days were very hard for them. By 1758 a strong congregation of believers was established.

3. Other fields:

A work was attempted in Lapland but was frustrated. A mission to the Eskimos of Labrador followed closely upon the mission to Greenland. This work was also frustrated until 1771 when the mission to Labrador was successfully established.

A work was also established, with many difficulties, in Surinam (Dutch Guiana). The missionaries were exposed to constant danger from the suspicious Indians, as well as from wild beasts and venomous snakes.

Edward Langton concludes his survey of the early missionary work of the Moravians thus:

For the rest it must suffice to say that in all the places I have mentioned—in the West Indies, in Greenland and Labrador, in Surinam—the mission work of the Moravian Church has been continued.

In later years other mission Stations have begun, and are still manned—with the same steadfast devotion. What Bost wrote in 1834 is still true: The history of their operations presents some of the noblest specimens of Christian heroism, both in action and suffering, ever recorded. The brethren have seemed to delight in attempting what most men would have regarded as impracticable; and their perseverance has equalled their courage. The Church of the United Brethren may indeed be called a 'Missionary Church'. No other body of professing Christians can lay an equal claim to that appellation.

References.

Greenfield, John. *When the Spirit Came*.

Langton, Edward. *History of the Moravian Church*.

The Evangelical Revival.

Outline of the Lecture:

1. Introduction.
Background to the Revival.
John Wesley.
4. George Whitefield.
5. Results.

1. Introduction.

The glorious revival that had touched and revived the Moravian Church had come at a time of spiritual declension. The great Methodist revival that shook England came at a similar time of spiritual aridity.

The end of the struggles of the seventeenth century had been marked by a general spiritual lethargy in the Established Church of England and among Dissenters alike. Rationalism had penetrated all classes of religious thinkers, so that even among the orthodox, Christianity seemed little more than a system of morality supported by divine sanctions. There were able preachers, but the characteristic sermon was the colourless essay on moral virtues.

Outreaching work for the unchurched was but scanty. The condition of the lower classes was one of spiritual destitution. Popular amusements were coarse, illiteracy wide spread, law savage in its enforcement, jails sinks of disease and iniquity. Drunkenness was more widespread than at any other period in English history. (W. Walker, P. 454.)

We need to consider for a moment this spiritual climate of England and we will do this now as we consider the soil onto which the refreshing rain of the Spirit fell.

2. Background To The Revival.

G.R. Cragg in his *'The Church and the Age of reason 1648 – 1789'* gives clear outline of the religious climate of the –period prior to the Revival.

Calvinism which was once a strong force in the Church of England had declined in influence. It persisted with diminished vigour among the non–conformists.

In the Restoration period (post–Cromwell) a group of scholars known as the Cambridge Platonists emerged. They disliked Calvinism and sought a middle way between the Laudians on the one hand and the Calvinists on the other, and they were. opposed to the bitter and factious spirit of both. They elevated reason to a new level of importance. They saw 'the use of reason' and 'the exercise of virtue' as the twin spheres in which we enjoy God.

The tendencies represented by these men found full expression in the group of writers known as the Latitudinarians. They, in actuality, placed greater emphasises on reason. Scripture was interpreted by reason and the way in which it was used underwent a subtle but perceptible change. As regards doctrine they were vague and indeterminate.

Cragg summarizes them thus:

'Everything they did or said was moderate in tone; their religion was genuine but never ardent; they stood for a temper rather than a creed. Their outlook was reasonable and dispassionate, magnanimous and charitable. Their virtues easily degenerated;

their good will subsided into mere complacency. They represent an important transitional stage between the embittered struggles of the seventeenth century and the very different controversies of the eighteenth.'

During this period science and its discoveries was coming into a new prominence. The new science was seen as an ally of the faith. Scientists saw the order and beauty in nature and argued for God's existence.

Science strengthened the tendency to give reason an ever large role in theological discussion. Though the leading scientists believed that they were scrupulously loyal to traditional beliefs, they modified the discussion of subjects like miracles and scripture and these changes paved the way for the drastic revisions which the Deists demanded.

John Locke was a profound thinker who helped lay the essentials of Deism. They can be summarised as: the primacy of reason, the supplementary and subordinate role of revelation, the elimination of wonder, the curtailment of the supernatural, and the equivocal position assigned to Scripture. And so the Deists emphasized rational simplicity and strongly attacked miracles and revelation.

In the early part of the 1700's a Trinitarian controversy arose within the Church of England. But this unitarian belief found its strongest proponents among the Presbyterians and the General Baptists. The Independents and Particular Baptist remained largely free of this heresy and moved into a form of 'high' Calvinism. The Evangelical Revival was to change this for many.

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Revival stirrings had begun in Scotland under the Erskines, Ralph (1685–1752) and Ebenezer (1680–1754). Also Wales had experienced a quickening under Howel Harris (1714– 773) and Daniel Rowlands (1713–1790). But only with the emergence of its three great leaders John and Charles Wesley and George Whitefield did the Evangelical Revival swell into a mighty tide.

3. The Methodist Revival.

The parents of the Wesley brothers were of non-Conformist background. Grandfathers on both sides were among the ejected clergy of 1662.

Their father, Samuel Wesley (1662 – 1735) preferred the ministry of the established church, and from 1695 until his death, was rector of a country parish. He was a man of earnest religious convictions but was considered to be rather unpractical, Their mother, Susanna, was a woman of remarkable strength and character. She exercised a powerful influence upon her 19 children. (Eight children died in infancy, John was the fifteenth child and Charles –.ie. eighteenth.)

John Wesley was born on June 15th., 1703 and Charles on December 18th.,1707. In 1709 the rectory in which the Wesley's lived was burned down.

Both John and Charles saved with 'great difficulty, and even though he was very young, it made an indelible impression upon John.

Both John and Charles were excellent students. They attended Oxford University and were members of the Holy Club. John Wesley was an earnest clergyman of the Church of England with 'high church' convictions. The first major crisis of his life came from his association with Moravian missionaries on his

way to Georgia as a missionary. He recognised something different about them. On his return to England, he saw more of the Moravians and learned from them the scriptural emphasis on justification by faith, and a view of experiential religion which became the foundation of all his later teaching. It is worth noting too that after his conversion he spent three months with the Moravians in Germany.

After Wesley's return from Georgia he experienced a period of deep soul searching. During this time he had several conversations with Peter Böhler and according to Wesley's journal Böhler convinced him of the truth of justification by faith. His journal records this on Saturday, March 4th., 1738:

I found my brother at Oxford, recovering from his pleurisy; and with him Peter Böhler; by whom, in the hand of the great God, I was, on Sunday, the fifth, clearly convinced of unbelief, of the want of that faith whereby alone we are saved.

Immediately it struck into my mind, "Leave of preaching. How can you preach to others, who have not faith yourself?" I asked Böhler whether he thought I should leave it off or not. He answered by no means, "By no means." I asked, "But what can I preach?" He said, "Preach faith till you have it; and then, because you have it, you will preach faith."

Accordingly, Monday 6, I began preaching this new doctrine though my soul started back from the work.

And that living faith was soon to come to the Rev. John Wesley. His journal has this record for Wednesday, May 24th., 1738:

I think it was about five this morning that I opened my Testament on those words, "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature" (2 Peter 1:4). Just 'as I went out, I opened it again on

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those words, “Thou art not far from the Kingdom of God (Mark 12:34). In the afternoon I was asked to go to St. Paul’s. The anthem was, “Out of the deep have I called unto thee, O Lord: Lord, hear my voice. Oh, let Thine ears consider well the voice of my complaint if Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with Thee; therefore shalt Thou be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his sins.”

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, while he was describing, the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

Charles Wesley and George Whitefield who had already had this experience were preaching it.

After that Aldersgate night John Wesley spent three months with the Moravians in Germany. Back in England, John Wesley preached extensively, as did his brother Charles. At first this was only in religious societies and churches. In many of the latter his message provoked such opposition that he would record in his journal that he was not to preach there again.

His main themes were conscious acceptance with God and daily growth in holiness.

In 1739 Whitefield, whose sermons in Bristol were arousing great excitement, began preaching in the open air to the miners and saw the tears make channels down their coal-begrimed

faces. He urged John Wesley to try that method. John went to Bristol, his 'high church' prejudices were melted by what he saw, and he began proclaiming his message in the fields. He travelled widely, speaking wherever he could gain a hearing, in churches or out of doors.

The preaching of John Wesley, like that of Whitefield, attracted chiefly the lower and middle classes. K.S. Latourette makes this comment about their preaching:

In spite of widespread vulgarity, drunkenness, obscenity, and calloused cruelty in eighteenth century Britain, and a large degree of religious illiteracy and scepticism, there was a general, even if superficial knowledge of the main tenets of Christian teaching about morals and faith. In many, although a minority, there was a hunger left unsatisfied by the formal services in most of the churches. Among them the preaching of Wesley, Whitefield, and others of similar stripe awakened a response. Wesley did not have the kind of eloquence for which Whitefield was noted. Nor did he have a commanding physical presence. In cold print his sermons seem doctrinal, practical, and even prosaic. Yet, as with those of Whitefield and as in the Great Awakening in the Thirteen Colonies and some of the later revivals in the United States, they often released striking emotions. Men and women screamed, were physically convulsed, or fell insensible.

4. John Wesley.

With what we have already said about him we can add these points:

“He was certainly a very remarkable man. He was of a strong physical constitution. Latourette says that he averaged about five thousand miles a year, much of them on horseback, and fifteen sermons a week. “He not only covered England but also visited Ireland and Scotland again and again. In his later years he was

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greeted with acclaim and his journeys became triumphal progresses. The short, slight figure, with its clean-shaven ruddy face, its bright eyes, and its snowy locks, evoked something akin to veneration.”

