

# History of Revival

by Bill McLeod

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*The sermon explores the history of revival, highlighting the importance of the Holy Spirit and the need for constant revival in the church.*

**Duration:** 1:16:09

**Scripture:** Acts 1:14, Acts 2:1, Acts 2:34, Acts 4:31, Acts 8:5-7, Acts 10:44-45

**Topics:** "Revival History"

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## Description

In this sermon, the speaker shares two stories of missionaries and their experiences with preaching the word of God. The first story is about a missionary who was asked to give a speech in Japanese at a party. Despite not knowing the language, he spoke for 25 minutes in fluent oratorical Japanese, guided by the Holy Spirit. The second story is about Duncan Campbell, a preacher who experienced a powerful revival after a young man led a heartfelt prayer. The speaker emphasizes that it is not the length or eloquence of a sermon that brings about change, but rather the work of God. The sermon also touches on the importance of trusting in God's power and handling persecution with faith.

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## Transcript

If you have a Bible, would you turn over to Acts chapter 2, a very well-known portion of Scripture. I want to read verse 14 in chapter 1, first of all, and then into chapter 2, verse 1. It says, These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren. And it goes on to say that there were 120 of them meeting, praying before Pentecost.

Then chapter 2, verse 1, When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. It's interesting in the history of revivals that this kind of phenomena have occurred more than once.

In South Africa, in one of the meetings, it was a time of revival. Black people had to sit in the balcony, and the whites sat down below. And a black girl, about fourteen, got up in the balcony, and she asked if she might lead in prayer.

So the brethren had to have a meeting about this, you know. So a bunch of the leaders got together in the corner and they discussed this for a while, and finally came to the conclusion that it would be okay. And she started to pray.

And while she was praying, this kind of phenomena, they heard this noise coming, they heard a noise coming from the four points of the compass, a big wind of some kind, and it engulfed the whole place while this black girl was praying. I don't know if they caught on, I mean, whites, if they caught on at that time to what God was doing. But that happened twice in South Africa.

And I've read, I think, probably three or four other places where this kind of phenomena occurred. But one of the problems is this. In outpourings of the Spirit, the Holy Spirit, when you look at all these revivals, the phenomena the attendant phenomena is never quite the same.

And what has happened is that sometimes people seize on the attendant phenomena, like a rushing mighty wind, or speaking in tongues, or tongues of fire or something else, and they make that the important thing, whereas the important thing is that the Holy Spirit came. How he came is not important. The fact that he came is the important thing.

And so going back to Acts chapter 2, suddenly there came a sound from heaven as of a rushing mighty wind. Before we go any further, turn back to the Gospel of John chapter 20, and we'll read from verse 19 down to 22. Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst and said unto them, Peace be unto you.

And when he had so said, he showed unto them his hands and his side. Then the disciples were glad when they saw the Lord. Then said Jesus to them again, Peace be unto you.

As my Father has sent me, even so send I you. And when he had said this, he breathed on them and said unto them, Receive ye the Holy Ghost. I don't think personally that they received the Holy Ghost at this time, because in what he said here, one of the things he said was, As my Father has sent me, even so send I you.

He never sent them till after Pentecost. They didn't go till after Pentecost. Now I don't think they really at this moment received the Holy Spirit, but I think what we have here is Pentecost in embryo form.

On the day of Pentecost, the risen Christ breathed on the church, and they were filled with the Holy Spirit. Because in Acts chapter 2, if you go a little further down, when Peter was preaching, verse 32, This Jesus has God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he, that's Jesus, he has shed forth this, which you now see and hear.

So Pentecost was a Jesus Christ happening. I say the risen Christ breathed on the church, and what happened in John was Pentecost in embryo form. Going back then to Acts chapter 2, And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Just that far. I just want to point out again this matter of the attendant phenomena.

I've said already that the 1858 revival was probably, I think really was, the most powerful revival in the history of the church after Pentecost. And most Bible scholars agree with that. There were no attendant phenomena at all in that revival.

No tongue speaking, no miracles, no tongues of fire, no rushing mighty wind, no attendant phenomena at all. And that's very important to observe because, as I say, in our day, people are so caught up in signs and wonders and attendant phenomena, and they forget that what we really need is the Spirit of God in all His power. And how He comes is not really an important thing.

Now in the book of Acts there are five, five great Pentecosts, not just one. You sometimes hear the saying, there's one baptism of the Spirit, one baptism in many fillings. That's not really true because in the house of Cornelius, when the Spirit was poured out on those Gentile people, in chapter 11, it's called a baptism of the Spirit.

So there's a baptism in the day of Pentecost, there's another baptism in the house of Cornelius, and so I feel quite at liberty to say there are really five baptisms of the Spirit in the book of Acts, and I want us to look at them today. We've seen the first here at Acts chapter 2. They're all filled with the Holy Spirit. My brother Keith, who is as far removed from the charismatic movement as any person I suppose could be, was once speaking to some Cree people up in the Hudson Bay Line, and he spoke in English, and a woman who did not know any English brought an interpreter with her, and she heard the whole message in perfect Cree.

My brother was not even aware of this, what was going on. The miracle in this case was in the hearing, in the hearing, and nobody else heard it in Cree. And I have a friend who was a missionary backup personnel in Japan for two or three years.

He didn't have to learn the language because he had really nothing to do with the people, the Japanese people, he was just there to support and help the missionaries. And so when it came time for him to go home, the Japanese people said, we'd like to give him a little party, but we'd like to hear him say something in Japanese. So they made up a little speech, and he memorized a three-minute speech in Japanese.

And he told me he'd get up to speak, and he spoke in flowing, oratorical Japanese--there's three Japanese languages--in oratorical Japanese. He spoke for twenty-five minutes. He said he didn't know a word he used, but he knew everything he was saying.

He said it was as clear as can be to his mind. Now the people saw what was happening, and they realized it was a manifestation of the Spirit of God. It never happened again in his experience.

He did not find after this experience that he was greatly endowed with the Holy Spirit or anything like this. It turned out that in the crowd among the Japanese, there was a lady who lost all her family in the Hiroshima atomic explosion, and she hated Westerners. But when she saw what God did to this Westerner that day, all the hatred left her.

And the miracle was obviously particularly for her benefit. So they're all filled with the Holy Spirit, began to speak with other tongues as the Spirit gave them utterance. I was talking with a Pentecostal pastor one time.

