

# Experiencing Revival Today - Part 3

by Charles Finney

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*Charles Finney emphasizes the importance of a heavenly spirit in preaching and the dangers of fanaticism in revival work, while also sharing his own experiences of the baptism of the Holy Spirit and the power of the Gospel in convicting sinners.*

**Scripture:** James 3:14

**Topics:** "The Holy Spirit", "Revival"

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## Description

Charles Finney emphasizes the critical role of maintaining a pure and humble spirit in revival efforts, warning that a bitter or fanatical attitude can hinder the work of the Holy Spirit. He recounts his own profound experience of receiving the baptism of the Holy Spirit, which filled him with overwhelming love and joy, illustrating the transformative power of God's presence. Finney also shares a remarkable revival in a community known as 'Sodom,' where the Spirit moved powerfully, leading many to repentance and prayer. He advises preachers to focus on genuine love for souls and to maintain a close relationship with God, ensuring their ministry is rooted in prayer and sincerity. Ultimately, Finney calls for a renewed commitment to the Gospel and the necessity of the Holy Spirit in achieving true revival.

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## Transcript

compiled by greg gordon

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Chapter six

Killing Revival with a Bitter Spirit

"Unless I had the spirit of prayer, I could do nothing." - Charles Finney

It does appear to me that revival preachers should be exceedingly honest with themselves on this subject and, withal, very guarded, forbearing, mild, and conciliatory in their manner of speaking and preaching, especially concerning those who oppose their views and measures. It is often better to take no public notice whatever of opposition, and especially not to allude to opposers, and by no means to speak of or pray for ministers or Christians in such a way as may blow up into a flame the latent sparks of fanaticism that are smothered in so many bosoms.

In thinking of this subject, in looking over the state of the Church, in reading the history of revivals of religion in all ages, I have been struck and deeply affected with the innumerable instances in which promoters of revivals have erred in substantially the manner I have described. They have unwittingly imbibed more or less of a spirit of fanaticism themselves, and it manifests itself so much in their public efforts as greatly to mar the work of the Lord, and of course to grieve the Spirit of God.

Indeed, some revival preachers appear to me to have forsaken the right way without being aware of it, and really to have become highly fanatical in their spirit, preaching, and general bearing, until God has manifestly been obliged to rebuke them by withdrawing His Spirit, and closing the doors of the church against them. If revivals of pure religion are to be preserved from fanaticism, the utmost pains should be taken to preserve the leaders from this spirit. It is one of the grand devices of the devil to infuse this spirit stealthily into the leaders, and thereby poison the revival to death.

In what I have said, I would not be understood to intimate by any means that revival preachers alone have fallen into this error, for I am very confident that they have not so frequently fallen into it as some who have never promoted revivals of religion. The latter have more often fallen, for the reason that their general strain of preaching has so much of jangling, of controversy, of rebuke, censoriousness, and bitterness against all who differ from them. that the Spirit of God seldom if ever refreshes the heritage to which they minister.

I have known several such ministers, who were far enough from being revival preachers, and whose preaching tended only to revive and perpetuate the spirit of fanaticism and rebuke. But what I have intended in this letter is, that revival preachers themselves have sometimes fallen into this error, which is so common with many other preachers. Indeed, sectarianism in all its forms is only a modified species of fanaticism, as might easily be shown; and revival preachers who have connected sectarian movements with their revival operations, have perhaps uniformly shown that a fanatical spirit was the result.

My brethren, let us be careful that our own spirit is heavenly, Christ-like - that we have the wisdom that cometh down from above, which is "first pure, then peaceable, gentle, full of mercy and good fruits." Let us labor in this spirit, and the result will show that we are workmen who need not be ashamed.

Chapter seven

Finney's Baptism of the Holy Spirit

"There must be.. an outpouring of God's Spirit or the world will laugh at the church." - Charles Finney

After dinner we were engaged in removing our books and furniture to another office. We were very busy in this, and had but little conversation all the afternoon. My mind, however, remained in that profoundly tranquil state. There was a great sweetness and tenderness in my thoughts and feelings. Everything

appeared to be going right, and nothing seemed to ruffle or disturb me in the least.

Just before evening the thought took possession of my mind, that as soon as I was left alone in the new office, I would try to pray again--that I was not going to abandon the subject of religion and give it up, at any rate; and therefore, although I no longer had any concern about my soul, still I would continue to pray.

