

The Great Awakening: A Study of Past Revivals

Celebration Church
Pastor Zach Prosser

Lesson One The Stage is Set at the End of the 19th Century

You can't do a ministry like this, if you're afraid to take risk and if you're afraid of what people might think about you.

Maria Woodworth-Etter

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.

2 Chronicles 7:14, NIV

1. Understanding the Holiness Movement of the 19th Century

- a. Began mid-nineteenth century in America
- b. Time frame: Civil War Reconstruction / 1865-1877
 - i. Racial tensions
 - ii. Slavery
 - iii. Black Codes
 - iv. 15th Amendment in 1869, Right to Vote
- c. Emphasis on "Entire Sanctification" or "Christian Perfection"
 - i. Advocated by John Wesley (1703-1791)
 1. Leader of Methodism
 2. Contemporary of George Whitefield
 3. Brother Charles Wesley
 4. John Wesley & George Whitefield
 - a. Sovereignty of God / Predestination
 - b. Sinless perfection
 - ii. An instantaneous experience after conversion that enables a person to live a sanctified life
 - iii. Second work of grace that enabled the believer to live free from sin (sinless perfection)
 - iv. The Methodist church in the 19th century continued to publish John Wesley's "A Plain Account of Christian Perfection" as basic discipleship
- d. Many Nazarene & Methodists believed the Baptism in the Holy Spirit was this sanctifying work, but did not associate this with Speaking in Tongues
- e. Charles Finney and others taught the Baptism in the Holy Spirit (unassociated with tongues) would equip believers to live in holiness

- f. Influences of the Holiness Movement
 - i. Reformation: Salvation by grace through faith alone
 - ii. Puritanism: Pilgrims to America brought emphasis on adherence to the Bible
 - 1. 5 Solas
 - 2. Christ Alone, Faith Alone, Scripture Alone, God's Glory Alone, Grace Alone
 - iii. Pietism & Moravians: A group within Lutheranism that called for revival & personal vigorous Christianity, influencing John Wesley
 - iv. Quakers: The individual's ability to experience God and understand God's will for their life
 - v. John & Charles Wesley
 - vi. George Whitefield & Jonathan Edwards on initial conversion
- g. Pentecostal movement & the Holiness movement are separate. Pentecostals taught the Baptism in the Holy Spirit is accompanied by tongues. Many early Pentecostal leaders found origins in the Holiness Movement. Many modern Pentecostals maintain the doctrines of the Holiness Movement.
- h. There are an estimated 78 million classical Pentecostals, and 510 million assorted Charismatics who share a heritage or common beliefs with the Pentecostal movement. If the Holiness movement and Pentecostal/Charismatic Christians were counted together the total population would be around 600 million. ("Pentecostal Churches," oikoumene.org, May 2015)

2. Forerunners of this Holiness Movement

a. Adoniram Judson (A.J.) Gordon, 1836-1895

- i. Divine healing ministry connected w/ the Holiness movement
- ii. Launch of his healing ministry took place when an opium addict was delivered and a missionary's cancerous jaw healed instantaneously
- iii. Baptist preacher, writer, composer, founder of Gordon College and Gordon-Conwell Theological Seminary
- iv. Wrote hymns, including "My Jesus, I Love Thee"
- v. Wrote, "The Ministry of the Holy Spirit"
- vi. Wrote, "The Ministry of Healing," a highly revered book on divine healing—physically, mentally, and spiritually

b. Albert Benjamin (A.B.) Simpson, 1843-1919

- i. Important evangelist of the Holiness movement who taught divine healing
- ii. 1873, became Pastor of the largest Presbyterian church in Louisville, KY, Chestnut Street Presbyterian Church

- iii. Pastor of 13th Street Presbyterian Church in New York City, 1880
- iv. Became convinced of divine healing through Charles Cullis's ministry. Simpson's belief in Divine Healing isolated him and the CMA church from the mainline denominations he had worked with.
- v. He left the Presbyterian denomination after attending Cullis's meetings in 1881, and formed the Christian & Missionary Alliance
- vi. Calvinistic Scottish Presbyterian & Puritan tradition
- vii. Preached Four Fold Gospel: Jesus Saves, Jesus Sanctifies, Jesus Heals, Jesus Coming King (NOTE: Aimee Semple McPherson later started the Foursquare Church with the message: Jesus Saves, Heals, Baptizes in the Holy Spirit, & Coming King)
- viii. Wrote over 120 hymns
- ix. Many early Pentecostal leaders received training at Simpson's school in Nyack, New York, thus greatly influencing the Foursquare Church and the Assemblies of God in the 20th Century. However, there was division on initial evidence of tongues, CMA rejected the belief that tongues was the only evidence of the Baptism in the Holy Spirit; they held the primary fruit of the Baptism was the Fruit of the Spirit and fruitful ministry.

