
Charles Finney, "What a Revival of Religion Is" (1835)

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

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

1. A revival always includes conviction of sin on the part of the church. Backslidden professors cannot wake up and begin right away in the service of God, without deep searching of heart. The fountains of sin need to be broken up. In a true revival, Christians are always brought under such convictions; they see their sins in such a light, that often they find it impossible to maintain a hope of their acceptance with God. It does not always go to that extent; but there are always, in a genuine revival, deep convictions of sin, and often cases of abandoning all hope.
2. Backslidden Christians will be brought to repentance. A revival is nothing else than a new beginning of obedience to God. Just as the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and forsaking of sin.
3. Christians will have their fair renewed. While they are in their backslidden state they are blind to the state of sinners. Their hearts are as hard as marble. The truths of the Bible only appear like a dream. They admit it to be all true; their conscience and their judgment assent to it; but their faith does not see it standing out in bold relief, in all the burning realities of eternity. But when they enter into a revival, they no longer see men as trees walking, but they see things in that strong light which will renew the love of God in their hearts. This will lead them to labor zealously to bring others to him. They will feel grieved that others do not love God, when they love him so much. And they will set themselves feelingly to persuade their neighbors to give him their heart. So their love to men will be renewed. They will be filled with a tender and burning love for souls. They

will have a longing desire for the salvation of the whole world. They will be in agony for individuals whom they want to have saved; their friends, relations, enemies. They will not only be urging them to give their hearts to God, but they will carry them to God in the arms of faith, and with strong crying and tears beseech God to have mercy on them, and save their souls from endless burning.

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

5. When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation. Their hearts will be broken down and changed. Very often the most abandoned profligates are among the subjects. Harlots, and drunkards, infidels, and all sorts of abandoned characters, are awakened and converted. The worst part of human society are softened, and reclaimed, and made to appear as lovely specimens of the beauty of holiness. . . .

You see the error of those who are beginning to think that religion can be better promoted in the world without revivals, and who are disposed to give up all efforts to produce religious excitements. Because there are evils arising in some instances out of great excitements on the subject of religion, they are of opinion that it is best to dispense with them altogether. This cannot, and must not be. True, there is danger of abuses. In cases of great *religious* as well as all other excitements, more or less incidental evils may be expected of course. . . . So in revivals of religion, it is found by experience, that in the present state of the world, religion cannot be promoted to any considerable extent without them.