By evening we got the books and furniture adjusted; and I made up, in an open fire-place, a good fire, hoping to spend the evening alone. Just at dark Squire W, seeing that everything was adjusted, bade me good-night and went to his home. I had accompanied him to the door; and as I closed the door and turned around, my heart seemed to be liquid within me. All my feelings seemed to rise and flow out; and the utterance of my heart was, "I want to pour my whole soul out to God." The rising of my soul was so great that I rushed into the room back of the front office, to pray.

There was no fire, and no light, in the room; nevertheless it appeared to me as if it were perfectly light. As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me then, nor did it for some time afterward, that it was wholly a mental state. On the contrary it seemed to me that I saw him as I would see any other man. Jesus said nothing, but looked at me in such a manner as to break me right down at his feet. I have always since regarded this as a most remarkable state of mind ; for it seemed to me a reality, that he stood before me, and I fell down at his feet and poured out my soul to him. I wept aloud like a child, and made such confessions as I could with my choked utterance. It seemed to me that I bathed his feet with my tears; and yet I had no distinct impression that I touched him, that I recollect.

A Mighty Baptism of the Holy Ghost I must have continued in this state for a good while; but my mind was too much absorbed with the interview to recollect anything that I said. But I know, as soon as my mind became calm enough to break off from the interview, I returned to the front office, and found that the fire that I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul.

I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings! No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart.

These waves came over me, and over me, and over me, one after the other, until I recollect I cried out, "I shall die if these waves continue to pass over me." I said, "Lord, I cannot bear any more;" yet I had no fear of death. How long I continued in this state, with this baptism continuing to roll over me and go through me, I do not know. But I know it was late in the evening when a member of my choir--for I was the leader of the choir--came into the office to see me. He was a member of the church.

He found me in this state of loud weeping, and said to, me, "Mr. Finney, what ails you?" I could make him no answer for some time. He then said, "Are you in pain?" I gathered myself up as best I could, and replied, "No, but so happy that I cannot live." He turned and left the office, and in a few minutes returned with one of the elders of the church, whose shop was nearly across the way from our office. This elder was

a very serious man; and in my presence had been very watchful, and I had scarcely ever seen him laugh.

When he came in, I was very much in the state in which I was when the young man went out to call him. He asked me how I felt, and I began to tell him. Instead of saying anything, he fell into a most spasmodic laughter. It seemed as if it was impossible for him to keep from laughing from the very bottom of his heart. There was a young man in the neighborhood who was preparing for college, with whom I had been very intimate. Our minister, as I afterward learned, had repeatedly talked with him on the subject of religion, and warned him against being misled by me.

He informed him that I was a very careless young man about religion; and he thought that if he associated much with me his mind would be diverted, and he would not be converted. After I was converted, and this young man was converted, he told me that he had said to Mr. Gale several times, when he had admonished him about associating so much with me, that my conversations had often affected him more, religiously, than his preaching. I had, indeed, let out my feelings a good deal to this young man.

A Flood of God's Love and Light But just at the time when I was giving an account of my feelings to this elder of the church, and to the other member who was with him, this young man came into the office, I was sitting with my back toward the door, and barely observed that he came in. He listened with astonishment to what I was saying, and the first I knew he partly fell upon the floor, and cried out in the greatest agony of mind, "Do pray for me!" The elder of the church and the other member knelt down and began to pray for him; and when they had prayed, I prayed for him myself.

Soon after this they all retired and left me alone. The question then arose in my mind, "Why did Elder B laugh so? Did he not think that I was under a delusion, or crazy?" This suggestion brought a kind of darkness over my mind; and I began to query with myself whether it was proper for me--such a sinner as I had been-- to pray for that young man. A cloud seemed to shut in over me; I had no hold upon anything in which I could rest; and after a little while I retired to bed, not distressed in mind, but still at a loss to know what to make of my present state.

Notwithstanding the baptism I had received, this temptation so obscured my view that I went to bed without feeling sure that my peace was made with God. I soon fell asleep, but almost as soon awoke again on account of the great flow of the love of God that was in my heart. I was so filled with love that I could not sleep. Soon I fell asleep again, and awoke in the same manner. When I awoke, this temptation would return upon me, and the love that seemed to be in my heart would abate; but as soon as I was asleep, it was so warm within me that I would immediately awake.