c. Phoebe Palmer, 1807-1874

- i. Wife of a prominent physician in New York City, Walter Palmer
- ii. Tuesday Meetings for the Promotion of Holiness, which were started from her sister's (Sarah Lankford) weekly prayer meetings
- iii. Initially just women attended, but eventually hundreds of clergy and bishops were attending
- iv. She became known promoter of Baptism in the Holy Spirit for entire sanctification without connection to Speaking in Tongues
 - 1. "Baptism in the Holy Ghost" often associated with a Baptism of Fire
 - 2. It was not until the 20th Century & Azusa Street, largely, that Tongues was associated to the Baptism in the Holy Spirit in public preaching
- v. Palmer's "The Promise of the Father" published in 1859, argued favor for women in ministry, became an influence for Catherine Booth, co-founder of the Salvation Army, which rekindled the Holiness movement, 1865
- vi. Through her ministry an estimated 25,000 were converted
- vii. She divided John Wesley's perfectionism into a three step process: consecrating oneself totally to God, believing God will sanctify what is consecrated, and telling others about it

- viii. She herself would often preach, "Earnest prayers, long fasting, and burning tears may seem befitting, but cannot move the heart of infinite love to a greater willingness to save. God's time is now. The question is not, What have I been? or What do I expect to be? But, Am I now trusting in Jesus to save to the uttermost? If so, I am now saved from all sin."

d. William Edwin Boardman, 1810-1886

- i. Higher Life Movement to Promote Christian Perfection
- ii. Publication *The Higher Christian Life*, which helped to promote Phoebe Palmer's teachings
- iii. Baptists in 1858 began to be involved with Higher Life movement & promoted Christian Perfection
 - 1. "Once Saved Always Saved" roots
 - 2. Not "Calvinism"
 - 3. Baptists experienced the Baptism in the Holy Spirit for sanctification, not associated with Tongues
 - 4. Eventually had Lucy Drake (healed under Cullis's ministry) travel with him & share her testimony
 - 5. Divine healing ministry, established Bethshan Healing Home in London
 - 6. Joined with A.B. Simpson in 1885 Bethshan Conference on Holiness and Healing in London
 - 7. Many consider the Bethshan Conference as the seedbed for the Holiness Healing Movement and what was to become the Pentecostal Movement. Some estimate 2000 ministers and others attended the conference.

e. Charles Cullis, 1833-1892

- i. Boston physician
- ii. As a child, had constant sickness; had to be carried up and down stairs; could not go to school because of illness; began to study medicine under Dr. Orin Sanders
- iii. Wife died of TB after four years of marriage. He committed at that time he would give all his earnings to the work of God.
- iv. Episcopalian who became exposed to Phoebe Palmer's teachings, 1862
- v. 1866, married again and had a son who died just a few days short of his first birthday
- vi. 1870 began "Faith Homes" for healing and rest as a result of Palmer's meetings (worker's home, cancer home, spinal home, orphanage, mission, chapel, college)

- vii. 25 Faith Homes by 1887 in US
- viii. Would serve on the Board of the Massachusetts Homeopathic Medical Society, which would establish a New England Homeopathic Hospital & College, which is now the Boston University School of Medicine
- ix. 1869, Founded *Times of Refreshing* a periodical reporting on the Holiness Movement
- x. His ministry had a strong emphasis of divine healing connected with the Holiness movement
- xi. In 1870 Lucy Drake was dramatically healed after being almost totally immobilized by a brain tumor
- xii. In 1881, began hosting Faith Cure Meetings, and was receiving antagonism from denominations of cessationist theology
- xiii. Eventually developed a relationship with Hannah Whitall Smith, who was leading the Higher Life movement in Britain and eventually published her best selling book "The Christian's Secret to a Happy Life" in 1875
- xiv. Cullis's faith home for TB continued after his death and provided care for over 4,000 patients

