

LECTURES  
ON  
REVIVALS OF RELIGION

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# LECTURES

## I

### WHAT A REVIVAL OF RELIGION IS (1834)

TEXT. — O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. — HAB. iii. 2.

IT is supposed that the prophet Habakkuk was contemporary with Jeremiah, and that this prophecy was uttered in anticipation of the Babylonish captivity. Looking at the judgments which were speedily to come upon his nation, the soul of the prophet was wrought up to an agony, and he cries out in his distress, "O Lord, revive thy work." As if he had said, "O Lord, grant that thy judgments may not make Israel desolate. In the midst of these awful years, let the judgments of God be made the means of reviving religion among us. In wrath remember mercy."

*Religion is the work of man.* It is something for man to do. It consists in obeying God. It is man's duty. It is true, God induces him to do it. He influences him by his Spirit, because of his great wickedness and reluctance to obey. If it were not necessary for God to influence men — if men were disposed to obey God, there would be no occasion to pray, "O Lord, revive thy work." The ground of necessity for such a prayer is, that men are wholly indisposed to obey; and unless God interpose the influence of his Spirit, not a man on earth will ever obey the commands of God.

A "Revival of Religion" presupposes a declension. Almost all the religion in the world has been produced by revivals. God has found it necessary to take advantage of the excitability there is in mankind, to produce powerful excitements among them, before he can lead them to obey. Men are so sluggish,<sup>1</sup> there are so many things to lead their minds off from religion, and to oppose the influence of the gospel, that it is necessary to raise an excitement

<sup>1</sup>In the revised edition of these lectures published in Oberlin in 1868 Finney inserted the word "spiritually" before "sluggish."

among them, till the tide rises so high as to sweep away the opposing obstacles. They must be so excited that they will break over these counteracting influences, before they will obey God.<sup>2</sup>

Look back at the history of the Jews, and you will see that God used to maintain religion among *them* by special occasions, when there would be a great excitement, and people would turn to the Lord. And after they had been thus revived, it would be but a short time before there would be so many counteracting influences brought to bear upon them, that religion would decline, and keep on declining, till God could have time — so to speak — to shape the course of events so as to produce another excitement, and then pour out his Spirit again to convert sinners. Then the counteracting causes would again operate, and religion would decline, and the nation would be swept away in the vortex of luxury, idolatry, and pride.

There is so little *principle* in the church, so little firmness and stability of purpose, that unless they are greatly excited,<sup>3</sup> they will not obey God. They have so little knowledge, and their principles are so weak, that unless they are excited, they will go back from the path of duty, and do nothing to promote the glory of God. The state of the world is still such, and probably will be till the millennium is fully come, that religion must be mainly promoted by these excitements.<sup>4</sup> How long and how often has the experiment been tried, to bring the church to act steadily for God, without these periodical excitements! Many good men have supposed, and still suppose, that the best way to promote religion, is to go along *uniformly*, and gather in the ungodly gradually, and without excitement. But however such reasoning may appear

<sup>2</sup> In the revised edition of 1868 Finney added here, "Not that excited feeling is religion, for it is not; but it is excited desire, appetite, and feeling that prevents religion. The will is, in a sense, enslaved by the carnal and worldly desires. Hence it is necessary to awaken men to a sense of guilt and danger, and thus produce an excitement of counter-feeling and desire which will break the power of carnal and worldly desire and leave the will free to obey God."

<sup>3</sup> In the revised edition of 1868 Finney substituted for "unless they are greatly excited" the words, "unless the religious feelings are awakened and kept excited, counter worldly feelings and excitements will prevail, and men will not obey God."