Thus I continued till, late at night, I obtained some sound repose. When I awoke in the morning the sun had risen, and was pouring a clear light into my room. Words cannot express the impression that this sunlight made upon me. Instantly the baptism that I had received the night before returned upon me in the same manner. I arose upon my knees in the bed and wept aloud with joy, and remained for some time too much overwhelmed with the baptism of the Holy Spirit to do anything but pour out my soul to God.

It seemed as if this morning's baptism was accompanied with a gentle reproof, and the Spirit seemed to say to me, "Will you doubt?" "Will you doubt?" I cried, "No! I will not doubt; I cannot doubt." He then cleared the subject up so much to my mind that it was in fact impossible for me to doubt that the Spirit of God had taken possession of my soul. In this state I was taught the doctrine of justification by faith, as a present experience. That doctrine had never taken any such possession of my mind, that I had ever viewed it distinctly as a fundamental doctrine of the Gospel.

Indeed, I did not know at all what it meant in the proper sense. But I could now see and understand what was meant by the passage, "Being justified by faith, we have peace with God through our Lord Jesus Christ." I could see that the moment I believed, while up in the woods all sense of condemnation had entirely dropped out of my mind; and that from that moment I could not feel a sense of guilt or condemnation by any effort that I could make. My sense of guilt was gone; my sins were gone; and I do not think I felt any more sense of guilt than if I never had sinned.

This was just the revelation that I needed. I felt myself justified by faith; and, so far as I could see, I was in a state in which I did not sin. Instead of feeling that I was sinning all the time, my heart was so full of love that it overflowed. My cup ran over with blessing and with love; and I could not feel that I was sinning against God. Nor could I recover the least sense of guilt for my past sins. Of this experience I said nothing that I recollect, at the time, to anybody; that is, of this experience of justification.

## Chapter eight

### A Sample Revival in "Sodom"

"Revival is a renewed conviction of sin and repentance, followed by an intense desire to live in obedience to God. It is giving up one's will to God in deep humility." - Charles Finney

[Excerpted from book: George Davis, When the Fire Fell] "One of the most remarkable experiences of Mr. Finney's evangelistic work occurred in a district in New York that was so ungodly that it was nicknamed "Sodom." There was only one godly man in the place and they called him "Lot." This man invited Mr. Finney to preach in a schoolhouse in the community but said nothing to him about the place being called, "Sodom." When Mr. Finney arrived on the scene the building was filled to overflowing.

The evangelist cried to God to give him the message that would make the deepest impression upon the hearts of the people that were present. The Lord, by his Spirit, gave him a strong suggestion that he should speak on the wickedness of Sodom. The evangelist obeyed the leading of the Lord and began to speak. He had not been speaking long until he noticed a strange commotion among the people. He tells of his experience as follows: "I had not spoken to them more than a quarter of an hour, when all at once an awful solemnity seemed to settle down upon them; the congregation began to fall from their seats in every direction, and cried for mercy.

If I had had a sword in each hand, I could not have cut them off their seats as fast as they fell. Indeed nearly the whole congregation were either on their knees or prostrate, I should think, in less than two minutes from this first shock that fell upon them. Every one prayed for himself, who was able to speak at all. "Of course I was obliged to stop preaching; for they no longer paid any attention. I saw the old man who had invited me there to preach, sitting about in the middle of the house, and looking around with utter amazement.

I raised my voice almost to a scream, to make him hear, and pointing to him said, 'Can't you pray?' He instantly fell upon his knees, and with a stentorian voice poured himself out to God; but he did not at all get the attention of the people. I then spake as loudly as I could, and tried to make them attend to me. I said to them, 'You are not in hell yet; and now let me direct you to Christ.' For a few moments I tried to hold forth the Gospel to them; but scarcely any of them paid any attention.

My heart was so overflowing with joy at such a scene that I could hardly contain myself. It was with much difficulty that I refrained from shouting, and giving glory to God. "As soon as I could sufficiently control my feelings I turned to a young man who was close to me, and was engaged in praying for himself, laid my hand on his shoulder, thus getting his attention, and preached in his ear Jesus. As soon as I got his attention to the cross of Christ, he believed, was calm and quiet for a minute or two, and then broke out in praying for others.