f. National Camp Meeting Association

- i. Late 1800's the US was at a spiritual low, largely due to recovery from Civil War
- ii. 1864, Methodists called for Revival
- iii. April 1865, Methodist Episcopal papers were reporting spiritual awakenings, but most were localized and were creating a thirst for more
- iv. June 13, 1867, in Philadelphia, ministers voted to hold camp meetings for purpose of revival
- v. First meeting was in Vineland, NJ, July 17-26, 1867
- vi. From this meeting to 1883, 52 national camps were held
- vii. The camp meetings were considered to be the launch of the Holiness Movement
- viii. Historian Melvin E. Dieter wrote:
Crowded trains stopped at the Cape May Railroad station: long lines of buggies thronged the roads which led to the forty-acre park on the edge of town which served as the camp site. Overnight, the town's population swelled to almost double its 10,000 regular inhabitants as hundreds of tents sprang up around the speaker's stand on the camp ground...The enthusiastic pastor of the Spring Garden Methodist Episcopal Church of Philadelphia [John S. Inskip]

wrote to his sister that it “had only one disadvantage—it made every other service seem tame by comparison.”

- ix. Summer of 1868, near Manheim Pennsylvania, Dr. G.W. Woodruff began to pray aloud, and the following events transpired:

All at once, as sudden as if a flash of lighting from the heavens had fallen upon the people, one simultaneous burst of agony and then of glory was heard in all parts of the congregation; and for nearly an hour, the scene beggared all description...Those seated far back in the audience declared that the sensation was if a strong wind had moved from the stand over the congregation. Several intelligent people, in different parts of the congregation, spoke of the same phenomenon...Sinners stood awestricken, and others fled affrighted from the congregation.

- x. Later became known as the Christian Holiness Association

g. John Inskip (1816-1884)

- i. President of National Holiness Association
- ii. Responsible for leading National Camp Meeting Association
- iii. Conducted holiness revivals throughout the south
- iv. Camp Meetings were being held in the north (Urbana, OH; Des Plaines, IL—“heaven on earth”)
- v. Witnesses of his meetings said many were stricken to the ground and wept uncontrollably, some lying for hours on the floor filled with the glory
- vi. Inskip became ill in 1870, and Charles Cullis laid hands on him and he was healed. In 1871, travelled nearly 20,000 miles and conducted 600 services

h. Carrie Judd Montgomery (1858-1946)

- i. Was an invalid as a result of a fall on an icy sidewalk in Buffalo, NY, in 1876
- ii. On February 26, 1879, she was instantly healed as a result of a letter she received from Mrs. Edward Mix. Mrs. Nix wrote her of a woman being healed through the prayers of Ethan Allan and a follow up letter of prayer.
- iii. Her healing became well known and her healing ministry began
- iv. Played a major role in promoting divine healing and Pentecost
- v. She was the first to open a healing home on the west coast (Home of Peace, Oakland, CA, 1893)
- vi. 1882, opened a healing home in Buffalo, NY; this healing home became a model for many future healing homes

- vii. She eventually assisted in the formation of the Christian & Missionary Alliance with A.B. Simpson
- viii. She was known as an influential woman preacher, and also known for preaching to African Americans

i. Maria Woodworth-Etter (1844-1924)

- i. Ministry began in 1879, at age 35
- ii. Began preaching divine healing in 1885
- iii. Was known that people in her meetings would fall into trances after being “slain in the spirit” or “fall under the power”. Many who were unbelievers were converted because of this experience.
- iv. Maria Woodworth Etter quote

The power of God was over all the congregation; and around in the city of Oakland. The Holy Ghost would fall on the people while we were preaching. The multitude would be held still, like as though death was in their midst. Many of the most intelligent and best dressed men would fall back in their seats, with their hands held up to God, being held under the mighty power of God. Men and women fell, all over the tent, like trees in a storm; some would have visions of God. Most all of them came out shouting the praises of God.

- v. Mrs. Woodworth wrote of another instance of a 63 year old man who visited a meeting

As he looked over the congregation he made some light remark to his friends about the display of the power of God, and started boldly up towards the pulpit to investigate, but before he reached the pulpit he was struck to the floor by the power of God and lay there over two hours. While [he was] in this condition God gave him a vision of hell and heaven, and told him to make his choice of the two places. He called upon the Lord to save him and said he would choose Christ and heaven.