Wesley was a born fighter who never knew defeat. Though he was a highly emotional person, he was master of his emotions. Spiritually, he was a man of intense passion in his love for Christ. Wesley was an Armenian and this caused an at times bitter division with Whitefield the Calvinist. Though this was healed in later life.

Wesley and Whitefield were preachers of great power. Whitefield was the superior orator. Wesley was supreme as an organizer. Cragg says:

Wherever Whitefield went he left an overwhelming impression of impassioned eloquence; wherever Wesley went he left a company of men and women closely knit together in a common life. At an early he realised the importance of organization. Even in Georgia, he recommended his more earnest hearers ‘to form themselves into a sort of little society, to meet once or twice in a week, in order to reprove, instruct, and exhort one another. This method was promptly applied to his expanding work in England.

In Bristol, in 1742, the members of the Society decided to divide themselves into classes of about twelve each and to appoint leaders to be responsible for oversight and for the receipt of ‘class money’. The pattern thus established was adopted wherever Methodism spread.

The organisation of Methodism was one of its great strengths. Lay people were actively involved and grew in stature.

5. George Whitefield.

The immediate influence of George Whitefield was probably greater than that of John Wesley. He was an outstanding orator and preacher. His influence in America was great. Because Whitefield was a Calvinist his preaching helped to stir the Particular Baptists into life.

As a preacher he was highly rhetorical and impassionate. He never appealed in vain and never failed to move congregations. Sometimes they wept and sometimes they laughed. He seldom preached without tears at some point of his message. An intense sincerity marked his life.

His passion for souls was so genuine that he would spend whole nights of prayer and fasting for weeks on end.

6. Results.

(i) The Organization and Establishment of Methodism:

Wesley would have preferred to have had only ordained preachers speaking for him. But few of the clergy were sympathetic to him. Hence lay preaching became necessary. Whole growth of the movement revolved around lay people.

At first Wesley visited all groups regularly, but this soon became too great for him. In a short time there were 70,000 members.

(ii) Other Revival Movements of 18th Century:

The Evangelical Revival was not confined to Methodism. It was strongly felt within the Church of England and gave rise to evangelical groups within the Church of England. John Newton and William Romaine were leading figures here.

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Also there was revival in the universities under the leadership of Rowland Hill. This made Oxford and Cambridge great centres of an evangelical awakening.

The influence on the non-conformist churches was more gradual. Evangelical fervour grew and a missionary vision arose.

References:

Cragg, G.R. *The Church and the Age of Reason 1648 – 1789*.

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The Great Awakening.

Outline of the lecture.

Introduction.

2. Origins of American Christianity.
3. The Revival Begins.
4. Jonathon Edwards and the Revival.
5. Conclusion.

1. Introduction.

“The most far-reaching and transforming movement in the eighteenth century religious life of America was the Great Awakening, a revival that had many phases and lasted for over half a century. Coming at a time when the familiar patterns of Christian outreach were not proving very effective, and at a time of spreading rationalism and cultural confusion, the awakening not only led to a tremendous quickening of the Christian life, but also changed the conceptions of entrance upon that life in a way that profoundly affected the majority of American churches. In this respect, the Great Awakening was the analogue of Pietism in Germany and the Evangelical Awakening in Britain. Emphasis was placed on a transforming regenerative change, a “conversion”, as the normal method of entrance into the church. That view of the church which emphasizes its importance as a company of experiential Christians was widely extended; primary attention was not given to Christian nurture. Strict morality and earnest piety were inculcated by the movement as a whole.” (W. Walker. Pp. 464, 5.)

Thus we are faced with the significance of this revival movement which is called “The Great Awakening”. But before we consider this topic in some detail we shall look at the beginnings of Christianity in North America.

2. Origins Of American Christianity.

The colonization of America was undertaken by various nationalities over many decades. This colonization was the means of bringing Christianity to America and of course brought diverse denominational influences.

The settlement of the English Pilgrims and Puritans in New England began in 1620. These early Congregationalists of New England did not differ theologically from their Puritan brethren in Great Britain. By 1631, in Massachusetts and speedily in the other Puritan colonies, Congregationalism was established by law.

Dissent from the established order soon appeared. There were occasional Baptists in the Massachusetts colony almost from the beginning and in spite governmental repression they organized a church in Boston in 1665, and spread slowly in New England. Church of England worship, with Royal help, finally got a foothold in New England in Boston in 1687.

By 1628 a Dutch Reformed Church was established on Manhattan Island. The Quakers came in 1656 as missionaries. The Lutherans were established by Swedish immigrants. Williston Walker sums up these beginnings and early developments in these significant words: Thus by the end of the first quarter of the eighteenth century, the middle colonies especially exhibited a great diversity in religion, though, the multiplicity of religious bodies was felt in all the colonies. No one communion was dominant in the colonies as a whole. While particular denominations were entrenched in particular

colonies, no church could become that of all the colonies. The churches that spread in America were clearly transplanted churches. But in the new environment, and especially for churches which had been established in Europe but were not in the colonies, there was confusion and hesitation, because familiar practices and procedures often did not work well. Many church members who had been faithful in the Old World did not retain their religious ties in the New. The established bodies were also troubled, both by the decline in fervour of their own members, and by the spread of dissidents in their midst. Furthermore, the effects of the rationalism and Deism of the Age of Reason were beginning to be felt in the churches, and many outside them were indifferent or even hostile to religion. Despite the growth of churches through immigration, a situation in which a steadily increasing segment of the population had no religious connections was spreading.

Thus we see that a similar situation to that prevailing in England prior to the Evangelical Revival was emerging in the colonies.

3. The Revival Begins.

The awakening began in 1726 in the Raritan Valley of New Jersey in Dutch Reformed circles under the leadership of Theodore Frelinghuysen. Formalism and loss of vitality marked many of the Reformed churches; many of the Dutch were content to think of their churches as symbols of their nationality and heritage. Frelinghuysen had become acquainted with Puritan emphases in Holland, where he had been educated and ordained, and he sought to awaken his people to a deeper, more experiential knowledge of Christian faith. After six years of hard work on his part a revival movement broke out in the churches under his care. It attracted much attention. Frelinghuysen was invited to preach at many points, others

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adopted his emphases, many new members were brought into the churches.

Opposition arose because many disliked the intensity and emotionalism of the revival. But despite this the revival continued to influence the Dutch Reformed churches for some years.

A group of Presbyterians were attracted to the revival movement. Gilbert Tennent (1703–1764) adopted the revivalist approach, and as a Presbyterian pastor at New Brunswick he became the central figure in an awakening movement in his denomination.

Two strong parties were then active in Presbyterianism – one representing English Puritan concern for experiential faith, the other the Scotch – Irish insistence on correct doctrine. The Tennent group stressed the Puritan emphases, but were in the territory where the other view was dominant, so in 1738 they organized their own, the New Brunswick, presbytery.

The ‘old side’ excluded this ‘new side’ presbytery from the synod, and from 1745 Presbyterianism was divided into two synods, the New York, representing Puritan and revivalist emphases, and the Philadelphia, adhering to the Scotch – Irish views, strictly adhering to the Westminster Confession.

The New Side grew rapidly and was very much helped and influenced by the preaching of George Whitefield on his American tours.

Whitefield’s influence will be seen in this comment by Joseph Tracy: Whitefield arrived at Philadelphia early in November, 1739. Gillies says, he “was immediately invited to preach in the churches, to which people of all denominations flocked as in England.” His reputation had preceded him, and multitudes, such as no house could contain, crowded to hear him. He

therefore frequently preached in the evening, from the gallery of the Court House in Market Street. Every word was distinctly heard on board a shallop at the wharf, four hundred feet distant, and all the intermediate space was full of hearers. Great numbers were awakened, not only in the various denominations of professed Christians, but among those who had wholly neglected religion.

Whitefield was greatly used by God on his American visits. Great crowds gathered to hear him and many were converted through his preaching.

4. Jonathon Edwards And The Revival.

The Great Awakening reached New England when a remarkable revival swept the town of Northampton, Massachusetts, in 1734 –1735. Jonathon Edwards was the central figure and we shall now consider him and the movement.

The soil on which the revival rains fell needs some description. The New England Puritans, though paedobaptist, desired evidence of regeneration before a person could be admitted to the Lord's Table. But they had departed from this standard. Jonathon Edwards grandfather had helped the decline. In 1707 the Rev. Solomon Stoddard had published a sermon, in which he maintained "That sanctification is not a necessary qualification to partaking of the Lord's Supper."

This meant that the churches did not seek to ensure that only converted people partook of the Lord's Supper and shared in the life of the church. In consequence church discipline and quality of life lapsed. The need for conversion became clouded and the understanding of it also.

With this, these strong Calvinist churches, slipped towards Armenianism.

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Joseph Tracy says: Scarce any would acknowledge themselves Armenians; but in many places, the preaching more and more favoured the belief, that the unconverted might, without supernatural aid, commence and carry on a series of works preparatory to conversion, and that those who were doing it, were doing very well, and were in little danger.

Armenianism provoked other fears too. In those days it was considered to prepare the way for popery. And the men of that age could not regard popery lightly. Popery then never asked for toleration, or talked of the equal religious rights of different sects. It demanded and sought to enforce universal submission to itself.

Jonathon Edwards intended to remedy the situation by preaching a series of sermons on “Justification by Faith Alone”. He wanted to give the people a clear understanding of the subject “and next, to sweep away entirely all those hopes of heaven which they had built upon their own doings, — upon their morality, their owning the covenant, partaking the Lord’s Supper, or using other means of grace. They were made to see, that God has not appointed anything for men to do before coming to Christ by Faith; that all their previous works are unacceptable in his sight, and lay him under no obligation, either on account of their worthiness or his promise, to grant them any spiritual favour

It was in the latter part of December, 1734, as Edwards informs us,

that “the Spirit of God began extraordinarily to set in and wonderfully to work among us; and there were very suddenly, one after another, five or six persons, who were, to all appearance, savingly converted, and some of them wrought upon in a very remarkable manner.”