I then turned to another, and took the same course with him, with the same result; and then another, and another. "There was too much interest, and there were too many wounded souls, to dismiss the meeting; and so it was held all night. In the morning there were still those there that could not get away; and they were carried to a private house in the neighborhood, to make room for the school. In the afternoon they sent for me to come down there, as they could not yet break up the meeting."

Sometimes the Spirit of God seemed to hover, in a very remarkable manner, over the community where many souls were being convicted and saved. In speaking of his revival meetings at Utica, New York, Mr. Finney says: "Our meetings were crowded every night, and the work went on powerfully. The place became filled with the manifest influence of the Holy Spirit."

## Chapter nine

### Advice for Preachers

"Ministers often preach about the Gospel instead of preaching the Gospel. They often preach about sinners instead of preaching to them." - Charles Finney

1. See that you are constrained by love to preach the Gospel, as Christ was to provide a gospel. See that you have the special endowment of power from on high, by the baptism of the Holy Ghost. Now this is a remarkable phrase and it is a key to the treasure house of God and all that God has is ours, but we are not enjoying all that God has either because we don't know it's ours or because we have not practiced in everything by prayer. Now we all have an unfailing technique for spiritual success and this motto, "in everything by prayer," is one that might well be on the cornerstone of every church building, and it ought to be in every pulpit, and it ought to be in every boardroom.

In fact, for the average boardroom, I would suggest four of them, one for each wall, large enough so that no matter which way a board member was looking, he'd see it, "in everything by prayer." 2. See that you have a heart, and not merely a head call to undertake the preaching of the Gospel. By this I mean, be heartily and most intensely inclined to seek the salvation of souls as the great work of life, and do not undertake what you have no heart to. 3. Constantly maintain a close walk with God.

Make the Bible your books of books. Study it much, upon your knees, waiting for divine light. Beware of leaning on commentaries. Consult them when convenient; but judge for yourself, in the light of the Holy Ghost. 4. Keep yourself pure--in will, in thought, in feeling, in word and action. Contemplate much the guilt and danger of sinners, that your zeal for their salvation may be intensified. Also deeply ponder and dwell much upon the boundless love and compassion of Christ for them.

So love them yourself as to be willing to die for them. 5. Give your most intense thought to the study of ways and means by which you may save them. Make this the great and intense study of your life. Refuse to be diverted from this work. Guard against every temptation that would abate your interest in it. Believe

the assertion of Christ that He is with you in this work always and everywhere, to give you all the help you need. 6. "He that winneth souls is wise"; and "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and he shall receive."

"But let him ask in faith." Remember, therefore, that you are bound to have the wisdom that shall win souls to Christ. Being called of God to the work, make your calling your constant argument with God for all that you need for the accomplishment of the work. 7. Be diligent and laborious, "in season and out of season." Converse much with all classes of your hearers on the question of their salvation, that you may understand their opinions, errors, and wants. Ascertain their prejudices, ignorance, temper, habits, and whatever you need to know to adapt your instruction to their necessities. 8.

See that your own habits are in all respects correct; that you are temperate in all things--free from the stain or smell of tobacco, alcohol, drugs, or anything of which you have reason to be ashamed, and which may stumble others. 9. Be not "light-minded," but "set the Lord always before you." Bridle your tongue, and be not given to idle and unprofitable conversation. Always let your people see that you are in solemn earnest with them, both in the pulpit and out of it; and let not your daily intercourse with them nullify your serious teaching on the Sabbath. 10.

Resolve to "know nothing" among your people "save Jesus Christ and Him crucified"; and let them understand that, as an ambassador of Christ, your business with them relates wholly to the salvation of their souls. Be sure to teach them as well by example as by precept. Practice yourself what you preach. 11. Be especially guarded in your conversation with women, to raise no thought or suspicion of the least impurity in yourself. 12. Guard your weak points. If naturally tending to gaiety and trifling, watch against occasions of failure in this direction.

If naturally somber and unsocial, guard against moroseness and unsociability. Avoid all affection and sham in all things. Be what you profess to be, and you will have no temptation to "make believe." Let simplicity, sincerity, and Christian propriety stamp your whole life. 13. Spend much time every day and night in prayer and direct communication with God. This will make you a power for salvation. No amount of learning and study can compensate for the loss of this communion.