I knew him well. And I said, I'm going to prove from the Bible that you're not a Pentecostal. And he said, Oh, you can't prove that.

I said, Yes, I can. I can do it from the Bible. Go ahead and try it.

I said, Okay, brother, when you speak in tongues, do you speak in tongues according to Acts chapter 2 or according to 1 Corinthians chapter 14? And I knew what the answer would be. He said, Well, I speak in tongues according to 1 Corinthians 14. I said, Then you're a Corinthian, not a Pentecostal.

And he looked at me, he said, Brother, I've never heard that before. But isn't that true? On the day of Pentecost, they spoke on languages people could understand. This is not how Pentecostals speak in tongues.

They speak in an unknown tongue, you see. So he was a Corinthian, not a Pentecostal. He accepted it in a good way.

He didn't get angry. Now we'll turn over to Acts chapter 4. So this first Pentecost was a Jewish thing, was a Jewish Pentecost. All the people that were converted were Jews.

In Acts chapter 4, and we don't know exactly how much later this was, there was no doubt by this time some Gentiles in the congregation, because in all the Jewish synagogues in those days, there were small groups of Gentiles who attended the services. Some of them became Jews. And to do that, you have to accept the Jewish right of circumcision and so on.

You could become a Jew. You could join any tribe of Israel you wanted to. This was spelled out clearly in the Old Testament.

And back in the days of Solomon, there were around 120,000 Gentiles who were part of the nation of Israel. In Acts chapter 4, then, now we have what we might call a church Pentecost. People of these converts on the day of Pentecost have been baptized, the church had been formed.

And what had happened was, as you know perhaps, the apostles, Peter and John, were threatened by the Sanhedrin council. They were told they were not to preach in the name of Christ anymore, so they went back to the church. And verse 21, so when they had further threatened them, they let them go, finding nothing how they might punish them because of the people.

For all men glorified God for that which was done, for the man was about forty years old on whom this miracle of healing was shown. So being let go, how did they handle it? You know, nowadays, if some Christians get thrown in jail somewhere, they get some organization to start canvassing people all around the world, Amnesty International or something, and they get 50,000 signatures and they send these signatures to the head of the country and ask him, you know, all these people are concerned about these people you've thrown in jail, and this is how they handle it. This is not how they handled it then.

Then, in those days when they got in trouble, they had prayer meetings. And God took care of the problem. Being let go, verse 23, they went to their own company and reported all that their chief priests and elders had said unto them.

And when they, that is the church, when they heard that, they lifted up their voice to God with one accord and said, Lord, thou art God, who has made heaven and earth and the sea and all that in them is. You notice in their praying, they use a lot of Scripture. And that's quite right, too, to use Scripture when you're praying.

You know what prayer is? Prayer is pleading the promises back to God. Ever think of it that way? Nathan, the prophet, went to King David and told him, God wants to do certain things for you. I think there were a

total of ten things that Nathan shared with David that God wanted to do for him.

Now, these were promises from God. Do you know how David handled it? He went into the temple, and it says he sat before the Lord, and you know what he said? He said, Do as you have said. Do as you have said.

You said you were going to do all these things, now do them, you know. And prayer really is pleading the promises back to God. Lord, you made this promise, please fulfill it in my life.

And how many promises are there? I told you yesterday, 7,487. Okay, I might ask, well, I might ask later today. Anyway, so this is the second Pentecost, and they prayed, verse 29, And now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word.

By stretching forth your hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus. Now the prayer in verse 29 was answered. We don't have any record that there was a lot of miracle working going on at this particular time.

As a matter of fact, it doesn't say anything about miracles. What they really needed, what they really wanted, and what they got was boldness. So what happened? Verse 31, When they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

Duncan Campbell tells of a time being in a home with a bunch of people praying late at night, and the prayer meeting was heavy, if you know what I mean by that. It was heavy, it wasn't really moving, and Campbell was praying, and God showed him he was to ask a certain young man to lead in prayer. So he called on this young man, and he just asked him to please lead in prayer, and the young man got to his feet and began to pray, and he prayed.

He really prayed up a storm, and he was just crying to God, crying to God to be faithful to his word. And while he was praying, the whole house was shaken, and Duncan Campbell says, We walked outside and the whole area was alive with God. And people began tumbling out of their houses and coming to the church, and a revival broke at that time.

All right. When they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. And the multitude of them that believed were one heart and one soul, neither said any of which he possessed was his own, but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.

It was the second Pentecost, a second revival, a second outpouring of the Holy Spirit. And this was probably not longer than a few weeks after the original outpouring of the Holy Spirit on the day of Pentecost, and it serves to show us that revival is constantly needed. Revive us again, fill each heart with thy love, may each soul be rekindled with fire from above.

All right. Now next we have in chapter 8, a Samaritan Pentecost. Philip had gone down to Samaria and preached Christ.

And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did. For unclean spirits crying with a loud voice came out of many that were possessed

with them, and many taken with pauses, and that were lame were healed. I had a meeting with a pastor down in Midland, Michigan.

He had been an Alliance pastor in Canada at one time, and he got into the charismatic experience, and he split the church and started a charismatic assembly. And he said they were seeing miracles right and left, day and night it seems. And some Pentecostal leaders came to him, and by the way, there's a difference between Pentecostals and Charismatics.

Are you aware of that? You know, there are many Pentecostal churches that will not have a charismatic preacher in the pulpit. For example, Calvary Temple in Winnipeg, one of the biggest Pentecostal churches in Canada, and their pastor will have nothing to do with the charismatic movement, because it splits churches. And that can be, and often happens, and it's a very sad thing to see.

In any case, this pastor from Midland, somebody got up in one of the meetings and said, Thus saith the Holy Ghost, and gave a prophecy. And the prophecy did not come to pass. So he said to his wife later on.

Now that prophecy was not of God. There's an alien spirit in here somehow, we've got to watch this. Another prophecy was given that did not come to pass.

Another one was given. And he and his wife got very disturbed, he told them, they didn't know how to handle this. What are we going to do, there's an alien spirit in this movement.

And it came to a head. Somebody got up, there was a lady in the assembly who was very ill, and somebody got up in a Sunday meeting and said, Thus saith the Holy Ghost. By Saturday of this week, Sister Ruth will be well.