In the following days “souls did, as it were, come by flocks to Jesus”. “Our public assemblies were then beautiful; the congregation was alive in God’s service, everyone earnestly intent on the public worship “Those amongst us that had formerly been converted, were greatly enlivened and renewed with fresh and extraordinary incomes of the Spirit of God; though some much more than others, according to the measure of the gift of Christ. Many that had before laboured under difficulties about their own state, had now their doubts removed by more satisfying experience, and more clear discoveries of God’s love.”

The report of what was happening at Northampton soon spread. This brought interested observers, seekers and critics to view the proceedings. Some of these were blessed by the revival. In March 1735 the revival began to spread throughout New England.

About the close of May, 1735, the revival began to decline.

Joseph Tracy comments thus:

The excitement of 1734 had passed away, but its effects remained. The churches which it had visited were stronger, both in numbers and in piety. The morals of those towns were decidedly improved. More definite and correct views extensively prevailed, of the difference between a real and a nominal Christian, and of the great change by which that difference is produced. Extensively, the pious in other places had learned to regard awakenings like that at Northampton, as events to be desired, prayed for, and expected; and this expectation had been kept alive by their occasional occurrence, in single parishes, in different parts of the country. In 1739, such instances, began to multiply, and to grow conspicuous.

We will now follow briefly the development of the revival. In Newark, New Jersey, religion was in a very poor state. But in 1739 the revival began to affect the younger people and then later the general population. In Harvard there was a general awakening and “some (people) were awakened by hearing

sermons from their pastor, which he had preached to them before without affecting them.”

Presbyterian congregations in New England were next to be affected by the revival. The Rev. Gilbert Tennent was a key figure in the movement amongst the Presbyterians. He, himself, experienced a renewal and this revived his ministry. He gives this testimony:

It pleased God to afflict me about that time with sickness, by which I had affecting views of eternity. I was then exceedingly grieved that I had done so little for God, and was very desirous to live one half year more, if it was his will, that I might stand upon the stage of the world, as it were, and plead more faithfully for his cause, and take more earnest pains for the conversion of souls.

The Lord answered his prayer. His conversion preaching was blessed by God.

This then was the beginning and early character of the revival. Later George Whitefield was to visit America and, amid controversy, his ministry was greatly blessed of God.

5. Conclusion.

In drawing this lecture to a close I think that it is worth noting some of the results of the revival. We can summarize the results under six points:

1. The estimates of the number of converts during a few years in New England, by men who were active in those times or remember them, vary from twenty five to fifty thousand.
2. One hundred and fifty Congregational churches were regularly formed in less than twenty years, including the years in which the country was distracted by war with the French.
3. A considerable number of Separatist churches was formed, which really added to the strength of the Redeemer's Kingdom.

4. There was an increase of strength, known to be considerable, to the Baptist churches in New England.
5. The Presbyterians also increased greatly in numbers.
6. Not only was there an increase in the number of people and churches but great numbers of church people were revived and converted.

The significance of the revival is immense. The protestant churches that were affected by it and shaped by it were to have a powerful influence on the shaping of America. Dr. Latourette's closing comments on the "Great Awakening" indicates this:

This extreme Protestantism with its strong, Reformed strain was helping to shape the nascent nation Moral standards were set by it. It was resisting sexual irregularities profanity, faithlessness to promises, drunkenness, quarreling, and gambling. It was easing the impact of the whites upon the Indians and the Negroes. It was responsible for most of such formal education as existed. All the colleges founded before 1750 had their beginnings in the zeal of earnest Christians and most of them were closely connected with the churches for the democracy which found expression in the American Revolution and the United States. For example, in New England the clergy were preaching the rights which come from nature and nature's God, the theory that all men are born free, the duty of resistance to encroachments on these rights, and the popular element in government.

While many of the clergy looked askance at pure democracy, the radical Protestantism which predominated in the churches in the Thirteen Colonies, seeking as it was to carry through the distinctive principles of the Reformation, salvation by the faith of the individual and the priesthood of all believers, underlay

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and permeated the democracy which characterized the United States.

Additional Reference:

Tracy, Joseph. *The Great Awakening*.

The Rise of Modern Missions.

Outline of the lecture:

1. Introduction.
2. The Impact of the Evangelical Revival.
3. William Carey and the Growth of Modern Missions.
4. The 1859 Evangelical Awakening.
5. Results.

1. Introduction.

The period of the eighteenth century that we have considered in previous lectures can be seen to be a period of spiritual revival. Dr. K.S. Latourette says this about the period:

It was in Protestantism rather than the Roman Catholic Church or the Eastern Churches that after 1750 awakening was most marked. Here, by 1815, movements were under way which in the nineteenth century were to swell to major proportions. In connection with them and largely as a result of them Protestantism was to exhibit a rapid expansion. By the middle of the twentieth century it was to be spread far more widely than were the Eastern Churches. While, so far as statistics went, it still was not as strong numerically as was the Roman Catholic Church, it was in as many countries as the latter and in proportion to its adherents in 1750 it had grown far more rapidly.

This awakening that moved through the Protestant Churches had distinctive features. It stressed the authority of the Bible, salvation by faith alone and the priesthood of all believers. It

emphasised personal religious experience and the need for a new birth. Commitment to Christ was strongly emphasised, faith in His incarnation, death and resurrection was important. “Indeed, some beliefs were so widely held by most of those touched by the awakening that the faith held by all came to be known technically as ‘Evangelical’.”

And out of this Evangelical Movement came a strong emphasis on evangelism and missionary enterprise. Let us now consider this in more detail.

2. The Impact Of The Evangelical Revival.

The impact of the Revival was far reaching. We have noted some of its results in study three.

Its influence on non-conformist churches was varied. The older men were very suspicious but as the revival grew younger men were influenced. The Congregationalists profited most.

A new spirit of humanitarian concern arose as a direct result of the revival. Methodism, under Wesley’s influence, aided its poorer members, sought to provide work, cared for the sick, established schools and cheap literature to aid literacy, The revival movement promoted a new zeal for spreading Christian literature. In 1799 the interdenominational Religious Tract Society was formed in London. In 1804 the British and Foreign Bible Society was founded in London through the efforts of Evangelicals.

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The first systematic and successful effort to reach the poor and unschooled children on a large scale was by Robert Raikes in 1780. His Sunday schools gave children training in the three “r’s” and in the fundamentals of the Christian faith. Sunday was the only day when children were free for such instruction. (Though the growth of the movement was rapid, it received

clerical opposition, partly because it was new and partly because it desecrated Sunday!)

One other significant outcome of the Evangelical revival was the rise of modern protestant missions. There were earlier missionary enterprises notably that of the Moravians and of course that of the Roman Catholic Church. But now the English were being moved into action.

Interest in non-Christian peoples was being aroused in Great Britain by the explorer James Cook. News of his discoveries was opening up a whole new world. And one Briton who took more than a passing interest in these discoveries was a certain Baptist pastor, William Carey.

3. William Carey And The Growth Of Modern Missions.

The formation of the Baptist Missionary Society (B.M.S.) represents the first organised missionary endeavour by the English. Several Anglican societies had operated before this but they were directly aimed at British people abroad. Whereas Carey's vision was for the heathen.

William Carey (1761 – 1834) was a midlander by birth. His father was a member of 'The Church of England. At an early age Carey became a shoemaker and later was converted in a Baptist Chapel. At 22 he was baptised as a believer.

He soon showed ability as a preacher and found himself with three occupations, namely that of school teacher, shoemaker and pastor. In 1789 he was called to the church at Lister and a little later Wrote his famous "*An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen.*"

This received a positive response. He was asked to address a Baptist Association –meeting on this theme. He preached on

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Isa. 54:2, 3: “Expect great things from God, attempt great things for God.” As a result of this a Society for Propagating the Gospel to the Heathen was formed. (This was to be the B.M.S.). Rev. Andrew Fuller was its secretary.

Carey’s “enquiry” was a very fine piece of work. It was clearly divided into five sections. It was matter of fact and up to date. Carey had a fine mind and was well read. His heart was deeply touched by James Cook’s account of his discoveries. The “enquiry” reflects this. Section 1 dealt with the scriptural challenge of the Great Commission. Section 2 gave a short review of previous missionary enterprise. Section 3 gave a survey of the present state of the world including the statistics of world religions. Section 4 considered the practicability of something being done to convert the heathen. And he sought to answer objections to his suggestions. Section 5 dealt with the duty of Christians in general.

John Thomas (1757–1801) a surgeon by profession came in contact with Carey and was to accompany him to India. Thomas had been in India in 1783 and he influenced Carey to begin his missionary work in India (Calcutta). Thomas and Carey left for India in 1793.

Serampore became the centre of B.M.S. work. Initially Carey worked as an indigo planter. He had to work for six years to support himself. Later he became professor of Sanskrit in Calcutta. Carey was a brilliant linguist.

In 1799 Joshua Marshman (a school teacher) and William Ward (a printer and editor) arrived in India to assist Carey. These with Carey formed the ‘Serampore Trio’. They worked happily and harmoniously together.

Marshman and his wife engaged in considerable teaching work. Carey concentrated on the work of translation. They established their own printing press. By 1832 Carey had translated portions or all of the New Testament into 44 languages. And also some of the Indian classical writings were translated into English.

At first evangelistic work among the Indians met with great difficulty. Carey laboured for seven years before he saw the first convert. An Indian guru, Krishna Pal, believed in Jesus and was baptised. And in a short time there were others. Krishna Pal taught his wife and her sister, and a friend what he knew about the Lord Jesus. They believed and were baptised. A few months after Krishna Pal was converted the first New Testament in Bengali was printed. William Carey and Krishna Pal then distributed these widely.