If you fail to maintain communion with God, you are "weak as another man." 14. Beware of the error that there are no means of regeneration, and, consequently, no connection of means and end in the regeneration of souls. Understand that regeneration is a moral, and therefore a voluntary change. Understand that the Gospel is adapted to change the hearts of men, and in a wise presentation of it you may expect the efficient co-operation of the Holy Spirit. 15. In the selection and treatment of your texts, always secure the direct teaching of the Holy Spirit.

Let all your sermons be heart and not merely head sermons. Preach from experience, and not from hearsay, or mere reading and study. 16. Always present the subject which the Holy Spirit lays upon your heart for the occasion. Seize the points presented by the Holy Spirit to your own mind, and present them with the greatest possible directness to your congregation. But in everything by prayer says the Holy Ghost, says Paul. In everything by prayer and he made good on it. And then the world says in everything by compromise.

I met a man not long ago, a Canadian man who says that he is a goodwill ambassador for industry between the United States and Canada. I pressed him to know what he did. Well, he said, "I go from the United States to Canada, back and forth all the time, from city to city, representing Canadian industry in

the United States to keep us in harmony. I'd like that job. At least it's a nice job, it's trying to get harmony between the two. He said this odd little thing. He said, "The difficulty is to make the two countries see that they're foreign to each other."

He said, "They don't act as if they were foreign countries." He said, "They want to act alike." And he said, "You can't do that under law." And I said, "Pretty nice way to be, though, yes?" And he said, "It's a nice way to be socially," but he says, "under law they've got their two countries but they're one socially in friendships." 17. Be full of prayer whenever you attempt to preach, and go from your closet to your pulpit with the inward groanings of the Spirit pressing for utterance at your lips. 18.

Get your mind fully imbued with your subject, so that it will press for utterance; then open your mouth, and let it forth like a torrent. 19. See that "the fear of man that bringeth a snare" is not upon you. Let your people understand that you fear God too much to be afraid of them. Never let the question of your popularity with your people influence your preaching. Never let the question of salary deter you from "declaring the whole counsel of God, whether men will hear or forbear." 20.

Do not temporize, lest you lose the confidence of your people, and thus fail to save them. They cannot thoroughly respect you, as an ambassador of Christ, if they see that you dare not do your duty. 21. Be sure to "commend yourself to every man's conscience in the sight of God." Be "not a lover of filthy lucre." Avoid every appearance of vanity. Compel your people to respect your sincerity and your spiritual wisdom. 22. Do not make the impression that you are fond of good dinners, and like to be invited out to dine; for this will be a snare to you, and a stumbling-block to them.

Keep your body under, lest after having preached to others, yourself should be a castaway. 23. "Watch for souls as one who must give an account to God." Be a diligent student, and thoroughly instruct your people in all that is essential to their salvation. 24. Never flatter the rich. Be especially attentive to the wants and instruction of the poor. 25. Suffer not yourself to be bribed into a compromise with sin by donation parties. Suffer not yourself to be publicly treated as a mendicant, or you will come to be despised by a large class of your hearers.

Repel every attempt to close your mouth against whatever is extravagant, wrong, or injurious amongst your people. 26. Maintain your pastoral integrity and independence, lest you sear your conscience, quench the Holy Spirit, forfeit the confidence of your people, and lose the favour of God. Be an example to the flock, and let your life illustrate your teaching. Remember that your actions and spirit will teach even more impressively than your sermons. 27. If you preach that men should offer to God and their neighbour a love service, see that you do this yourself, and avoid all that tends to the belief that you are working for pay.

Give to your people a love service, and encourage them to render to you, not a money equivalent for your labour, but a love reward that will refresh both you and them. 28. Repel every proposal to get money for you or for church purposes that will naturally disgust and excite the contempt of worldly but thoughtful men. 29. Resist the introduction of tea-parties, amusing lectures, and dissipating sociables, especially at those seasons most favourable for united efforts to convert souls to Christ.

Be sure the devil will try to head you off in this direction. When you are praying and planning for a revival of God's work, some of your worldly church members will invite you to a party. Go not, or you are in for a circle of them and that will defeat your prayers. Do not be deceived. Your spiritual power with your people will never be increased by accepting such invitations at such times. If it is a good time to have parties,

because the people have leisure, it is also a good time for religious meetings, and your influence should be used to draw the people to the house of God. 30. See that you personally know and daily live upon Christ.