- vi. On January 27, 1890, Woodworth predicted that an earthquake and a tidal wave would strike San Francisco-Oakland area and destroy three cities in four minutes. She was quoted by the Oakland “Evening Tribune,” as having set a date for this event, April 14, 1890. In February, she told a reporter she had been misquoted and said that she could not tell when it would come; however, there was a major earthquake on April 18, 1906, killing thousands of people.
- vii. Born in New Lisbon, Ohio

- viii. She received the Baptism in the Holy Spirit at a Quaker meeting while praying for an anointing for service. After this she began preaching and reported hundreds of conversions.
- ix. As her meetings grew, she purchased and filled an 8,000 seat tent
- x. Held revival meetings in Akron in 1890's

j. John Alexander Dowie (1847-1907)

- i. Arrived in America in 1888 from Australia, originally from Edinburgh
- ii. Led the founding of the American Divine Healing Association in 1890
- iii. Dowie attributed much of the falling & trances at Woodworth's meetings to the devil and warned people against her. He may have become offended that people would leave his meetings to go to her's. She told the people that she would "leave him in the hands of God," and that they would see him "go down in disgrace," and that she "would be living when he was dead." Dowie was left paralyzed by a stroke in 1905, and died in 1907, 17 years before Woodworth's death.
- iv. In 1893, Dowie began his work in Chicago, where he set up a wooden hut at the World's Fair and rang a dinner bell to get people to the meetings.
- v. Ministry: International Divine Healing Association
- vi. Was known for financial mismanagement, and making promises to heal those who tithed
- vii. Founded the city of Zion, IL; where he prohibited smoking, drinking, eating pork, modern medicine
- viii. His church in Zion was filled every service with 6,000 people, with untold millions receiving healings and come to faith in Christ
- ix. He claimed to be the prophet Elijah, and was the forerunner of Christ's return

3. New Denominations Formed out of the Holiness Movement

a. Church of God

- i. Between 1893 & 1900, 23 new denominations arose out of the Holiness movement in America
- ii. Churches of God began forming in 1894, eventually becoming Pentecostal
- iii. In 1895, Charles H. Mason & C.P. Jones endorsed the Holiness Movement and doctrine of entire sanctification and were ejected from the Baptist Association. They started the Church of God in Christ, which became the largest black Pentecostal denomination

- iv. The Church of God of Cleveland, TN, originated during a revival in 1896, when more than 100 people spoke in tongues at the Schearer Schoolhouse in Cherokee, NC. In 1903, A.J. Tomlinson became its general overseer for 20 years. Had roots in Holiness Church at Camp Creek, NC.

b. Church of the Nazarene

- i. In 1894, the Methodist Episcopal Church disavowed the Holiness movement
- ii. Thus in 1895, Phineas Bresee and Dr. J.P. Widney in Los Angeles organized the Church of the Nazarene
- iii. Became the largest Holiness church in 1914

c. Charles Fox Parham

- i. 1898, founded Bethel Healing Home in Topeka, KS “Faith home” of Holiness movement
- ii. Early 1900, established contacts with other evangelists & as a result visited: Dowie’s Zion, Malone’s work in Cleveland, A.B. Simpson’s in Nyack, the “Eye-Opener” in Chicago, and Sandford’s Holy Ghost and Us in Shiloah, Maine, as well as others
- iii. Opens Bethel College in Topeka on October 15, in a mansion known as Stone’s Folly
- iv. He asked students at college to study the Bible to see what was the special witness to the Baptism in the Holy Spirit

- 1. All students said, Tongues

- 2. Agnes N. Ozman, on January 1, 1901, received the Baptism in the Holy Spirit with Tongues

Like some others, I thought that I had received the Baptism in the Holy Ghost at the time of consecration, but when I learned that the Holy Ghost was yet to be poured out in greater fullness, my heart became hungry for the promised Comforter...On watch night we had a blessed service, praying that God’s blessing might rest upon us as the New Year came in. During the first day of 1901, the presence of the Lord was with us in a marked way stilling our hearts to wait upon Him for greater things. The spirit of prayer was upon us in the evening. It was nearly seven o’clock on the first of January that it came into my heart to ask Brother Parham to lay his hands upon me that I might receive the gift of the Holy Spirit. It was as his hands were laid upon my head that the Holy Spirit fell upon me and I began to speak in tongues glorifying God.

3. Then, on January 3, several other students began speaking in tongues.
4. Later, Parham's student, William J. Seymour, would take the teaching of tongues from Houston to Los Angeles, where the Azusa Street Revival began.