<sup>4</sup> Throughout these lectures it is evident that Finney was a convinced post-millennialist. He believed that through revivals, soul-winning, and moral reform movements the world was getting better and better and that some day, in the not too distant future, everyone would be converted to Christianity. Then a utopian world would be ready for Christ's second return. For a discussion of this in relation to Finney's theological and social outlook, see the Introduction to this edition, pp. xl-xlix.

in the abstract, *facts* demonstrate its futility. If the church were far enough advanced in knowledge, and had stability of principle enough to *keep awake*, such a course would do; but the church is so little enlightened, and there are so many counteracting causes, that the church will not go steadily to work without a special excitement. As the millennium advances, it is probable that these periodical excitements will be unknown. Then the church will be enlightened, and the counteracting causes removed, and the entire church will be in a state of habitual and steady obedience to God. The entire church will stand and take the infant mind, and cultivate it for God. Children will be trained up in the way they should go, and there will be no such torrents of worldliness, and fashion, and covetousness, to bear away the piety of the church, as soon as the excitement of a revival is withdrawn.

It is very desirable it should be so. It is very desirable that the church should go on steadily in a course of obedience without these excitements. Such excitements are liable to injure the health. Our nervous system is so strung that any powerful excitement, if long continued, injures our health and unfits us for duty. If religion is ever to have a pervading influence in the world, it can't be so; this spasmodic religion must be done away. Then it will be uncalculated for. Christians will not sleep the greater part of the time, and once in a while wake up, and rub their eyes, and bluster about, and vociferate, a little while, and then go to sleep again. Then there will be no need that ministers should wear themselves out, and kill themselves, by their efforts to roll back the flood of worldly influence that sets in upon the church. But as yet the state of the Christian world is such, that to expect to promote religion without excitements is unphilosophical and absurd.<sup>5</sup> The great political, and other worldly excitements that agitate Christendom, are all unfriendly to religion, and divert the mind from the interests of the soul. Now these excitements can only be counteracted by *religious* excitements. And until there is religious principle in the world to put down irreligious excitements, it is in

<sup>5</sup> Finney lived in the era when there was no academic distinction between the humanities and the sciences. Consequently he uses the adjective "philosophical" throughout these lectures in the old sense of "logical," "rational," or "scientific." And he includes in the word "philosophy" what would now be designated as the science of psychology. Finney would accept Webster's first definition of philosophy as "the science which investigates the facts and principles of reality and of human nature and conduct." The crux of Finney's attack on Calvinism in these lectures is that its doctrines are contrary to the laws of philosophy and to "the laws of mind" and hence, in modern terms, Calvinism is "unscientific."

vain to try to promote religion, except by counteracting excitements. This is true in philosophy, and it is a historical fact.

It is altogether improbable that religion will ever make progress among *heathen* nations except through the influence of revivals. The attempt is now making to do it by education, and other cautious and gradual improvements. But so long as the laws of mind remain what they are, it cannot be done in this way. There must be excitement sufficient to wake up the dormant moral powers, and roll back the tide of degradation and sin. And precisely so far as our own land approximates to heathenism, it is impossible for God or man to promote religion in such a state of things but by powerful excitements. — This is evident from the fact that this has always been the way in which God has done it. God does not create these excitements, and choose this method to promote religion for nothing, or without reason. Where mankind are so reluctant to obey God, they will not act until they are excited. For instance, how many there are who know that they ought to be religious, but they are afraid if they become pious they shall be laughed at by their companions. Many are wedded to idols, others are procrastinating repentance, until they are settled in life, or until they have secured some favorite worldly interest. Such persons never will give up their false shame, or relinquish their ambitious schemes, till they are so excited that they cannot contain themselves any longer.

These remarks are designed only as an introduction to the discourse. I shall now proceed with the main design, to show,

- I. What a revival of religion is not;
- II. What it is; and,
- III. The agencies employed in promoting it.

#### I. A REVIVAL OF RELIGION IS NOT A MIRACLE.

1. A miracle has been generally defined to be, a Divine interference, setting aside or suspending the laws of nature. It is not a miracle, in this sense.<sup>6</sup> All the laws of matter and mind remain in force. They are neither suspended nor set aside in a revival.

2. It is not a miracle according to another definition of the

<sup>6</sup> Typical of the type of revision that Finney made in preparing these lectures for publication in book form is the way in which he broke up into the first two sentences in this paragraph what Joshua Leavitt had written in the *New York Evangelist* as one sentence, namely: "1. It is not a miracle in the sense of a suspension or setting aside of the laws of nature."

term miracle — *something above the powers of nature*. There is nothing in religion beyond the ordinary powers of nature. It consists entirely in the *right exercise* of the powers of nature. It is just that, and nothing else. When mankind become religious, they are not *enabled* to put forth exertions which they were unable before to put forth. They only exert the powers they had before in a different way, and use them for the glory of God.