Appendix I:

#### Various Quotes and Maxims

"A state of mind that sees God in everything is evidence of growth in grace and a thankful heart." - Charles Finney

"Nothing tends more to cement the hearts of Christians than praying together. Never do they love one another so well as when they witness the outpouring of each other's hearts in prayer."

"It is the great business of every Christian to save souls. People complain that they do not know how to take hold of this matter. Why, the reason is plain enough; they have never studied it. They have never taken the proper pains to qualify themselves for the work. If you do not make it a matter of study, how you may successfully act in building up the kingdom of Christ, you are acting a very wicked and absurd part as a Christian."

"When God has specially promised the thing, we are bound to believe we shall receive it when we pray for it. You have no right to put in an 'if', and say, 'Lord, if it be thy will...' This is to insult God. To put an 'if' in God's promise when God has put none there, is tantamount to charging God with being insincere."

"A revival may be expected when Christians have a spirit of prayer for a revival. That is, when they pray as if their hearts were set upon it. When Christians have the spirit of prayer for a revival. When they go about groaning out their hearts desire. When they have real travail of soul."

"Prevailing prayer is that which secures an answer. Saying prayers is not offering prevailing prayer. The prevalence of prayer does not depend so much on quantity as on quality."

"Great sermons lead the people to praise the preacher. Good preaching leads the people to praise the Savior."

"He that winneth souls is wise (Proverbs 11:30) - Those are the best educated ministers, who win the most souls."

"No doubt there is a jubilee in hell every year about the time of meeting of the General Assembly."

"When the fallow ground is thoroughly broken up in the hearts of Christians, when they have confessed and made restitution, as I have taught in my former articles--if the work be thorough and honest--they will naturally and inevitably fulfill the conditions, and will prevail in prayer. But it cannot be too distinctly understood that none others will. What we commonly hear in prayer and conference meetings is not prevailing prayer. It is often astonishing and lamentable to witness the delusions that prevail upon the subject. Who that has witnessed real revivals of religion has not been struck with the change that comes over the whole spirit and manner of the prayers of really revived Christians? I do not think I ever could have been converted if I had not discovered the solution of the question: "Why is it that so much that is called prayer is not answered?"

"I returned to the front office, and found that the fire that I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love, for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings."

"Evermore the Law must prepare the way for the gospel. To overlook this in instructing souls is almost certain to result in false hope, the introduction of a false standard of Christian experience, and to fill the church with false converts."

"Do you love to converse about God? Is it delightful to you to speak of his character, of his person, and of his glory?"

"There must be a waking up of energy, on the part of Christians, and an outpouring of God's Spirit, or the world will laugh at the church."

"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."

"The baptism of the Holy Spirit, which is indispensable to ministerial success."

"So if an elder or private member of the church finds his brethren cold towards him, there is but one way to remedy it. It is by being revived himself, and pouring out from his eyes and from his life the splendor of the image of Christ. This spirit will catch and spread in the church, and confidence will be renewed, and brotherly love prevail again."

"Christians have no right to be silent with their lips; they should rebuke, exhort, and entreat with all long-suffering and doctrine. But their main influence as witnesses is by their example."

"The reason why wicked men and devils hate God is, because they see Him in relation to themselves. Their hearts rise up in rebellion because they see Him as opposed to their selfishness."

"A revival may be expected when Christians have a spirit of prayer for a revival. That is when they pray as if their hearts were set upon it. When Christians have the spirit of prayer for a revival. When they go about groaning out their heart's desire. When they have real travail of soul."

"Revival comes from heaven when heroic souls enter the conflict determined to win or die - or if need be, to win and die! The kingdom of heaven suffereth violence, and the violent take it by force."

"Effective prayer is prayer that attains what it seeks. It is prayer that moves God, effecting its end."

"Every moment of your lives you are exerting a tremendous influence, that will tell on the immortal interests of souls around you. Are you asleep, while your conduct is exerting such an influence?"

"It is the great business of every Christian to save souls."

"There can be no revival when Mr. Amen and Mr. Wet-Eyes are not found in the audience."

"When the church finds its members falling into gross and scandalous sins, then it is time for the church to awake and cry to God for a Revival of Religion."

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Source: <https://sermonindex.net/speakers/charles-finney/experiencing-revival-today-part-3/>

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