One of the New Testaments was given to a man named Krishna Das to read in his village. Day after day for three years his neighbours came to hear him read the New Testament. His neighbour Jagannath Das, heard **what the book said** and smashed his idols. Sebok Ram, a coarse man stopped singing his evil songs. Gabardhan, the fisherman who used to cheat and lie, stopped lying and cheating. The village was becoming a different place.

One day the village people said, “We must find the man who gave us this wonderful book. We ought to thank him for his good gift.” Krishna Das didn’t know the name of the one who gave him the book nor the place where he lived. In the front of the New Testament it only stated that it was printed in Serampore. Several folk were sent to Serampore. In the providence of God they found Carey. How he rejoiced when they told him that they now worshipped Jesus.

By 1821, 1,407 people had been baptised. Half of these were Indians and the remainder were Europeans or Anglo-Indians. In 1821 the theological college at Serampore was erected. It was open to all Indians and **supported by Christians** of all denominations. The King of Denmark gave the college a charter to grant degrees.

Carey was a great man who accomplished much for his Lord. William **Wilberforce** said this about him:

These Anabaptist Missionaries as, among other low epithets bestowed on them, they have been contemptuously termed, are entitled to our highest respect and admiration. One of them, Dr. Carey, was originally in one of the lowest stations in society; but under all the **disadvantages** of such a station, he had the genius as well as the benevolence to devise a plan, which has since been pursued, of forming a Society for communicating the blessings of Christian light to the natives of India; and his first care was to qualify himself to act a distinguished part in that truly noble enterprise.”

Carey’s greatness and significance has been duly acknowledged. His letters home proved a stimulus to other missionary endeavour. In 1795 the London Missionary Society, an interdenominational organisation, was formed. Its first missionaries were sent in 1796 to Tahiti. In 1799 the Church Missionary Society was formed. It represented the evangelical section of the Church of England. Other denominational and interdenominational societies followed them.

4. The 1859 Evangelical Awakening.

We move on now from the growth of the modern missionary movement to a significant awakening which was to give fresh impetus to evangelistic and missionary endeavour.

This awakening is now known as the 1859 Evangelical Awakening. This revival was world wide in its effects. It began in North America and spread all over the English speaking world.

Dr. J. Edwin Orr describes the soil in which the revival first took root like this:

In the middle of the nineteenth century, religious life in the United States of America was in decline. There were many reasons for the decline, political and social as well as religious. **Political strife** provoked tremendous interest everywhere. Financial and commercial prosperity had an adverse effect upon the American people of the mid-century.

The zeal of the people was devoted to the accumulation of wealth, and other things, **including** religion, took a lesser place. Boom times caught the public fancy, and turned men's hearts from God.

Many people at the time lost faith in spiritual things because of the extremes of the Millerite apocalyptists.

These secular and religious conditions combined to bring about a crash. The third great panic in American history swept the giddy structure of speculative wealth away. Factories were shut down, and vast numbers thrown out of employment, New York City alone having thirty thousand idle men. In October, 1857, the hearts of the people were thoroughly weaned from speculation and uncertain gain, for despair stared them in the face.

But the revival stirrings began in Canada. The Methodists of Ontario were spontaneously revived. There were many conversions. Methodist pastors in the U.S.A. read about this revival and a longing grew within them for a similar experience.

The Presbyterians began to hold prayer gatherings. Days of prayer and fasting were convened.

A city missionary, Jeremiah Lanphier, was appointed to the **North Church** of the Dutch Reformed faith in downtown New York. He convened a prayer meeting at twelve noon September 23, 1857. And this was to be held on every Wednesday following. This is how things developed: the door was opened and the faithful Lanphier took his seat to await the response to his invitation. Five minutes went by. No one appeared. *The Missionary* paced the room in a conflict of fear and faith. Ten minutes elapsed. Still no one came. Fifteen minutes passed. Lanphier was yet alone. Twenty minutes; twenty-five; thirty; and then at 12.30 p.m., a step was heard on the stairs, and the first person appeared, then another, and another, and another, until six people were present and the prayer meeting began.

On the following Wednesday, the six had become twenty, and on the third Wednesday, October 7, there were forty intercessors. Thus, in the first week of October, 1857, it was decided to hold the meeting daily instead of weekly. In the same week, extraordinary revival of religion swept the city of Hamilton in faraway Canada. In the second week of October, the great financial panic of that year reached a crisis and prostrated business everywhere. It is impossible not to connect the three events, for in them was demonstrated the need of religious revival, the means by which to accomplish it, and the provision of Divine grace to meet the situation. Within six months, ten thousand business-men were gathering daily for prayer in New York, and within two years, a million converts had been added to the American churches. The Fulton Street prayer meeting continued daily (excepting holidays) to this present generation.

The revival tide began to move over the country and touched all denominations. It was characterised by much prayer and many conversions.

Dr. J. Edwin Orr gives a clear instance of this:

There was a striking instance of the power of prayer demonstrated in Kalamazzo, in Michigan. There the Episcopalians, Baptists, Methodists, Presbyterians, and Congregationalists united in announcing a prayer meeting. The ecumenical effort was launched in fear and trembling, it being wondered if the public would consider attending a prayer-meeting.

At the very first meeting a request was read: "A praying wife requests the prayers of this meeting for her unconverted husband."

All at once a burly man arose and said: "I am that man. I have a praying wife, and this request must be for me. I want you to pray for me!"

As soon as he was seated, another man, seemingly ignoring his predecessor, arose in sobs and tears to say: "I am that man. I have a praying wife. She prays for me. And now she asks you to pray for me. I am sure I am that man, and I want you to pray for me!" Five other convicted husbands requested prayer, and the power of God fell upon the assembly. Before long, there were between four and five hundred conversions in the town.

We now move to Ulster:

Throughout Ulster reports of the American Revival tended greatly to quicken the minds both of ministers and people. Many sermons on Revival were preached and prayer-meetings multiplied. In 1859 God moved in revival throughout Ulster. The Rev. Baptist Noel estimated that 100,000 converts came to the Lord in the Ulster Revival.

We move to Scotland:

The Church of Scotland, Free Church of Scotland and United Presbyterian Church accepted what God was doing elsewhere and called the churches to prayer. As God moved in revival the churches were revived and many converts were made.

Wales is our next country of consideration:

The Welsh Christians were moved by reports of the revival elsewhere. The Rev. David Morgan, a Welsh Calvinistic Methodist, was a central figure.

Dr. Orr describes it thus: In David Morgan's village the population did not exceed 1,000, yet 200 adult converts had been won before the end of 1858.

A feature of the Revival was *moliannu* or praising, a peculiar form of worship which might be described as a chorus of rapturous praise from preacher and people together. In early 1859 David Morgan began to visit neighbouring village churches. In Pontrhydfendigaid a lad carried the "infection" to Tregaron, where the congregation burst into praising and 87 people were converted in the service. By mid-summer the whole county of Cardigan had become pervaded with the most fervid religious feeling, and the Calvinistic Methodist converts alone numbered 9,000 in June, 15,000 in August, in a population of 70,000.

We next move to England:

Once again many converts were added to the churches. Bishop Handley Moule, a young boy, was deeply influenced by this revival. The Booths were very active in it.

5. The Results.

To allow us to see something of the results of this great moving of the Spirit of God we will follow J. Edwin Orr's summary:

- (1) Geographically, the revival affected Christian communities in every part of Canada, the United States, England, Scotland, Wales and Ulster.
- (2) Numerically, the revival added approximately 2,000,000 converts to the various churches, and the available

testimony suggests that the quality of the conversions was excellent and abiding.

- (3) Denominationally, every evangelical church fellowship gained. Only one new denomination grew out of the Awakening, the Salvation Army.
- (4) Evangelistically, the awakening revived the older agencies raised up by the Evangelical revival of the previous century. It also created new organizations of a permanent character, and increased the efforts of all Christians to fulfil the Great Commission.
- (5) Socially, the awakening gave birth to a litter of active religious and philanthropic societies, which accomplished much in human uplift, the welfare of children, the reclamation of prostituted women, of alcoholics, of criminals, and the development of social virtues.

References:

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The Ecumenical Movement.

Outline of the Lecture.

1. Introduction.
2. Rise of the Ecumenical Movement.
3. Its Development and the World Council of Churches.
4. The Revival of 1904.

1. Introduction.

During the nineteenth century Christianity had made **great** progress around the world. In the first place Christianity became more widely spread geographically than it or any other faith had ever been. Christianity was being planted in Africa and Asia.

Among the traditionally Christian nations Christianity had a strong influence.

It was the stimulus and the sustaining impulse in the successful struggles for prison reform, for better care of the insane, and for legislative measures shortening the hours of labour, safeguarding the health of labourers, protecting women and children in mines and industry, and obtaining improved housing.” (Latourette)

It was during this period of world wide advance that a movement grew up within Christianity that was to be greatly strengthened in the twentieth century. Christian denominations were beginning to work together in a way which was quite new and unique. This growing unity began with Protestantism and expressed itself in a number of forms. This growing unity

eventually took its dominant form in the Ecumenical Movement.

2. The Rise Of The Ecumenical Movement.

The revival movements contributed very significantly to the growing co-operation and openness of Christians. Christians organised conferences and societies across denominational lines because of other common interests. Those who had been influenced by revival movements and discovered a new zeal for the propagation of the gospel expressed this in interdenominational ways.

The London Missionary Society (interdenominational) was formed in 1795. Then followed the Religious Tract Society (1799), the British and Foreign Bible Society (1804) and the American Bible Society (1816). The Sunday Schools were another such movement. In 1907 the World's Sunday School Association was formally organized. In 1855 the World's Alliance of the Young Men's Christian Associations was organized. The Young People's Society of Christian Endeavour, inaugurated in a Congregational Church in New England, proved contagious, and in 1895 the World Christian Endeavour Union was formed.

The Evangelical Alliance made an important contribution towards the *movement*.