And on Saturday she died. And he said to his wife, that is the pastor did, Honey, we can't go on, we've got to find out what's going on here. So she said, Why don't you test my tongue gift? So he did.

And Lucifer was there when this happened. He commanded, like he had her speak in tongues, and I've tested the tongue gift too. And while people are speaking in tongues, then you quietly address the spirit, in words like this, Spirit controlling the tongue of this child of God's, I ask you on the authority of the word of God to confess in the English language that Jesus Christ has come in the flesh, which a demon will not do.

And Lou was telling me, Melissa told me, that he kept asking her, and he did it in the Greek language. His wife didn't know any Greek. As a consequence, she could not involuntarily respond, you know, she didn't even know what her husband was saying, you see.

And he was addressing the spirit in the Greek language, and suddenly her head flew back and he said, it was a totally different voice, just roared, No! Well, he knew what that was. So he commanded the demon to come out of his wife in the name of Jesus Christ, her head flew back, she went stiff and began to scream in a high-pitched voice, and suddenly she went limp and opened her eyes and said, What happened? He said, Honey, you had a demon. He called in, he told me, thirty of his members quietly, one after another, and tested them, and every one had a demon.

And he came out of that movement so fast. Now that's not, I don't think we should say that everybody who speaks in tongues has a demon. I don't believe that.

I believe there is a genuine gift of tongues, and I believe I've met people, I've tested some people who I think had a genuine gift. That's not a problem. But there is, certainly, an alien spirit.

And this needs to be tested, and many times people who have a tongues gift, they will not have it tested because they say that's an insult to the Holy Ghost. No, it's not. The Bible says try the spirits where they have God, for many false prophets have gone out into the world.

So we have a right to try them. God says to do that. Well, anyway, here, going back to Acts 8. Unclean spirits crying with a loud voice came out of many that were possessed with them, and many taken with palsies, and that were lame were healed, and there was great joy in that city.

And then there was this guy called Simon, and he was a sorcerer, and he had bewitched the people of Samaria, giving out to himself some great one, verse 9, and everybody gave heed to this guy Simon from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of a long time he had bewitched them, or deceived them with sorceries. Verse 13, Simon himself believed also, and continued with Philip, and wondered, beholding the miracles and signs which were done.

Now Simon, verse 14 first of all, Now when the apostles who were of Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them that they might receive the Holy Ghost. Why do you think that they had to get a couple of guys from Jerusalem to come down to Samaria to pray for these Samaritans to get the Holy Spirit? Why couldn't Philip do this? You think of any reason? They witched? No, I don't think that would be the reason. Philip wasn't an apostle, but Philip had the Holy Spirit.

You see, Ananias, here's something really interesting. When Paul was filled with the Holy Spirit, a layperson named Ananias laid hands on Paul and Paul was filled with the Holy Spirit. Doesn't have to be an apostle, you see.

And okay, I'll tell you what I think. There was bad feeling between the Samaritans and the Jews. And, I mean, if a Jew sat on a bench, a Samaritan wouldn't sit there.

If a Samaritan sat on a bench, a Jew wouldn't sit on the same bench. The Samaritans, if you read the history of Samaria, how they came into being, when Israel was taken out of the northern kingdom into Babylon and so on, they brought people from Babylon down and put them in the cities where the Israelites had lived. And then they brought a priest down from the captivity to Samaria to teach the Samaritans how to worship God.

And so they had the first five books of Moses. And it got to the place where the Samaritans felt they were just as much the people of God as the Jews were. And so there was this bad feeling there, you see.

And so in order, like, you remember when Jesus talked to the woman at Samaria, she said the Jews have no dealings with the Samaritans. And she could have said the Samaritans have no dealings with the Jews, but she's putting the blame on the Jews, you see. And Jesus Christ said, salvation is of the Jew.

He said that to this Samaritan woman. So God had Jewish men come down and pray for the Samaritans that they might receive the Holy Spirit in order to humble the Samaritans. I think that's what God had in mind.

Then it says, They laid their hands on them, and they received the Holy Spirit. And when Simon saw that through laying on the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that in whosoever I lay hands he may receive the Holy Ghost. Oh, wait a minute.

But Peter said unto him, Your money perisheth with you. One translation says, and it's a little closer to the Greek, to destruction you and your money. You have neither part nor lot in this matter, for your heart is not right in the sight of God.

Repent therefore of this your wickedness, and pray God, that perhaps the thought of your heart may be forgiven you. For I perceive that you were in the gall of bitterness and in the bond of iniquity. Wasn't he saved? He was saved and baptized, but his heart wasn't right.

He really needed a revival is what he needed, you see. Do you know what the problem was? I think he really was filled with jealousy because everybody was listening to Philip and nobody was listening to him. He wasn't a big shot anymore, and he couldn't hack this.

He was in the gall of bitterness, I say because of what had happened. He was in the bond of iniquity. I don't think he completely broke with the occult.

That was another problem, you see, because well over the years we've often had to deal with people who got into witchcraft, professing Christian people, and I have never seen a professing Christian completely possessed by a demon spirit, but I've seen many Christians who were crippled spiritually because they had been fooling around with witchcraft, had never dealt with it, and they were never able to get off the ground spiritually speaking. And most of these people could operate normally most of the time, but there was periods of time when they could not operate normally. I had meetings in Yorkton and a lady sang, man, she had one of the most gorgeous voices I ever heard.

We're talking after one of these meetings and she said, you know, maybe you can help me in this. She says, whenever they sing songs about the blood, I have to get up and go out. I said, why? Well, she said, if I didn't get out, I'd start screaming at the top of my lungs.

She said, I can't control it. I said, lady, you've got a witchcraft problem. She said, I have not.

I said, you have so? I said, what have you done in the area of witchcraft? Nothing, she said. I said, now wait a minute. Just think.

Isn't there something? Well, yeah, she said, you know, my mom has been involved in witchcraft for many years and she moved from a house to a small suite and had no room to put her witchcraft paraphernalia in a big trunk and so she asked me if I'd keep it at my place and I've got her stuff at my place. Oh, I said, that explains the problem. You should not have this witchcraft garbage there.

It's amazing, you know, how sometimes Christians will do a thing like this. And so she finally agreed to get rid of the trunk, no matter what her mother thought. And once she did that, she was free from this problem.