3. It is not a miracle, or dependent on a miracle, in any sense. It is a purely philosophical result of the right use of the constituted means — as much so as any other effect produced by the application of means.<sup>7</sup> There may be a miracle among its antecedent causes, or there may not. The apostles employed miracles, simply as a means by which they arrested attention to their message, and established its Divine authority. But the miracle was not the revival. The miracle was one thing; the revival that followed it was quite another thing. The revivals in the apostles' days were connected with miracles, but they were not miracles.

I said that a revival is the result of the *right* use of the appropriate means. The means which God has enjoyed for the production of a revival, doubtless have a natural tendency to produce a revival. Otherwise God would not have enjoined them. But means will not produce a revival, we all know, without the blessing of God. No more will grain, when it is sowed, produce a crop without the blessing of God. It is impossible for us to say that there is not as direct an influence or agency from God, to produce a crop of grain, as there is to produce a revival. What are the laws of nature, according to which, it is supposed, that grain yields a crop? They are nothing but the constituted manner of the operations

<sup>7</sup> Anyone who has read Jonathan Edwards' *Faithful Narrative of the Surprising Work of God* or his *Some Thoughts Concerning the Present Revival of Religion in New England* will see at once how different his view of a revival was from that expressed here. Edwards constantly marvels at "this shower of divine blessing," which is "a very extraordinary dispensation of providence; God has in many respects gone out of, and much beyond, his usual and ordinary way." And he applies the words "strange," "remarkable," "wonderful," "uncommon," "amazing" to the revival to indicate its miraculous character: "It is a great and wonderful event, a strange revolution, an unexpected, surprising overturning of things, suddenly brought to pass." In fact, Edwards went out of his way to chastise those who sought to explain in human terms how and why revivals came about: "This is too much for the clay to take upon it with respect to the potter," for "The wind bloweth where it listeth" and "We know not the work of God who maketh all." See Jonathan Edwards, *Works*, ed. Sereno E. Dwight (New York, 1829-1830), IV, 27, 80, 120-121, and *passim*. (Of course, it should be noted that although Finney denies the miraculous aspect of revivals, he by no means denies that miracles can and do happen.)

of God. In the Bible, the word of God is compared to grain, and preaching is compared to sowing seed, and the results to the springing up and growth of the crop. And the result is just as philosophical in the one case, as in the other, and is as naturally connected with the cause.<sup>8</sup>

I wish this idea to be impressed on all your minds, for there has long been an idea prevalent that promoting religion has something very peculiar in it, not to be judged of by the ordinary rules of cause and effect; in short, that there is no connection of the means with the result, and no tendency in the means to produce the effect. No doctrine is more dangerous than this to the prosperity of the church, and nothing more absurd.

Suppose a man were to go and preach this doctrine among farmers, about their sowing grain. Let him tell them that God is a sovereign, and will give them a crop only when it pleases him, and that for them to plow and plant and labor as if they expected to raise a crop is very wrong, and taking the work out of the hands of God, that it interferes with his sovereignty, and is going on in their own strength; and that there is no connection between the means and the result on which they can depend. And now, suppose the farmers should believe such doctrine. Why, they would starve the world to death.

Just such results will follow from the church's being persuaded that promoting religion is somehow so mysteriously a subject of Divine sovereignty, that there is no natural connection between the means and the end. What *are* the results? Why, generation after generation have gone down to hell. No doubt more than five thousand millions have gone down to hell, while the church has been dreaming, and waiting for God to save them without the use of means.<sup>9</sup> It has been the devil's most successful means of

<sup>8</sup> In the revised edition of 1868 Finney added here, "or more correctly, a revival is as naturally a result of the use of the appropriate means as a crop is of the use of its appropriate means. It is true that religion does not properly belong to the category of cause and effect; but although it is not *caused* by means, yet it has its occasion, and may as naturally and certainly result from its *occasion* as a crop does from its *cause*."