It got under way in 1845 and in 1846 was formally founded in London at a gathering of over eight hundred from several countries of Europe and America. Its purpose was "the advancement of Evangelical Protestantism and the counteraction of infidelity, Popery, and other forms of superstition, error, and profaneness, especially the desecration of the Lord's Day."

Another approach to Christian unity was through proposals for the federation or union of churches. Some pioneer efforts in this regard were made by the American Lutheran S.S. Schmucker. He prepared two documents: *The Fraternal Appeal to the American Churches* (1838) and *Overture for Christian Union* (1845). The suggestions were not adopted by the churches, but helped prepare the way for later co-operation.

Anglicans were active in approaching the Eastern Churches, the Roman Catholic Church, and Protestant Churches in efforts to encourage fellowship and to explore bases of union. Successive Lambeth Conferences of the bishops of the Anglican Church devoted much time to the subject.

Several denominational families devised ways of furthering fellowship among their branches. The Lambeth Conferences for the Anglicans, the World Alliance of the Reformed Churches (1875), the **International Congregational Council**, which had its initial meeting in London in 1891, the Ecumenical Methodist Conferences (1901) and the Baptist World Alliance (1905).

As the century progressed co-operation among ecclesiastical bodies mounted but there were no significant church mergers. In 1908 the Federal Council of the Churches of Christ in America was formed. It contained 29 national denominational bodies.

Another very important development in bringing Protestant Churches into a greater unity was that of the missionary outreach of the churches. Local co-operation occurred in many countries. In the later half of the nineteenth century world conferences on Missions developed. The most notable in the succession of these international and interdenominational assemblies was the World Missionary Conference, held in Edinburgh in 1910. It became a notable event in the history of

the Ecumenical Movement, for it influenced profoundly the development of the movement in the following years.

K.S. Latourette details its significance for us: **First**, it was more strictly a delegated body, made up of official representatives of the missionary societies. **Second**, it was a deliberative body, seeking to formulate policy for the years ahead. While it possessed no legislative authority, it could suggest, and because it was composed of leaders of the various societies there was reason to hope that its recommendations would be followed by action.

In the **third** place, as a preliminary to the deliberations prolonged and extensive studies were made of the several aspects of the missionary enterprise and in their preparation hundreds of correspondents were enlisted in many different parts of the world, thus stimulating widespread thought.

In the **fourth** place, the gathering was more comprehensive ecclesiastically than its predecessors. It included Evangelicals, Anglo-Catholics and members of the 'Younger churches'.

In the fifth place, the provision was made for carrying forward the work of the gathering.

In the **sixth** place, the Edinburgh gathering also was in part responsible for the two organizations, the World Conference on Faith and Order and the Universal Christian Council for Life and Work, the two bodies which, after 1914, merged to form the World Council of Churches.

A **seventh** feature of major significance was the way in which the Edinburgh council either brought to the fore or enlisted men who were to have an outstanding part in the growth of the Ecumenical Movement. John R. Mott was active in the

preparations for the conference, presided at most of its sessions, and became the Chairman of the Continuation Committee and then of the International Missionary Council.

3. Its Development and The World Council Of Churches.

Between the two world wars and particularly after World War 2 the Ecumenical Movement grew. As we have noted the International Missionary Council grew out of the World Missionary Conference. The I.M.C. had members from national and regional bodies.

During World War 2 the I.M.C. came to the rescue of most of the **Protestant** missions of the Continent. The outbreak of the European phases of the war in September, 1939, at once cut off German missionaries from financial support from the homeland. An initial gift was made by someone in Scotland, then at war with Germany. Before long aid was sent from other countries and churches. So far as the officers of the International Missionary Council knew, not a **single** unit of the Continental missionary enterprises was suspended because of lack of funds. "Here was a solidarity of mutual help by a Christian fellowship which transcended denominational, national, and warring lines which was unprecedented in all the history of Christianity."

The World Council of Churches was slightly younger than the International Missionary Council and grew out of the union of two other bodies, the World Conference on Faith and Order and the Universal Christian Council for Life and Work.

In May, 1938, representatives of numbers of these bodies convened in Utrecht and drafted a constitution for the World Council of Churches. This had as its nucleus what were called briefly Faith and Order and Life and Work. It was officially

described as “a fellowship of churches which accept our Lord Jesus Christ as God and Saviour”.

In contrast with the International Missionary Council, whose members were regional and national bodies, its members were churches and it was, accordingly, ecclesiastical in structure and outlook. It could not legislate for the churches, but it was intended to facilitate common study and action. The headquarters were established at Geneva, Switzerland.

World War 2 delayed its formal organization but it began functioning in 1938 under the title “the World Council of Churches in process of formation”. It was officially constituted in a great assembly at Amsterdam in 1948. By that time well over a hundred churches had become members. They included all the major Protestant bodies of the Continent of Europe and the British Isles, the majority of those of America and Australasia, and most of **the larger** ‘younger churches’ of Asia and Africa.

4. The Revival Of 1904.

We are going to turn away now from the development of the Ecumenical to consider a significant Revival movement that occurred at the turn of the century. This is commonly known as the Welsh Revival of 1904.

(i) Beginnings:

Strong praying certainly preceded this revival. But not of that sort of intensity it that might explain the copious showers that fell.” (R.B. Jones)

Men were instruments that God raised up in this revival work. A Welsh minister in 1896 was pastoring a church in the U.S.A. Jones says this about him: Well read, cultured, possessed of a mind penetrating and analytical to a degree, he delighted his American audiences as he had his Welsh hearers. Still, his

preaching, as he confessed in later years, was something far beyond his experience. ‘Divine and eternal realities to his then somewhat sceptical and rationalistic mind were so many postulates of thought and nothing more. Then came a variety of trials which led to a more serious thought than ever concerning God and the meaning of life. A day came when the reality of God as a Person and a Holy Presence seemed to dawn on his soul: that God was his own Father, and that underneath him were “the everlasting arms” were facts so borne in upon him that life seemed altogether new and the joy of his heart: was boundless. It was only a beginning, and yet his preaching took on a new note and there was a new power.

Soon he returned to Wales and his return to Wales coincided with the completing in his life of the work which the Spirit of God had begun across the sea. Experiences which have been the lot of other pioneers of Revival were his also.

R.B. Jones citing Professor James says:

In point of fact you will hardly find a religious leader of any kind in whose life there is no record of such things [experiences]. St Paul had his visions, his ecstasies. The whole array of Christian saints, including the greatest – the Luthers, the Foxes, the Wesleys – had these visions, voices, rapt conditions, guiding impressions, and openings. They had these things because they had exalted sensibility, and to such things persons of exalted sensibility are liable.

His preaching began to see results and a stirring began amongst the people. A group of young ministers were influenced by this man and were experiencing renewal in their lives. They undertook missions and experienced real blessing.

The emergence of Mr. Evan Roberts brought the work of the Revival to its peak. He was a young man of twenty six. The Revival burst in November, 1904. Evan Roberts was holding meetings in Loughor, South Wales.

R.B. Jones gives us this description:

A sense of the Lord's presence was everywhere. It pervaded, nay, it created the spiritual atmosphere. It mattered not where one went the consciousness of the reality and nearness of God followed. Felt, of course, in the Revival gatherings, it was by no means confined to them; it was also felt in the homes, on the streets, in the mines and factories, in the schools, yea, and even in the theatres and drinking saloons, The strange result was that wherever people gathered became a place of awe, and places of amusement and carousal were practically emptied.

(ii) The Character:

The course of the Revival under the leadership of Mr. Evan Roberts in South Wales was irresistible. It overshadowed everything else. Its reports made up the chief feature in the South Wales daily press for many months. There was no building large enough to contain the crowds. Morning, afternoon, and evening meetings were held each day, and, frequently, meetings were much prolonged; the crowds would gather for the afternoon service almost before the morning one was ended, etc.

We will now summarize the character of the Revival under various headings:

Praise and Prayer—Praise was dominant; but prayer also found an important place. A notable feature was the audible praying of many at one and the same time, and that without producing the slightest sense of confusion.

Conversions—The Lord's people were revived and thousands professed to be converted. Churches, small and great, suddenly so swelled their ranks that a small church became a rarity in the land. Thousands outside the church were converted. "Brother Tom" was an example of many notable converts. For years he had been the terror of the

neighbourhood. A drunken, violent man whose appearances before the magistrates were almost innumerable. He was remarkably changed. R.B. Jones says: “Father”, as Brother Tom familiarly but reverently referred to God, was everything to him. He lived to worship and to pray. His love and simplicity were beyond words. In a few years this “down and out” had become one of the princes of God.

Song – The singing was magnificent and stirring.

Renewed Churches – Evan Roberts said that his mission was to the

Churches first. When the churches are aroused to their duty, men of the world will be swept into the Kingdom. “When the bonds of Paul and Silas in Philippi’s prison snapped, the bonds of all the prisoners snapped. So, when the church is freed from the bonds of apathy and worldliness, those who are being drawn by Satan to eternal death will be released also.” (David Morgan)

(iii) Results.

R.B. Jones gives us these under these headings:

- (a) The Spiritual Supreme: Hundreds of men, instead of going to their daily employment as usual, attended the all day meetings.
- (b) Strike Effects Healed: One serious strike that had caused major divisions was healed by the Revival.
- (c) Disunity vanishes: Unionists and non–unionists got together.

- (d) Fallen Denominational Barriers: Anglican clergy, as well as Free Church ministers recognized the work as of God. Anglicans were seen in Nonconformist pulpits, and unordained revivalists welcomed in Anglican pulpits.
- (e) Humaneness: Kindness in the minds to the horses.
- (f) Self-denial and debts: People paid their debts before they bought anything else.
- (g) Restitution:
- (h) The liquor trade: Publicans were badly hit. In one place a public house was turned into a house of prayer, so was a drinking club in another district.
- (i) Homes: “Slummy” parents changed their attitude towards their children.
- (j) A run on Bibles.