And let me give you a definition of witchcraft, just for a moment. Any attempt, any attempt to get information or help or entertainment from any, by an appeal to hidden powers other than God, other than the God of the Bible, is witchcraft. So any attempt to get information or help or entertainment by an appeal to hidden spiritual powers other than God is witchcraft.

It's a simple definition and it covers a lot of ground. So here's Simon. He was born again, I don't doubt.

He was baptized. He'd gone this far. His heart wasn't right with God.

And I say the reason was jealousy. Everybody's listening to Philip. Nobody's listening to him.

Everybody's going to Philip. Nobody's going to him. He's nothing now.

And he couldn't handle it, you see. And then he saw a way of handling it by getting power to give the Holy Ghost to people. Then they started looking to him.

I perceive, Peter said, that you're in the gall of bitterness and in the bond of iniquity. I remember one time praying with three people. One was a pastor, about thirty-five.

One was a lady, probably thirty, and she was rather overweight. And one was a young girl, about fourteen. They responded.

They'd been into witchcraft. They were Christians, all three of them, and they were having problems. So I dealt with these three people.

The pastor wrote me several months later and told me that from that afternoon, when he dealt with the demon problem, he said he'd had a liberty and a power in his life he did not know existed. The lady, who was somewhat overweight, we finished all the praying. We all got to her feet, but not her.

She was still just kneeling there. And we waited a while, and she was just kneeling there, sort of looking at her hands. And finally I said, sisters, is there something wrong here? No, she said.

She said, I may be overweight, but let me tell you something. Right now, I'm flying in the clouds. I'm so free.

And the fourteen-year-old, nothing much was said, and I don't really know what happened in her life. She had been staying with a girlfriend whose father was a Satanist. Her parents didn't know this, and allowed her to go and stay with this other girl, and she got into problems.

Well, let's go back to Acts 8 again. There's a good sign here that Simon really made some progress. Verse 24, Simon answered and said, Pray to the Lord for me, that none of these things which you have spoken come upon me.

We never hear this man again. We don't know what happened. But I think it's a good sign here, the way that he responded to what Peter said to him.

But this was a Samaritan Pentecost. Now we'll turn next to chapter 10, where we have a Gentile Pentecost in the house of Cornelius. Verse 1, chapter 10, there was a certain man in Caesarea called Cornelius, a centurion of a band called the Italian Band, a devout man and one that feared God with all his house, who gave much alms to the people and prayed to God always.

Would you say he was saved? He was not saved, because later on in chapter 11 tells how that he saw an angel who told him to call for Peter, who had given words whereby he and his house would be saved. So he wasn't saved, but he was seeking God. And so he was devout, he feared God with all his house, he gave much alms to the people, he prayed to God always, he fasted, we find it out later in this chapter, and

he was doing more than most Christians are, yet he wasn't a Christian.

And so notice in verse 4, he saw an angel, verse 3, and the angel, when he looked on him, he was afraid and said, What is it, Lord? And he said unto him, Your prayers and your alms are come up for a memorial before God. This man was really earnestly, honestly seeking God. He wanted to know.

You know, in Dauphin, Manitoba, years ago there was a Czech woman, and she prayed and asked God to help her understand what she had to do to be saved. And one night she had a dream, and in this dream she was told to get on the train and go down to Minnetonas, which wasn't far from Swan River. She obeyed.

Next day, got on the train, went down to Minnetonas, and she didn't know there was a Czech Baptist church in Minnetonas, you see. So she's walking down the street in Minnetonas, wondering, What do I do now, you know? And she heard some people talking in Czech. So she went over to them and introduced herself and told them why she'd come and about the dream she had, and they led her to Christ.

So there's a sense in which she was like this man Cornelius. She was seeking God, and he made sure she heard, as God made sure that Cornelius heard also. Look at verse 30, when Cornelius was talking with Peter, and Cornelius said, Four days ago I was fasting until this hour.

At the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing and said, Cornelius, your prayer is heard, and your alms are had and remembrance in the sight of God. Send therefore to Joppa, and call here Peter, Simon, whose sermon is Peter. And he tells them how he'll speak to him.

But turn to chapter 11 for just a moment. After this happened, after the Spirit was poured out on these Gentiles, when Peter got into trouble, because some of the brethren thought he should not, some of the Jewish believers thought he should not have gone to these Gentiles at all, because that was a feeling that Jews had towards Gentiles back in those days. So in verse 2 of chapter 11, when Peter was come to Jerusalem, they that were the circumcision contended with him, saying, You went into uncircumcised men, and you ate with them.

So Peter rehearsed the whole thing and told them exactly what happened. And verse 12, the Spirit bade me go with him, doubting nothing. Moreover, these six brethren accompanied me, and we entered into the man's house.

And he showed us how he had seen an angel in his house, who stood and said unto him, Send men to Joppa, and call for Simon, whose sermon name is Peter, who shall tell you words, whereby you and all your house shall be saved. So they weren't saved. And you know, it wasn't a long sermon.

Here's something you need to think about. When Paul was preaching to Christians at Troas, his sermon was hours long. He preached all night till break of day.

You know, his sermon might have been eight or ten hours long, talking to Christians. When Peter was talking to sinners in the house of Cornelius, his sermon wasn't even three minutes long. You can form your own conclusions, right? Because he said, As I began to speak, the Spirit fell on them as on us at the beginning, as I began to speak.

So it wasn't Peter's sermon that did it, it was God that did it. That's true in any case. So verse 34, Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation.

He that fears him and works righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, he is Lord of all. That word, I say you know, which was published throughout all Judea and began from Galilee after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him.

And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem, whom they slew and hung on a tree. Him God raised up the third day and showed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did even drink with him after he rose from the dead. And he commanded us to preach unto the people and to testify that it is he who was ordained of God to be the judge of living and dead.

Now notice what happened. To him give all the prophets witness that through his name, whosoever believes in him shall receive remission of sins. And the whole congregation was converted, born again at that moment.

Can that happen? Well, it happened here, but it can still happen today. Life Action were having a crusade in Fort Worth, Texas, in a large Southern Baptist church that had 3,000 members, and a revival broke. They had to go for five weeks.

They finally phoned me long distance. They said, Bill, can you give us a week of time down here? We've run out. They were holding meetings all around the place, not only in the church, and they just ran out.