<sup>9</sup> In the more rigid expositions of Calvinistic predestination, especially as preached by the New England Congregationalists who followed the theology of Samuel Hopkins, sinners were considered passive in their regeneration. They were told to "wait God's time" and if they were among the predestined elect, God would send the Holy Spirit to infuse grace or impart grace to them when He was ready. If they were not among the elect, then nothing they could do would keep them out of hell. Finney's whole career was devoted to tearing down this generally accepted notion of salvation.

destroying souls. The connection is as clear in religion as it is when the farmer sows his grain.

There is one fact under the government of God, worthy of universal notice, and of everlasting remembrance; which is, that the most useful and important things are most easily and certainly obtained by the use of the appropriate means. This is evidently a principle in the Divine administration. Hence, all the *necessaries* of life are obtained with great *certainty* by the use of the simplest means. The luxuries are more difficult to obtain; the means to procure them are more intricate and less certain in their results; while things absolutely hurtful and poisonous, such as alcohol and the like, are often obtained only by torturing nature, and making use of a kind of infernal sorcery to procure the death-dealing abomination. This principle holds true in moral government, and as spiritual blessings are of surpassing importance, we should expect their attainment to be connected with *great certainty* with the use of the appropriate means; and such we find to be the fact; and I fully believe that could facts be known, it would be found that when the appointed means have been *rightly* used, spiritual blessings have been obtained with greater uniformity than temporal ones.<sup>10</sup>

## II. I AM TO SHOW WHAT A REVIVAL IS.<sup>11</sup>

It presupposes that the church is sunk down in a backslidden state, and a revival consists in the return of the church from her backslidings, and in the conversion of sinners.

1. A revival always includes conviction of sin on the part of the church. Backslidden professors cannot wake up and begin right away in the service of God, without deep searchings of heart.<sup>12</sup>

<sup>10</sup> This paragraph does not appear in the vision of this lecture that appeared in the *New York Evangelist*, December 6, 1834, p. 194. This "philosophical" justification for teetotalism was often used by later revivalists. The whole paragraph is eloquent proof of Finney's pietistic love of simplicity and his optimistic view of the benevolence of Nature and of Nature's God.

<sup>11</sup> In the revised edition of 1868 Finney inserted a paragraph here, which reads: "It is the renewal of the first love of Christians resulting in the awakening and conversion of sinners to God. In the popular sense, a revival of religion in a community is the arousing, quickening, and reclaiming of the more or less backslidden church and the more or less general awakening of all classes and insuring attention to the claims of God."

<sup>12</sup> By the term "professor" of religion Finney usually means a church member as opposed to a "Christian" or a "pious man" who has had a conversion experience and who is an active, soul-winning, servant of God. Finney's frequent casti-

The fountains of sin need to be broken up. In a true revival, Christians are always brought under such convictions; they see their sins in such a light, that often they find it impossible to maintain a hope of their acceptance with God. It does not always go to that extent; but there are always, in a genuine revival, deep convictions of sin, and often cases of abandoning all hope.

2. Backslidden Christians will be brought to repentance. A revival is nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and forsaking of sin.

3. Christians will have their faith renewed. While they are in their backslidden state they are blind to the state of sinners. Their hearts are as hard as marble. The truths of the Bible only appear like a dream. They admit it to be all true; their conscience and their judgment assent to it; but their faith does not see it standing out in bold relief, in all the burning realities of eternity. But when they enter into a revival, they no longer see men as trees walking, but they see things in that strong light which will renew the love of God in their hearts. This will lead them to labor zealously to bring others to him. They will feel grieved that others do not love God, when they love him so much. And they will set themselves feelingly to persuade their neighbors to give him their hearts. So their love to men will be renewed. They will be filled with a tender and burning love for souls. They will have a longing desire for the salvation of the whole world. They will be in agony for individuals whom they want to have saved; their friends, relations, enemies. They will not only be urging them to give their hearts to God, but they will carry them to God in the arms of faith, and with strong crying and tears beseech God to have mercy on them, and save their souls from endless burnings.