R.B. Jones:

The closing thought, as all these and other immediate results of the notable upheaval of 1904 are reviewed, is that there are very few if any, of our political, social, industrial, ecclesiastical, moral, and mental problems which a Revival cannot solve. What legislation and organization throughout the years fail to do, Revival accomplishes in a few days, a fact which, among other things, shows that the insurmountable obstacle in the way of every true reform has its strength in the human will. That ‘mountain’ the perverted human will, is immovable until God rends the heavens and comes down, and then, without the aid of any human agency, it causes the mountain to “flow down at His Presence”. Said an old Brymbo miner in ‘59, “When I was a boy, we dug out the coal with chisels; after that came dynamite, and with this we mine a much bigger quantity of coal. Till this week I have seen nothing but chisel work in religion, but here is God’s dynamite at work.

Additional Reference:

Jones, R.B. *Rent Heavens*.

The Present–Day Charismatic Movement

Outline of the Lecture:

1. Introduction.
2. The Pentecostal Revival.
3. The Beginning of the Charismatic Movement.
4. its Growth and Development.
5. An Assessment.

1. Introduction

Our consideration of modern Church history with an emphasis on revival movements has brought us to the Charismatic Movement. This movement began in the 1960's and still continues. A consideration of it is beset with many problems. Like all revival movements it has met with strong opposition. Some modern Christians are suspicious of it and others are deeply opposed. The question of its origins has been debated. Is it a spontaneous 'Pentecostal' revival within the mainline churches? Or, is it directly linked with traditional Pentecostalism? These are real questions that occupy some.

Also because the movement has occasioned so much heated opposition it is difficult to assess its overall effects. And then we must also note that the overall effects of the movement cannot be seen absolutely while the movement is still in its flow. Later history will probably be able to make a more objective appraisal of this movement after it has run its course and its effects are seen more clearly.

What we will attempt to do is to give a description of what has happened in this movement and then to make a preliminary assessment.

2. The Pentecostal Revival

The story of the Pentecostal Revival does not appear to be widely known. Consequently we do need to consider it and it is a useful background to the Charismatic Movement.

In the nineteenth century Holiness movements were strong. Charles Finney, D. L. Moody and R. A. Torrey had great influence as preachers. They consistently taught a further experience after conversion, called the ‘Baptism in the Spirit’.

Michael Harper says this:

“From time to time, too, speaking in tongues took place in the meetings. For instance in 1873 D. L. Moody held a campaign in Sunderland, and Robert Boyd wrote about his visit: “When I got to the rooms of the Y.M.C.A. I found the meeting on fire. The young men were speaking in tongues and prophesying. What on earth did it mean? Only that Moody had been addressing them that afternoon.”

And so when we come to the Pentecostal Revival we are not confronted with something that was entirely new. The gift of tongues and the experience of the Spirit were not new elements.

An early ‘pentecostal’ revival broke out in the autumn of 1900 at the Bethel Bible College in Topeka, Kansas. The principal was Charles Parham, a Methodist evangelist. In December he was to be away at some meetings and he set the students the task of discovering the biblical evidence of the Baptism in the Holy Spirit. When he returned he discovered that they had come to a similar conclusion: “Speaking in tongues as the Spirit gives utterance.”

That evening during a prayer meeting many were filled with the Spirit and spoke in tongues. But this movement did not spread widely.

In 1904 the great Welsh Revival was in progress. Christians in other parts of the world had heard of this and were praying for revival. Frank Bartleman, in Los Angeles, was one such person. He was stirred by news of the Welsh Revival and with Evan Roberts.

Frank Bartleman records this:

“I had written a letter to Evan Roberts in Wales, asking them to pray for us in California. I now received a reply that they were doing so, which linked us up with the revival there. The letter read as follows: “My dear brother in the faith: Many thanks for your kind letter. I am impressed of your sincerity and honesty of purpose. Congregate the people together who are willing to make a total surrender. Pray and wait. Believe God’s promises. Hold daily meetings. May God bless you, is my earnest prayer. Yours in Christ, Evan Roberts.”

In 1906 Frank Bartleman became associated with a Negro minister named W. J. Seymour. He had been a student at another Bible school which Charles Parham had opened in Texas. He had come to Los Angeles to preach at a small Negro church, but when they discovered that he believed in a Baptism in the Spirit with speaking in tongues they shut their doors on him.

Seymour was to be God’s instrument in the movement that was about to begin. Seymour had been invited to conduct meetings in the home of a sympathetic Baptist family. A renewing work of the Spirit occurred and it was accompanied by tongues speaking.

The home meeting place soon was too small and this moved to 312 Azusa Street, Los Angeles, California. Dr. Steve Durasoff,

a Pentecostal historian, describes the events at Azusa Street: The Azusa Street meetings were held from ten in the morning until after midnight and the crowds came. Seymour served as moderator, teaching at times, but more often seated behind a unique pulpit constructed of two empty wooden shoe cartons, one placed on the other. The humble, one-eyed black leader was frequently hidden from most of the congregation as he prayed with his head inside the pulpit. Prophecies, tongues and the interpretation of tongues were given with convincing power during the services. The favourite hymns were “Under the Blood”, and “The Comforter is Come”, and from time to time there came forth singing in tongues which sounded like a heavenly choir, never failing to awe new attendants. People who couldn’t carry a tune in a bucket suddenly burst forth in beautiful song. A. G. Osterberg, who attended the Azusa revival, commented, “I am a witness to the fact the Holy Spirit can and does make folk sing who cannot otherwise.”

Conversions, baptisms, healings, and exorcism were common as the revival continued. Labourers in the area spent their lunch hour at the mission

The Azusa Street revival occasioned much interest. People came to look, criticise and participate. The meetings continued for three years and not without problems. Seymour did seem to be out of his depth at times as he sought to lead the movement.

To help us gain some informed understanding as to what sort of revival this was it is interesting to note the comments of Frank Bartleman who was one of the leaders of the revival movement. He wrote the following:

Religious enthusiasm easily goes to seed. The human spirit so predominates the show-off, religious spirit. But we must stick to our text, Christ. He alone can save. The attention of the people must be first of all, and always, held to Him. A true ‘Pentecost’ will produce a mighty conviction for sin, a turning to God. False

manifestations produce only excitement and wonder. Sin and self-life will not materially suffer from these. We must get what our conviction calls for. Believe in your own heart's hunger and go ahead with God. Don't allow the devil to rob you of a real 'Pentecost'. Any work that exalts the Holy Ghost or the 'gifts' above Jesus will finally land up in fanaticism. Whatever causes us to exalt and love Jesus is well and safe. The reverse will ruin all. The Holy Ghost is a great light, but always will be focused on Jesus for His revealing.

As the Pentecostal revival moved across America, Pentecostal churches came into being. Though the Holiness churches in the main strongly opposed the movement, some didn't and became 'pentecostal'. The Assemblies of God emerged at a convention in Hot Springs, Arkansas, in 1914.

The distinctive feature of the Pentecostal revival was the teaching on the definite experience, after conversion, of the "Baptism in the Holy Spirit" evidenced in speaking with tongues. This was the new element in the revival. And this Leaching has become the doctrinal distinctive of Pentecostalism. The experience of the Spirit and the tongues speaking were, in themselves, not new.

The Rev. Michael Harper gives incidents of tongues speaking occurring throughout the history of the church.

3. The Beginning Of The Charismatic Movement

It may be wondered why we have considered the Pentecostal revival before looking at the Charismatic Movement. The reason why we have done this is because there is some sort of link between the two. Whether this link is only a common 'spirit' or a direct link is a matter of debate.

Some modern writers, writing one thinks with more heat than light, directly link the two movements. And because the first movement stands condemned in their mind so then does the second. An historical survey cannot become too involved in this debate. We are trying to look at the origin and character of the movement.

When did the Charismatic Movement begin? (By Charismatic Movement we mean, that renewal movement that has affected the historical churches. Accompanying this movement has been a renewed experience of the gifts of the Holy Spirit. A, sense of love and joy characterizes the meetings. Emphasis is also given to a definite experience of the Holy Spirit usually, though not always, called the Baptism in the Holy Spirit.)

Episcopal rector Dennis Bennett is the name usually associated with the beginning of the Charismatic Movement. His significance is undoubted but he cannot stand alone. A certain young Episcopal couple, John and Joan Baker, really got the thing started.

They had been searching for a deeper experience of God. Through another couple they came into an experience of the Holy Spirit and spoke in tongues.

Joan tells what her reaction to this was:

“I was astonished – for the first time in my life I knew that God was real;”

They were members of a neighbouring Episcopal Church. Soon Dennis Bennett via their rector came in contact with the Bakers. He and his wife met often with the couple. He was attracted to their new–found life.

After observing John and Joan for three months he was ready to act. “I was like a starving man circling a table on which a delicious looking feast is spread trying to make his mind whether *it* is really safe.” Finally he said to the couple, “I want

this nearness to God you have, that's all; I'm not Interested in speaking in tongues!"

He was renewed in the Spirit (and spoke in tongues) and slowly others in his parish came into a similar experience. They met in small unofficial house meetings. But what was being enjoyed in secret could not remain that way. Sunday, April 3rd, 1960 was the day that "things were brought out into the open."

Michael Harper describes the events of that day thus: "It was a lovely service, Father," said a sweet elderly lady as she left St. Mark's Episcopal Church, Van Nuys, after *the* morning service on Passion Sunday, 1960. This was what she always said, and through her eyes it had been like any other service on any other Sunday. In actual fact the service set off an earthquake whose tremors were picked up on ecclesiastical seismographs all over the world. The rector, the Rev. Dennis Bennett, had preached that morning and told the congregation that he had been filled with the Holy Spirit and had spoken with other –tongues, just like the apostles and others on the day of Pentecost. One of the curates had taken off his vestments, publicly resigned and walked out down the centre aisle of the church. At another service that day another curate had declared to the congregation that such things could not be tolerated in respectable churches. The church treasurer suggested to the rector after the service that he ought to resign, which he later agreed to do. "Women wept and strong men left the church with drawn brows," went one report, "but that same sweet elderly lady took the curate's hand and said, 'It was a lovely service, Father.'" "

Dennis Bennett found himself without a job and branded throughout the Episcopal Church as a religious crank. No one was in too much of a hurry to invite him to be their rector.