And they said we'd appreciate it. And it just happened I had a week or so, and so I gave them a week of time, and I went down there. It was just such a delight to be there.

You know what was happening? People were being saved right where they sat, without coming forward or anything. The gospel, you just see it, and they would get saved. People being revived without coming forward, just sitting in the congregation.

I remember talking to some of these people, and this one lady, she said, you know, I was just sitting there, and all of a sudden the glory of God burst in my soul. I've been a Christian for years, but I've never committed myself completely to God. And she just did it, sitting right there in the pew.

It was just beautiful to see the way the Holy Spirit was working in this particular church. Just a wonderful thing to be there. Well, that's what happened.

As he began to speak, the Holy Spirit fell on this whole congregation of Gentiles. This is a Gentile Pentecost, a Jewish Pentecost, a Samaritan Pentecost, a church Pentecost, a Gentile Pentecost. While Peter yet spoke these words, the Holy Spirit fell on all them who heard the word.

And they of the circumcision who believed were astonished, as many as came with Peter, because on the Gentiles also was poured out the gift of the Holy Spirit. For they would speak with tongues and magnify God. Then Peter answered, Can any man forbid water that ye should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord.

Then they prayed him to tarry certain days. I was asked one time to preach in a church of Christ, and the pastor was an ardent evangelical. But in the church of Christ, they believe that baptism is essential to salvation.

They preach and teach that. I remember preaching there for him one time, and I preached on the faith that saves, and I developed a theme. The faith that saves is the faith that brings you to the feet of Jesus Christ.

And I finished and sat down, and the pastor got up and he said, Oh, that was a wonderful sermon. He said, Now, folks, a few words about baptism. And so he laid baptism on the end there, you know.

So one day I talked to him, and I said, Brother, I said, Can a person be saved without baptism? No, you said you can't. You cannot be saved without baptism. I said, So a person can't be born again unless he's baptized.

No, he said he has to be born of water as well as the Spirit. Well, I take that water thing to be the word of God. I said, Okay, would you mind explaining to me, I said, in the house of Cornelius, these people were born again, they received the Holy Spirit before they were baptized.

And he just stared at me. And then he said, Well, he said, You know, I have to admit that when a person prays and receives Christ in their heart, something really happens at that moment. I said, Yes, it's called being born again.

He never said another word. It was interesting. He was a good brother, though.

He really loved the Lord. All right, then there's one more. I call it a missionary Pentecost in chapter 19, verse 1, chapter 19.

It came to pass that while Apollos was at Corinth, Paul, having passed through the upper coast, came to Ephesus. And finding certain disciples, he said unto them, Have you received the Holy Spirit since you believe? And they said unto him, We have not so much as heard. Would there be any Holy Spirit? And he said unto them, Unto what then were you baptized? Why did Paul ask them this question? Any idea? Well, he knew if they had been baptized properly, Christian baptisms, they would have been baptized in the name of the Father, the Son, and the Holy Spirit, as Jesus said in Matthew 28.

And they wouldn't have said what they said. We haven't even heard. There's a Holy Ghost, you know.

So he knew they didn't have proper baptism. Then said Paul, John in truth baptized with a baptism of repentance, saying unto the people that they should believe on him who should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Spirit came on them, and they spoke with tongues and prophesied, and all the men were about twelve. And he went into the synagogue and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when many were hardened and did not believe, but spoke evil of that way before the multitude, he departed from them and separated the disciples, disputing daily in the school of one Tyrannus.

So he stayed in the synagogue as long as he could, and many people were converted. And then when there was opposition, he pulled out and began holding daily meetings in a schoolhouse belonging to a fellow called Tyrannus. Now it doesn't say this, but I assume that they began sending teams out, gospel

teams out all through Asia, because you'll notice what it says here, verses 10 and 11.

And this continued by the space of two years, so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Does this mean that everybody in Asia came down here to the school of Tyrannus? It doesn't make any sense. I'm sure what happened was they sent workers out.

And Paul trained people, sent out in teams, and finally the whole of Asia heard the word of the Lord Jesus. Do you know something identical to this is happening among the Zulus in South Africa today? A powerful, powerful revival broke there about 15 years ago, and it's a white guy that's leading this movement. It's interesting.

They're all black people, but it's a white guy leading the movement. Erlo, I think his last name is Stangis, something like that. And I've heard on tape and read something of what he said.

He had been an evangelist in South Africa for years. He said hundreds of people have professed salvation. He said as far as he knew, none of them were walking with God.

And he got so discouraged he was going to leave the ministry. He was preaching the gospel and knocking himself up, tearing around, preaching here and there, people professing, but nobody seemingly really finding God. And he got concerned about this, and he got in with some black Christians who were really walking with God, and he got into some all-night prayer meetings with these people, and finally he had a tremendous meeting with God.

His life was totally revolutionized. Before this happened, he had been asked to come and cast demons out of some woman, and he went to this house with a couple of his people, and here was this girl, they had her tied to a rafter, that is, her hand was tied to a rafter so she couldn't defail around or get away, and her feet were on the floor, and so he was supposed to cast the demons out. He tried for three weeks to cast the demons out, and absolutely nothing happened.

And he saw how powerless he was. After he met God, shortly after he met God, he was asked to come and cast demons out of a person. It was all over in about an hour, and God took care of the whole problem, you know.

And then this revival broke among these people. It's an incredible story. They've had to build a church seating 10,000.

They have around 450 people that come every day to their center. They built a thing, they call it a hospital, there's no doctors or nurses, but if you come there with a spiritual need, whatever the spiritual need is, they put you in the hospital, they give you a bed, and they'll feed you, and they'll send workers in to talk with you and find out why you came. Did you come because you want to be saved? Then they'll lead you to Christ.

Did you come because you want to be healed, they have some problem, well, then they'll pray for them and so on. Maybe some people come because they have demon problems. This is very common among the Zulus because they're, practically the whole tribe has been into witchcraft, and so it's always a problem.

They say very little about the miracle working. They're always talking about the people that are finding Christ, the people that are finding Christ, and Errol just keeps saying, well, we don't even worry about it.

He said a lot of the people that are healed are not prayed for.

There were 10 blind women who decided to go down to this place and have these people pray for them. At the last minute, one lady couldn't go, so nine of them went. They were sitting in a service, and all nine of them were healed at the same time.