4. A revival breaks the power of the world and of sin over Christians. It brings them to such vantage ground that they get a fresh impulse towards heaven. They have a new foretaste of heaven, and new desires after union to God; and the charm of the world is broken, and the power of sin overcome.

5. When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation. Their

gation of cold, dead, formal, or lukewarm "professors" of religion is characteristic of all revivalists.

hearts will be broken down and changed. Very often the most abandoned profligates are among the subjects. Harlots, and drunkards, and infidels, and all sorts of abandoned characters, are awakened and converted. The worst part of human society are softened, and reclaimed, and made to appear as lovely specimens of the beauty of holiness.

### III. I AM TO CONSIDER THE AGENCIES EMPLOYED IN CARRYING FORWARD A REVIVAL OF RELIGION.

Ordinarily, there are three agents employed in the work of conversion, and one instrument. The agents are God, — some person who brings the truth to bear on the mind, — and the sinner himself. The instrument is the truth. There are *always two* agents, God and the sinner, employed and active in every case of genuine conversion.<sup>13</sup>

1. The agency of God is two-fold; by his Providence and by his Spirit.

(1.) By his providential government, he so arranges events as to bring the sinner's mind and the truth in contact. He brings the sinner where the truth reaches his ears or his eyes. It is often interesting to trace the manner in which God arranges events so as to bring this about, and how he sometimes makes every thing seem to favor a revival. The state of the weather, and of the public health, and other circumstances concur to make every thing just right to favor the application of truth with the greatest possible efficacy. How he sometimes sends a minister along, just at the time he is wanted! How he brings out a particular truth, just at the particular time when the individual it is fitted to reach is in the way to hear!

(2.) God's special agency by his Holy Spirit. Having direct access to the mind, and knowing infinitely well the whole history and state of each individual sinner, he employs that truth which is best adapted to his particular case, and then sets it home with Divine power. He gives it such vividness, strength, and power, that the sinner quails, and throws down his weapons of rebellion, and turns to the Lord. Under his influence, the truth burns and cuts its way like fire. He makes the truth stand out in such aspects, that it crushes the proudest man down with the weight of a

<sup>13</sup> Compare Finney's discussion of regeneration on pp. 195-197, where he indicates that there can be four possible agencies in the work of conversion.

mountain. If men were *disposed* to obey God, the truth is given with sufficient clearness in the Bible; and from preaching they could learn all that is necessary for them to know. But because they are wholly *disinclined* to obey it, God clears it up before their minds, and pours in a blaze of convincing light upon their souls, which they cannot withstand, and they yield to it, and obey God, and are saved.

2. The agency of men is commonly employed. Men are not mere *instruments* in the hands of God. Truth is the instrument. The preacher is a moral agent in the work; he acts; he is not a mere passive instrument; he is voluntary in promoting the conversion of sinners.

3. The agency of the sinner himself. The conversion of a sinner consists in his obeying the truth. It is therefore impossible it should take place without his agency, for it consists in *his* acting right. He is influenced to this by the agency of God, and by the agency of men. Men act on their fellow-men, not only by language, but by their looks, their tears, their daily deportment. See that impenitent man there, who has a pious wife. Her very looks, her tenderness, her solemn, compassionate dignity, softened and moulded into the image of Christ, are a sermon to him all the time. He has to turn his mind away, because it is such a reproach to him. He feels a sermon ringing in his ears all day long.

Mankind are accustomed to read the countenances of their neighbors. Sinners often read the state of a Christian's mind in his eyes. If his eyes are full of levity, or worldly anxiety and contrivance, sinners read it. If they are full of the Spirit of God, sinners read it; and they are often led to conviction by barely seeing the countenance of Christians.