Then the late Bishop of Olympia, Bishop Lewis, took the initiative and invited Dennis to be vicar of St. Luke’s Church, Seattle. “When you come, Dennis,” he said, “bring the fire with you – you’ll need it up there.” St. Luke’s was a mission church. It was in real difficulty.

When he arrived on July 1st, 1960, few would have envied his job. The church was disillusioned and confused. The budget was \$18,000 but by December only \$12,000 had come in.

Twelve months later there was a dramatic change. By then eighty–five out of the two hundred communicants had been filled with the Holy Spirit. Church attendance had multiplied many times over. They had wanted to pull the church down because it was redundant – now they wanted to pull it down because it was not big enough to get all the people in!

Dennis Bennett’s experience brought the movement out into the open. It was now apparent that churches and ministers in other denominations had experienced’ similar things. The movement began to grow rapidly. Charismatic groups appeared in every major denomination and the movement spread across the world.

4. ITS GROWTH AND DEVELOPMENT

Some interesting figures quoted by the Rev. William Olson will show the growth of the Charismatic Movement in the U.S.A.

Methodist: In August, 1973, three hundred Methodist ministers met at Lawrence University, Wisconsin. Last year Oral Roberts (now a **United Methodist** minister) addressed the United Methodist Ministers’ Conference on the Holy Spirit.

Roman Catholic: In 1974 more than 20,000 people met at Notre Dame University for a Charismatic conference.

Lutheran: 8,000 – 10,000 attended a conference in 1973.

Baptist: As at 1974 over 700 pastors on the mailing list of the American Baptist Charismatic Fellowship.

Presbyterian: The Charismatic Communion of Presbyterian Ministers began meeting as a national conference in 1967, and by 1973 numbered over 500.

Episcopalian: Held their first national Charismatic Conference for ministers in 1972 with approximately 150 in attendance.

Christian Reformed: Rev. Olson personally (in 1973) addressed a gathering of Reformed ministers on the charismatic experience. About a third in attendance were experientially involved, another third favourably inclined, and a third only mildly opposed to charismatic experiences among their congregations.

These figures indicate that this movement has had rapid growth. It has become worldwide. But its growth has not been without controversy. This lecture cannot deal with that side of the issue.

Of course the story of the Charismatic movement has not ended. This makes our task a little difficult in that we cannot call on the passing of time and sober reflection as aids in considering the course of the movement and its results.

Right now in Finland the Evangelical–Lutheran Church of Finland is experiencing a revival movement. An upsurge in spiritual interest and activity has been evident among Finns over the past year and a half. Thousands of people have been flocking to meetings where the ministry of the Holy Spirit and the need for deeper commitment to Christ is emphasized. Dozens of the 600 parishes of the Evangelical–Lutheran Church of Finland (E.L.C.F.), which claims about 92 percent of the 4.8 million population, are involved, along with non–Lutheran congregations.

The movement has become involved in controversy but as it has spread among E.L.C.F. congregations, it has become more moderate, with much less emphasis on tongues and healing. It is known in the press and the church as **the Charismatic** movement, even though most of its leaders have never spoken in tongues.

Among the movement's early leaders within the E.L.C.F. were Erkki Pennanen, pastor of a church in the suburbs of Tampere, and Seppo Loytty, Dean of the Cathedral in Mikkeli. Pennanen experienced spiritual renewal in a revival meeting and with other pastors conducted a revival meeting in April (1978) at Alexander Church in Tampere. Nearly 1,000 people crowded to the altar to confess their sins and to seek God's blessings. More than 1,300 people attended a repeat meeting in the same church in September. Also in September, the Mikkeli Cathedral hosted a revival conference for church leaders that drew nearly 350 pastors and more than 2,000 people attended a session open to the public.

Edward Plowman of *Christianity Today* comments thus: There have been other revivals (in Finland), including the one that produced the People's Bible Society, but Finnish church leaders don't classify them as movements. Some believe that the current charismatic wave may be the beginning of a "sixth" revival movement. Others differ, among them Dean Mauri Larkio of the Helsinki Cathedral, where a number of charismatic meetings are held. "It is not a separate movement," he said. "I believe it is something that will touch and be part of the entire church."

5. An Assessment

Before we make a superficial (but not trite) assessment of the Charismatic movement I want to take up the question of its relationship to the Pentecostal movement.

Obviously they are related in some instances. In some areas a Charismatic movement *has* begun because of Pentecostal influence. Dennis **Bennett's friends** were helped by Pentecostals.

Some 'charismatics' have adopted a Pentecostal theology to explain their renewal experience and teach, the traditional Pentecostal doctrine of the Baptism in the Holy Spirit evidenced by tongues speaking.

But this is not universally so. Charismatic revivals have occurred without any Pentecostal influence – notably Colin Urquhart's church in England; the Columbian revival spoken of by David Howard in his book "*By the Power of the Holy Spirit*".

'Charismatics' differ widely in doctrine. There are Calvinists, Armenians, Baptists, Paedo-Baptists, Catholics and Protestants who come under the umbrella of the Charismatic movement.

Even the doctrine of the Baptism of the Spirit is variously understood. Some, as I have stated, hold the traditional Pentecostal view. Others use the term but do not teach that it must be accompanied by tongues speaking. Still others do not use the term "Baptism in the Holy Spirit" to describe the renewal experience. They prefer something like "a release in the Spirit".

The Charismatic movement, for the above reasons and others, is not easy to assess. Blanket statements about it are usually too general. Its associations with Pentecostalism are more indirect than direct.

In some areas it is a definite revival movement, in others it appears to be more a personal renewal movement.

Canon Michael Green in his book *"I Believe in the Holy Spirit"* asks, "What are we to make of the Charismatic Movement?" Here is part of his answer to that question:

Its strengths:

Vitality – it is a movement of life, dynamic spiritual life, in the midst of a Church that has looked very dead in many areas.

Holiness – It is a holiness movement, and sprang from a tradition of such movements. To my observation, many but by no means all of the people who have claimed a "charismatic experience" have in fact become more loving, more unselfish, more dedicated, more reliable and more prayerful than they were before.

Fellowship – The Charismatic movement is a corporate movement designed to let the different limbs in the body of Christ express their several gifts in harmony.

Its weaknesses:

A wrong emphasis on something more. **One's doctrine** of the Spirit must not be something beyond Christ. The New Testament indicates clearly that Christ is the blessing for Christians.

A wrong emphasis on power. Paul boasted of his weakness through which the power of God shone.

A wrong emphasis on evidence. This could lead to tongues, healing and miracles receiving an undue emphasis. And thus clouding the need to walk by faith.

These weaknesses are dangerous tendencies that can arise in such a movement. They are not necessarily so.

Of course we must recognize that these are Canon Green's observations. They are not necessarily correct nor true of all associated with the movement.

Canon Green makes this conclusion about the movement: It has taught us to believe in God's reality and His ability to break into the even tenor of our lives with the invading power of His Spirit. It has taken the doctrine of the Spirit off the dusty shelf and put the person of the Spirit right in the heart of the living-room. It has taken the formality, the stuffiness, the professional domination, the dreary predictability out of worship, and made it living, corporate, uplifting and joyful. It has recognized the variety of gifts God has given to His people, discovered some which had been forgotten for a long time, and increasingly insists on a structure of church life where these gifts can be exercised. It has brought together in intimate fellowship men and women of the most diverse backgrounds. It has driven the silent Christians into bearing joyous and courageous witness to their Lord. It has taken seriously the dark element and the demonic, and has revived among Christians the sense of spiritual battle. It has opened the flood-gates to prayer and praise in many a heart that had run dry. In every generation, God raises up some counterpoise to the current weakness and abuses in His Church. In our own day He has raised up this remarkable movement which we call charismatic. It would be tragic if the Church did not learn from it what God wants us to learn.

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When God Moves In Revival

Outline of the Lecture:

1. Introduction.
2. A Survey of Modern Revivals.
3. Some Important Characteristics of Revivals.
4. “Marks of a Work of the True Spirit”.

1. Introduction

In our survey of Modern Church History we have emphasised the Revival movements of the period. In this closing lecture we will seek to gain an overall look at modern revival movements and lay some sort of basis for preparing for revival and assessing revivals.

What is revival? Dr. D. Martyn Lloyd-Jones has stated that it is Pentecost over again. Dr. Alan Redpath says that revival is a gracious outpouring of the Spirit of God. These are simple definitions but they seem to put in essence what we are describing when we talk of Revival.

2. A Survey Of Modern Revivals

In this survey we will present a summary of the major revivals that have occurred in the past few hundred years.

The Reformation itself was a remarkable and highly significant revival of religion.

Ulster Revival in 1625. This was promoted by a band of faithful ministers. It was said of one of the ministers that “he

spent many days and nights in prayer alone, and with others, and was vouchsafed great intimacy with God.”

German Pietistic movement, began in 1666. The Lutheranism of the day had developed a strong emphasis on pure doctrine and the sacraments, as constituting the sufficient elements of the Christian life. The vital relationship between the believer and God which Luther had taught had been substituted for a faith which consisted in largely the acceptance of a creed.

Pietism re-asserted the need of experience in the Christian life. Philipp Spener (1635–1705) was its leading figure. It was largely a renewal movement within the church and did have considerable effect.

The Moravian Revival of 1727. The renewal of the church of the United Brethren after much prayer resulted in a great missionary work.

The Great Awakening in New England. This began in 1735, and it continued for 25 years. It cannot be doubted that at least 50,000 souls were added to the churches out of a population of 250,000.