Nobody prayed for them. This is not unusual. Like in the book of Luke, it says the power of the Lord was present to heal them, and that's what they find in those meetings.

People just sitting there, blind people, lame people, people with cancer and so on, are often just healed sitting in the meetings. Now, the Charismatics heard about this, and Derek Prince, who was one of the top men among the Charismatics, he moved into this area and introduced tongues and tried to get them into a Charismatic system. And Errol and the other leaders watched this, and they saw it was becoming very divisive, and they stopped it, and Prince had to leave.

Very wise leaders. And like I say, they just don't emphasize the miracle working. The important thing is that people are finding Christ, thousands of them, and it's still going on, and it's a very interesting story.

All right, well this is, in chapter 19, what I would call the missionary Pentecost, because all of Asia heard the word of the Lord Jesus Christ. Now, in all these cases, the Holy Spirit was poured out on converts. It was the start of something new.

Historically, there have been great revivals where the Holy Spirit's been poured out, and I want us to look at some of these. The Great Awakening, as it's called, it began in the United States of America in 1726, and it ran until about 1756. It's called the Great Awakening.

At the same time as it happened in the States, it happened in Great Britain with Wesley and the Whitefields. In England, it went on for a hundred years. You know, John Wesley preached 44,000 times.

Isn't that something? 44,000 times. And of course, nobody knows how many people were converted through his preaching, but there were thousands and thousands of them. And somebody put it this way, you know, France had Voltaire, and England had John Wesley.

Voltaire was an atheist. And Voltaire boasted that within 30 years after his death, there wouldn't be a Bible in Europe. You know what God did? The house that Voltaire used to own was bought by the British and Foreign Bible Society and is piled with Bibles from floor to ceiling.

I'm sure that God did that because he always has the last words, you know. All right, the Great Awakening, and it was a powerful movement. You know, at that time, the population of the United States was probably not more than two or three million people, if it was that many.

And the same sort of thing happened. There was no tongue speaking, by the way, in these early awakenings. Now, sometimes there are people healed, but to dramatically change lives, and the worst people in the community often were converted to Christ dramatically and powerfully.

Although in these early revivals, there was what they called a waiting period. People would be awakened to their need of Christ, and very likely not converted for six months. And during this period of time, they would feel the weight of their sins, and when they got converted, they were so free.

They were just filled with joy and filled with the power of God. But for some reason or other, there was this waiting period. Another thing that happened back in those days, which is very significant, when the movement began, people were convicted of their sins, converted to Christ.

And then there would always be a second movement where they were convicted of the fact that they were sinful. You see what I'm saying? First they were convicted of their sins, then they were convicted of the fact that they were sinful. In other words, they're convicted of the fact that they were a sinful person.

So a person may be convicted of their sins and not really feel that they're a sinful person. What made Job say, Behold, I am vile? The same man had said before this, had said, My righteousness I hold fast, I will not let it go. Well, what in the world made him say, I am vile, I abhor myself, and repent in dust and ashes? I think the same thing happened to Job as were happening in the Great Awakening.

First of all, people saw they were sinful, at least they had sins, they wanted to get rid of their sins, they confessed their sins, they received Christ as their Savior, they were happy and joyful. And then there came a second work of the Holy Spirit, showing them how vile and lost and everything they were. Not lost, because they were saved through Christ, but how sinful a person they were.

Then they sought God. In that area, the South area, in Canada, there was a man, matter of fact, he was a member of the church in Saskatoon, and oh, you could turn him loose to a crowd of 3,000, he could do as good a job preaching as any preacher I know about, and he was a lovely singer and all of this. I think he taught the Bible class, I know he did at one time in our church, and he was a high school teacher.

And one day, in the classroom, he told a dirty story, and there was a girl in the classroom who was attending our church, and she went home and told her mom what happened, and she said, I will never, ever go back to that church again, and she never did. She drifted far away from God. Now he didn't know what he had done that day, but God worked it out over a period of time.

He finally became a professor in an Eastern Canadian university, and I was in the area holding meetings, and here's what had happened. I'd been at Three Hills, and I'd preached there several times, and somebody had taped my messages and mailed them to him. And in one of the messages, I told a story about a man, and I told it in such a way that nobody could guess who I was talking about, about a high school teacher who told a dirty story in the classroom.

And so he came down to see me at Woodstock, New Brunswick, and he told me what happened about these tapes he got, and he said, I was working in the garden, and he said, I just had a strong urge to run in the house to see what my wife was doing, and he ran in the door. Guess what she was doing when he walked in the door? She was listening to one of these tapes. Guess which tape she was listening to? She was listening to that tape.

Guess where the tape was when he walked in the door? I was just starting to tell the story about the high school teacher who told a dirty story in the classroom, and he looked at me and said, Pastor, I don't know if you're talking about me or not, and he never asked me, so I didn't have to tell him. He said, but when you told that story, he said, God didn't shoot an arrow into my heart. He flung a spear into my heart.

He said, I saw myself in a way I had never seen myself before. He said, for weeks my wife and I have been praying day and night and asking God to search our hearts, and God's done that. We have dealt with every sin God has shown us.

He said, that's not the problem. He said, my problem is this great big rotten self. How do you handle this self thing? So we talked about the cross.

It was after a Sunday morning service, and finally he prayed. I sometimes wished I had the prayer on a tape. People, you know, he knelt there.

He prayed like he had both hands on the throne of God, and he was just thundering and crying to God. And had you heard his prayer, you would have thought, well, that's not very theological. You know what he's praying? He was praying, oh God, kill me.

Kill me, God. Kill me dead. Slay me.

And he kept on crying to God, slay this rotten self. And he prayed this way for perhaps five minutes. And suddenly I heard him say, oh, with peace, with peace.

He was just flooded with the Spirit of God. He had told me before this happened, he said, I've been a Christian for 25 years, a high school teacher and a university professor. It's knowing that I'm a Christian, I have never once in 25 years had anybody come to me and ask me for spiritual help.

After what happened in his life that day, he wrote me about, or phoned me, I forget which now, about 18 months later, he had personally counseled with 400 people. Some of them he led to Christ. Others were Christian people that he led into deeper walk with God.