An individual once went into a manufactory to see the machinery. His mind was solemn, as he had been where there was a revival. The people who labored there all knew him by sight, and knew who he was. A young lady who was at work saw him, and whispered some foolish remark to her companion, and laughed. The person stopped and looked at her with a feeling of grief. She stopped, her thread broke, and she was so much agitated she could not join it. She looked out at the window to compose herself, and then tried again; again and again she strove to recover her self-command. At length she sat down, overcome with her feelings. The person then approached and spoke with her; she soon manifested a deep sense of sin. The feeling spread through the estab-

lishment like fire, and in a few hours almost every person employed there was under conviction, so much so, that the owners, though worldly men, were astounded, and requested to have the works stop and have a prayer meeting; for they said it was a great deal more important to have these people converted than to have the works go on. And in a few days, the owners and nearly every person employed in the establishment were hopefully converted. The eye of this individual, his solemn countenance, his compassionate feeling, rebuked the levity of the young woman, and brought her under conviction of sin; and this whole revival followed, probably in a great measure, from so small an incident.<sup>14</sup>

If Christians have deep feeling on the subject of religion themselves, they will produce deep feeling wherever they go. And if they are cold, or light and trifling, they inevitably destroy all deep feeling, even in awakened sinners.

I knew a case, once, of an individual who was very anxious, but one day I was grieved to find that her convictions seemed to be all gone. I asked her what she had been doing. She told me she had been spending the afternoon at such a place, among some professors of religion, not thinking that it would dissipate her convictions to spend an afternoon with professors of religion. But they were trifling and vain, and thus her convictions were lost. And no doubt those professors of religion, by their folly, destroyed a soul, for her convictions did not return.

The church is required to use the means for the conversion of sinners. Sinners cannot properly be said to use the means for their own conversion. The church uses the means. What sinners do is to submit to the truth, or to resist it. It is a mistake of sinners, to think they are using means for their own conversion. The whole drift of a revival, and every thing about it, is designed to present the truth *to* your mind, for your obedience or resistance.

#### REMARKS.

1. Revivals were formerly regarded as miracles. And it has been so by some even in our day. And others have ideas on the subject so loose and unsatisfactory, that if they would only *think*, they would see their absurdity. For a long time, it was supposed

<sup>14</sup> The "individual" in this story was Finney himself; the manufactory was the Oriskany Woolen Mill in Oriskany, New York; the year was 1826. Finney tells the story in his *Memoirs*, pp. 183-184.

by the church, that a revival was a miracle, an interposition of Divine power which they had nothing to do with, and which they had no more agency in producing, than they had in producing thunder, or a storm of hail, or an earthquake. It is only within a few years that ministers generally have supposed revivals were to be *promoted*, by the use of means designed and adapted specially to that object. Even in New England, it has been supposed that revivals came just as showers do, sometimes in one town, and sometimes in another, and that ministers and churches could do nothing more to produce them, than they could to make showers of rain come on their own town, when they are falling on a neighboring town.

It used to be supposed that a revival would come about once in fifteen years, and all would be converted that God intended to save, and then they must wait until another crop came forward on the stage of life. Finally, the time got shortened down to five years, and they supposed there might be a revival about as often as that.

I have heard a fact in relation to one of these pastors, who supposed revivals might come about once in five years. There had been a revival in his congregation. The next year, there was a revival in a neighboring town, and he went there to preach, and staid several days, till he got his soul all engaged in the work. He returned home on Saturday, and went into his study to prepare for the Sabbath. And his soul was in an agony. He thought how many adult persons there were in his congregation at enmity with God — so many still unconverted — so many persons *die* yearly — such a portion of them unconverted — if a revival does not come under five years, so many adult heads of families will be in hell. He put down his calculations on paper, and embodied them in his sermon for the next day, with his heart bleeding at the dreadful picture. As I understood it, he did not do this with any expectation of a revival, but he felt deeply, and poured out his heart to his people. And that sermon awakened *forty heads of families*, and a powerful revival followed; and so his theory about a revival once in five years was all exploded.