David Brainerd’s Revival. This began in July, 1745. *He* was a very *close* friend of J. Edwards and a missionary to the Indians. It was the result of agonizing prayer out in the open air. On August 8th he preached to a group of 65 people. The power of God seemed to descend upon the gathering ‘like a rushing mighty wind’. Many hundreds of Indians were converted and it continued for some Years.

The Methodist Revival. We look to 1739 as the year of commencement. The Wesley’s and Whitefield spent much time in prayer together. On one occasion at a ‘love feast’ in Fetter

Lane they were praying at 3:00 a.m. when the power of God came mightily upon them. Wesley said (of this occasion), in so much that many cried out for exceeding joy, and many fell to the ground.” Whitefield said, “It was a Pentecostal season indeed.” Of later times he said, “Sometimes whole nights were spent in prayer. Often we have been filled as with new wine, and often I have seen them overwhelmed with the divine presence.”

The Scottish Cambuslang Revival of 1742. Began under the ministry of the Rev. W. McCulloch. News of the Evangelical Revival caused him to seek revival. Societies for prayer were organised and played a significant part in this revival. During the revival the congregations so increased in number that they had to hold the preaching services in the open air.

Charles Finney Revival ministry. He was converted on 10th October, 1821.

He experienced a deep experience of the Holy Spirit. In his mind this was Highly significant. He said:

Sometimes I would find myself, in a great measure, empty of this power. I would go out and visit and find that I had made **no saving impression**. I would exhort and pray with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and I would enquire anxiously after the reason of this apparent emptiness. After humbling myself and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

The 1859 Revival. This touched America, Canada, Wales, Ireland, England and Scotland.

The 1893 Revival in Uganda. Pilkington was a leader in this movement. By 1899 four hundred churches were established

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with more than 17,000 baptised members. It is said that the secret of this movement was that the leaders realised their absolute powerlessness to meet the need of the people and yielded themselves to the Holy Spirit.

The 1904 Welsh Revival. We have already considered the wonderful effects of this revival.

Revivals in *China, Manchuria and Korea, began in 1906.* Jonathon Goforth, a Presbyterian missionary who had been influenced by Finney and the Welsh revival, was a key instrument here.

The Azusa Street Revival in 1906. Much praying was part of this. The gifts of the Spirit came into prominence.

The Hebrides Revival. Began in 1940 and continued until 1953. Duncan Campbell came to the Isle of Lewis in December, 1949. Campbell was a minister of the United Free Church of Scotland.

Whole communities were mightily moved as “God came,” and the following instance is typical of the scenes witnessed in the churches and in the homes of the people throughout the island: a crowded church, the service is over, the congregation reluctant to disperse stands outside the church in a silence that is tense. Suddenly a cry is heard within; a young man, burdened for the souls of his fellow men, is pouring out his soul in intercession. He prays until he falls into a trance and lies prostrate on the floor of the church. But Heaven has heard and the congregation, moved by the power of God, comes back into the church, and a wave of conviction sweeps over the gathering, moving strong men to cry for mercy. This continued until the small hours of the morning, but so great was the distress and so deep the hunger which gripped men and women

that they refused to go home though others were already assembling in another part of the parish; and a number of those who now made their way to the church were moved by a power they had not experienced. Others were deeply convicted of sin and crying for mercy in their own homes before coming near the church. None who were present at this morning visitation will forget the moving scenes – some weeping in sorrow and **distress, others** with joy and love filling their hearts, falling upon their knees, conscious only of the presence and power of God who had come in revival blessing. Within a matter of days the whole parish was in the grip of a spiritual awakening. Churches became crowded, with services continuing until three o'clock in the morning. Work was largely put aside as young and old were made to face eternal realities.

John Sung, China and South-East Asia. In 1927 while a student at Union Theological Seminary, New York, had a deep encounter with God. Left the seminary and returned home to China. 1928 involved in preaching. 1930 Conference evangelist with Hingwa Conference of Methodist Church. 1931 with Andrew Gih and Bethel Band– Later separated and ministered alone. Died in 1944 at 43 years of age.

Kurt Koch says:

Wherever he went there was a spiritual revival: men acknowledged their sins, enemies were reconciled, stolen goods were returned, students and scholars begged their teachers for forgiveness, and the teachers themselves confessed their own sins. Best of all, after each missionary campaign, teams were formed to carry the gospel to the outlying villages. Sometimes, following a single campaign, 60 to 100 of these teams would be formed overnight.

The Indonesian Revival. This began in the mid 1960's. Many thousands of conversions. Reports of many dramatic miracles.

The Canadian Revival of the early 1970's. A Baptist pastor, the Rev. William McLeod had for two years avoided all unnecessary work and spent his time in intensive prayer for revival. It was in his church, the Ebenezer Baptist Church, Saskatoon, that the fire of revival broke out. The revival began during an evangelistic campaign in October, 1971. The number of people attending was so great they moved to a larger church. Then to two larger ones still. And finally to the Civic Auditorium where three to four thousand people gathered.

The Solomon Islands Revival. Began in 1970 under ministry of Maori evangelist Muri Thompson. Here is what transpired at one meeting: That morning, Muri preached a powerful message, and then said, "If anyone wants to come forward..." At this, the whole congregation got up and surged forward, and many broke into strong crying, both men and women. One senior pastor was there, right in the front, with tears streaming down his cheeks like a little boy. They were left for perhaps ten minutes, and then Muri said, Just once, "Praise the Lord." There was total response, and outbursts of joy and praise spread over the whole gathering and continued for another fifteen minutes Many saw visions when God met them. Many saw Jesus on the Cross, others saw Him on the throne. some saw angels or a very bright light.

Some spoke in tongues and a few received healing, but most told of how they had seen the Lord afresh and come into a new experience of Him.

There are revivals that we have not mentioned: East Africa in the 1930's; New Guinea in recent days; Korea in a continuing revival; the Egyptian Coptic Church and the Church in Russia. When one has a worldwide vision these days are not simply days of decay, they are days of revival.

3. Some Important Characteristics Of Revivals

I see three very notable factors that are associated with a fresh moving of the Holy Spirit:

- (i) A seeking of God in earnest by an individual or individuals because of barrenness of present condition.
- (ii) A definite experience of the Holy Spirit in conversion or renewal.
- (iii) Much deep praying preceding and following the revival.

Maybe we could add a fourth factor or include in (i) above. It is the raising up of a human instrument by God, a Spirit-empowered man.

We should also now be able to see that when God moves in revival, things happen, signs and wonders are performed. Dramatic conversions, healings, physical manifestations of various types and should not we expect this from the God of Elijah?

4. “The Marks—of A—Work of The True Spirit”

Jonathan Edwards, whom we have encountered in an earlier lecture, wrote an article as a guide for assessing the working of the Holy Spirit. It is appropriate to consider this as we draw this series of lectures to a close.

His work was divided into three major sections. The first section dealt with those objections that people had to the revival of his day. He refuted the objections with sound reasons. We will summarize his refutations. In the second section he dealt with the positive signs of —he Spirit’s work. In his third section he made a defence of the revival and urged its promotion.

We will consider sections one and two of his argument.

SECTION 1:

Negative Signs—or, What are no signs by which we are to judge of a work and especially, What are no evidences that a work is not from the Spirit of God.

- (i) What the Church has been used to, is not a rule by which we are to judge.
- (ii) A work is not to be judged by any effects on the bodies of men. Suggests that there is a case for bodily strength failing.
- (iii) It is no argument that an operation on the minds of people is not the work of the Spirit of God, that it occasions a great deal of noise about religion.
- (iv) It is no argument that an operation on the minds of a people is not the work of the Spirit of God that any who are subjects of it, have great impressions made on their imaginations.
- (v) It is surely no argument that an effect is not from God, that means are used in producing it.
- (vi) It is no sign that a work is not from the Spirit of God, that many, who seem to be the subjects of it, are guilty of great imprudences and irregularities in their conduct. “Lukewarmness in religion is abominable and zeal an excellent grace
- (vii) Nor are many errors in judgment, and some delusions of Satan intermixed with the work, any argument that the work in general is not of the Spirit of God. However great a spiritual influence may be, it is not to be expected that the Spirit of God should be given now in the same manner as to the apostles, infallibly to guide them in points of

Christian doctrine, so that what they taught might be relied on as a rule to the Church.

- (viii) If some, who were thought to be wrought upon, fall away into gross errors, or scandalous practices, it is not argument that the work in general is not the work of the Spirit of God. That there are some counterfeits, it is no argument that nothing is true: such things are always expected in a time of reformation. if we look into Church history we shall find no instance of any great revival of religion but what has been attended with many such things.

SECTION 2:

What are distinguishing scripture evidences of a work of the Spirit of God? (He bases his answer on I John 4).

- (i) When the operation is such as to raise their esteem of that Jesus who was born of the Virgin, and was crucified without the gates of Jerusalem; and seems more to confirm and establish their minds in the truth of what the gospel declares to us of his being the Son of God and the Saviour of men; is a sure sign that it is from the Spirit of God (I John 4:2, 3).
- (ii) 'When the Spirit that is at work operates against the interests of Satan's kingdom which lies in encouraging and establishing sin, and cherishing men's worldly lusts – this is a sure sign that it is a true and not a false spirit (I John 4:4, 5).
- (iii) The Spirit that operates in such a manner as to cause in men a greater regard to the Holy Scriptures and establishes them more in their truth and divinity is certainly the Spirit of God (I John 4:6; Isaiah 8:19, 20).

- (iv) Another rule to judge of spirits may be drawn from those compellations given to the opposite spirits, in the last words of the sixth verse – the Spirit of truth and the spirit of error. If one is led to believe that there is a God, a hate of sin etc., then it is a sign that the Spirit of Truth is at work.
- (v) If the Spirit that is at work among a people operates as a spirit of love to God and man it is a sure sign that it is the Spirit of God (I John 4: 6ff).

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