And he said, I know now why nobody came to me for those 25 years. I couldn't have helped them had they come. I wasn't really walking with God.

I wasn't filled with the Holy Spirit. God couldn't use me. And all that changed when he dealt with the self problem as well as the sin problem.

You know, we're often like Roman Catholics, we keep on confessing our sins. And we laugh at the Catholics for doing this, but we're doing exactly the same thing. And you know, often as Christians, we plan on sinning the rest of our life, you know.

We figure, well, you know, I'm in the flesh and I can't help it and I'll be sinning the rest of my life. And so we sort of plan on sinning when the Bible says we're to reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. We'll deal with that in one of the later messages more in detail than we do today.

So the Great Awakening. The Second Great Awakening began in 1776 and ran until about 1810 or 1812. And it was a powerful movement too.

It was very powerful in schools and colleges. There were many, many schools and colleges where half the student body would be converted to Christ. And almost in every instance in colleges when young men became Christians, they went into full-time Christian work, missionaries as pastors or whatever.

Timothy Dwight was the head of one of the colleges down there. And he was powerfully converted. And every class, every graduating class heard the gospel powerfully from this man.

And he had other speakers come in preaching the gospel and so on. And so the Second Great Awakening from 1776 to 1810, there's a book called Campus of Flame. It's on that listing.

You have a books on revival by Edwin Orr. And in that book, it talks about revivals in colleges and universities. Back in those days, Princeton, which is a hotbed of liberalism today, at that time was red hot for God.

Practically every college in the United States was started by evangelicals for the purpose of training Christians for full-time Christian work. And most of them have gone down the tube. They very liberally deny the Bible and all this kind of thing.

And God has raised up other groups to take up the slack. But that was the Second Great Awakening. And by the way, after the Second Great Awakening, there were people like Finney, and I mentioned Nettleton before, 1813 to 1846.

During that period of time, there were a lot of local revivals, very powerful revivals, but mostly through Finney, mostly through Nettleton. And Nettleton, I wish I could have heard him when I read about him. I'd like to hear Finney too.

I was reading a story, testimony of one person who heard Finney preach, and 40 years later, he said every word of that sermon was still ringing in his soul. And I said to myself, brother, that's preaching. That's preaching.

You know, sometimes a preacher can't even remember his own sermon 10 minutes later, you know. And Nettleton, he used to walk up and down the aisles and preach very quietly, you know. And he said one time he was walking down the aisle and he stopped and he said, what is this I hear? What is this I hear? Oh, I hear some murmuring.

I hear some complaining. Who is doing it? And he just looked into everybody's eyes, you know, all through the church, you know. And it was just his style, his preaching style.

And of his converts, 95% of his converts stood, walked with God. Powerful ministry. At that time, he preached particularly in New Hampshire, very little apart from that.

And there were probably 25 or 30,000 people converted through his ministry. Had he been living today, somebody figured out, there would have been probably over a half a million converts, considering the population of the state's 250 million people today. Well, and finally, there was the greatest revival of all, 1858, the prayer revival.

There was very little preaching during that year. 50,000 converts a week and very little preaching. So how did it happen? Well, God just did it in a different way.

The Holy Spirit was working all over the United States of America and all the denominations were reporting fantastic revivals and hundreds, in some cases, thousands of people being converted. I mentioned before how the big stores were closing down from 11 o'clock to 2 o'clock in the afternoon so their employees could go to the churches, because the churches were always open and there was always prayer going on, and so people would sit there and one man got up and he asked for a prayer, he said, I have three sons, they're living in different parts of the United States, he said, and they're far off from God, would somebody pray for my sons to be saved? And so some people got up and began to pray for his sons, and you know what happened? All three of his sons were converted that day. They didn't live together.

All of them came under conviction of sin that day and were converted to Christ that very day. And things like this were happening right and left. And sometimes somebody would get up and say, this is my uncle, he claims he's an atheist, would you please pray for him? And so the congregation would pray for him and almost always he'd fall on his face and get saved, you know.

And sometimes a man would get up and say, I'm a hopeless sinner and I've broken the laws of the land and I'm a terrible person, can you pray for me that I might be saved? And they'd pray for him and he would be saved. And it just went on like this and people got converted, they formed teams, began calling in houses, they covered the cities just from end to end. But as far as some big preacher was concerned, Finney was alive then, but he was not the figure, it was God, God the Holy Spirit.

The prayer revival, they call it. Oh, that God might do it again, and I believe he will. You know, after we talked about the five Pentecosts and the book of Acts, and of course for several hundred years after the days of the apostles, there were powerful revivals in local churches.

And then the Church of Rome got into the ascendancy and began to exercise power over other churches, now to this came the Roman Catholic Church. You know, there was no such thing as a baptism of children for 200 years after the apostles. When this was first practiced, it created a great problem in the churches because this had never happened before.

And the idea that people were saved through baptism came in about 150 years after the apostles. And we finally had what's called the Dark Ages, a thousand years when there was very little gospel preaching going on. But there were small groups of people, and by the way, I want to give you the names of four books that you may want to get a hold of sometime.

One is called The Pilgrim Church by a man called Broadbent. And it's a wonderful history of the small groups of Christians that persisted all down through the centuries, down through the Dark Ages and so on. When the Roman Church was in the saddle, there were small groups of people who had nothing to do with the Roman Church, who were born-again people, and this is a wonderful book, The Pilgrim Church.

There's another one called The Anabaptist Story by a fellow whose name is Estep, E-S-T-E-P, The Anabaptist Story. And out of the Anabaptist movement came the Hutterites and the Mennonites and so on. And it's a wonderful story.

Many people, most Christians, do not realize that the Anabaptists were persecuted not only by the Roman Catholics but by the Lutherans, by the Zwinglians. Do you know that the representatives of the Roman Catholic Church and the Lutheran Church and the Zwinglians actually met together and laid plans for exterminating the Anabaptists? When people talk about the Protestant Reformation being a revival, I don't believe that. Martin Luther hated Jews with a passion.

Do you know that the Nazis used Martin Luther's teaching about the Jews to implement their programs against the Jews? And Melancthon, who was Martin Luther's right-hand man, and they talk of him being such a godly, saintly person. And I've read books talking about Melancthon walking with Anabaptists when they're going to drown them in the river or crucify them on a cross or something, and he'd be trying to get these people to give up what he called their accursed faith. Martin Luther said he didn't know of a pious Lutheran in the whole of Germany.