Thus God has overthrown, generally, the theory that revivals are miracles.<sup>15</sup>

<sup>15</sup> Notice that Finney takes no credit for discovering the fact that revivals can be and should be promoted by means. God has revealed it, and Finney is here simply calling the fact to the attention of tradition-bound Calvinists who have failed to see the new light that has been shed. Finney takes the same view

2. Mistaken notions concerning the sovereignty of God, have greatly hindered revivals.

Many people have supposed God's sovereignty to be something very different from what it is. They have supposed it to be such an arbitrary disposal of events, and particularly of the gift of his Spirit, as precluded a rational employment of means for promoting a revival of religion. But there is no evidence from the Bible, that God exercises any such sovereignty as that. There are no facts to prove it. But every thing goes to show, that God has connected means with the end through all the departments of his government — in nature and in grace. There is no *natural* event in which his own agency is not concerned. He has not built the creation like a vast machine, that will go on alone without his further care. He has not retired from the universe, to let it work for itself. This is mere atheism. He exercises a universal superintendence and control. And yet every event in nature has been brought about by means. He neither administers providence nor grace with that sort of sovereignty, that dispenses with the use of means. There is no more sovereignty in one than in the other.

And yet some people are terribly alarmed at all direct efforts to promote a revival, and they cry out, "You are trying to get up a revival in your own strength. Take care, you are interfering with the sovereignty of God. Better keep along in the usual course, and let God give a revival when he thinks it is best. God is a sovereign, and it is very wrong for you to attempt to get up a revival, just because *you think* a revival is needed." This is just such preaching as the devil wants. And men cannot do the devil's work more effectually, than by preaching up the sovereignty of God, as a reason why we should not put forth efforts to produce a revival.

3. You see the error of those who are beginning to think that religion can be better promoted in the world without revivals, and who are disposed to give up all efforts to produce religious excitements. Because there are evils arising in some instances out of great excitements on the subject of religion, they are of opinion that it is best to dispense with them altogether. This cannot, and must not be. True, there is danger of abuses. In cases of great *religious* as well as all other excitements, more or less incidental evils may be expected of course. But this is no reason why they should be given up. The best things are always liable to abuses. Great

(which has been called the doctrine of progressive revelation) about the new light recently shed upon the question of slavery in his discussion on pp. 287-289.



and manifold evils have originated in the providential and moral governments of God. But these *foreseen* perversions and evils were not considered a sufficient reason for giving them up. For the establishment of these governments was on the whole the best that could be done for the production of the greatest amount of happiness. So in revivals of religion, it is found by experience, that in the present state of the world, religion cannot be promoted to any considerable extent without them. The evils which are sometimes complained of, when they are real, are incidental, and of small importance when compared with the amount of good produced by revivals. The sentiment should not be admitted by the church for a moment, that revivals may be given up. It is fraught with all that is dangerous to the interests of Zion, is death to the cause of missions, and brings in its train the damnation of the world.<sup>16</sup>

FINALLY — I have a proposal to make to you who are here present. I have not commenced this course of Lectures on Revivals to get up a curious theory of my own on the subject. I would not spend my time and strength merely to give you instructions, to gratify your curiosity, and furnish you something to talk about. I have no idea of preaching *about* revivals. It is not my design to preach so as to have you able to say at the close, "We *understand* all about revivals now," while you do *nothing*. But I wish to ask you a question. What do you hear lectures on revivals for? Do you mean that whenever you are convinced what your duty is in promoting a revival, you will go to work and practise it?

Will you follow the instructions I shall give you from the word of God, and put them in practice in your own hearts? Will you bring them to bear upon your families, your acquaintances, neighbors, and through the city? Or will you spend the winter in learning *about* revivals, and do nothing *for* them? I want you, as fast as you learn any thing on the subject of revivals, to put it in practice, and go to work and see if you cannot promote a revival among sinners here. If you will not do this, I wish you to let me know at the beginning, so that I need not waste my strength. You ought to decide *now* whether you will do this or not. You know that we call sinners to decide on the spot whether *they* will obey the gospel. And we have no more authority to let you take time to deliberate whether *you* will obey God, than we have to let sinners do so.

<sup>16</sup> This paragraph does not appear in the version of this lecture that was printed in the *New York Evangelist*, December 6, 1834, p. 194.

We call on you to unite now in a solemn pledge to God, that you will do your duty as fast as you learn what it is, and to pray that He will pour out his Spirit upon this church and upon all the city this winter.<sup>17</sup>

<sup>17</sup> Like all true revival preachers Finney lost no opportunity to call upon sinners to come forward and make their peace with God "on the spot." These lectures were not simply for edification; they were also designed to save souls and to start a revival in the Chatham Street Chapel.