You know what he said? He said, giving communion to Lutherans in our churches is like giving swill to a bunch of hobs. He said, they're all adulterers and liars and blasphemers. I don't know a pious Lutheran in the whole of Germany.

So it certainly was not what we'd call a revival movement. It was a reformation. And it accomplished a lot of good, politically speaking, and in other ways, because some doctrine was restored.

And Martin Luther was certainly a very brave person. But I really struggle with the fact, the way they handled the Anabaptist people, thousands of them. You know, the Anabaptist movement was an underground movement.

When the Reformation came, the Anabaptists came out of hiding, because they thought that Martin Luther would welcome them. They didn't realize he had not gone as far in his thinking as they had, and they paid for it dearly. That book called *The Anabaptist Story*, it's a heart-wrenching book.

The writer says this, and I think he could be correct. He said, if we had all the facts concerning the Anabaptist movement, we would probably discover that the Anabaptists added more to the spiritual life of the Church of God than the Protestant Reformation did. And I think he's right.

It's a book that every Christian should read. There's another book called *The Reformers and Their Stepchildren*. It's by a man called Leonard Verduin, V-E-R-D-U-I-N.

And the fourth book is called *Studies in the Original Christian Baptism*, by a fellow called Johannes Warnes, W-A-R-N-S. I mention this not because of the teaching on baptism, but because he brings in all kinds of references to the persecution of simple people, like the Bogomils, the Waldensians, the Alpagenses, and so on. They were small groups of people.

The Waldensians were named after Peter Waldo, who was their founder, sort of. And these people were persecuted and hunted out. Do you know how they used to find some of these Anabaptist preachers? They never preached in the daylight, because they would be captured and killed.

So they preached at night. These guys were always in hiding in the daytime, and they'd go out at night and preach in the homes and stuff, you know, and get people converted and saved and baptized at night. They looked for people that had white skins.

They were never exposed to the sun, you see. They found a man with a white skin, they really put him through a big torture and everything else to find out if he wasn't an Anabaptist preacher, you know. Anyway, I don't want to get into that, but it's a very interesting thing.

The names? Yes. The first one was the *Pilgrim Church* by Broadbent. The second one was the *Anabaptist Story* by Estep.

The third one was the *Reformers and Their Stepchildren* by Verduin. And the last one was *Studies in the Original Christian Baptism* by Johannes Warnes. The next great revival in history was the Welsh Revival in 1905.

By the way, this is really interesting. And you know that in that little principality called Wales, in England, there have been 20 major revivals over the centuries. And nobody really knows why.

And three of those revivals have resulted in revival movements moving out from Wales into other countries of the world. The 1905 revival in Wales sparked revival all around the world, in Canada, the United States, in India, all around the world. Wherever there were churches, there was revivals as they heard what was happening in Wales, and people began to pray for revival in their own country.

And God sent revival all around the world at that particular time. Something I did not know until very recently, rereading one of my books. You know, I read them sometimes, a number of times.

And I did not know that the current revival in South America began in 1905. Some workers from the Welsh Revival went to South America and revival began, especially in Brazil, in Argentina, and Chile, those three countries. And I've been in those countries and preached extensively in Argentina and Chile, particularly, and elsewhere in South America as well.

And it's marvelous to see. You know, at the turn of the century, if you were a Protestant in South America, you might be stoned. I met a pastor, a Baptist pastor, in Poisa Prairie, Manitoba.

He went to South America as a missionary. He was stoned to death. A priest got a bunch of people drunk, and he attacked these Protestants and stoned a whole flock of them to death.

This was common back then. What made the difference? The Spirit of God was poured out in certain areas, especially, I see, in Brazil. You know, people think of Brazil as being a missionary.

You know, it's a place we ought to be sending missionaries to. Brazil is almost 20% evangelical. Canada is only 7%.

We're more of a mission field than Brazil is. So they say on any given Sunday morning in Brazil, there will likely be around 20 million evangelicals sitting in church in Brazil. At the same time, there might be 6 million Catholics attending Mass on a given Sunday morning in Brazil.

It's no longer a Catholic nation. It's not an evangelical nation either, but when you have 20%, a lot of the leaders in Brazil are born-again people, and God's doing great things there, and they're sending missionaries out from Brazil, hundreds of them. Argentina has been in a state of revival these last years.

Chile's been in a state of revival from years ago. Just incredible, the things that have happened in Chile. It's not a big nation.

I think maybe 12 million people, but we've seen, I've seen evangelical church buildings seating 2,000, 3,000, 5,000. And in Santiago, which is the capital of Chile, there's an evangelical church seating 15,000, and they're packed on Sundays. And you know, the military require that all their personnel attend that church at least once a year, because they want the soldiers and that to get some kind of moral teaching, and they know that church will give it to them.

I've been in some of those churches, you know, and everybody can bring a guitar if they want, and there might be 60 people sitting there with guitars. I don't mean they're not all tuned together. Who cares, you know? And they have a great time, you know? And the preaching goes on and on.

And sometimes the song leader, he'll have a baton. And one place where he was a fantastic song leader, I mean, he really had the crowd under control, but all of a sudden he began jumping like this. He was leading a song service, and the whole congregation began jumping with him.

It was the funniest thing. So I looked at my song, and I said, what do we do, you know? So the pastor saw we were a little bit perplexed, and he leaned over and whispered, our people are very enthusiastic. Don't be alarmed.

But street meetings. Do you know what they do in some of the churches down there? Sunday morning, let's say the morning service is at 11 o'clock, about 10, 15 or so, the whole congregation gathers, and they form a kind of a parade, and they parade all through the area, and they have a band with them, and they parade all around. And what happens? They pick up a bunch of people, you know, and they come back to the church, and they got some new people, and these people get saved.

And they're this kind of thing. This wouldn't work in North America, I'm sure, but it sure works down there. And street meetings are highly popular.

Many are saved that way. Thank God for it. I don't know where, you know, the Catholics are tremendously concerned with what's happening down there.

They don't know how to stop this avalanche. They call it that, an avalanche. They, you know, what they need to do is reform their doctrine and become biblical.

Then they wouldn't lose their people. But it will continue, because the Christians down there are so aggressive. It's wonderful to see.

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