

Ordinary People, Extraordinary Things

How God Brings Revival

Dr. Bruce Ballast

Part III: THE GREAT REVIVAL

CHAPTER 6: THE ROOTS OF THE GREAT REVIVAL

With the kind of spiritual fervor that characterized America in the 1820s and 1830s, it is hard to imagine that we would need another revival by 1857. But the pattern of spiritual excitement followed by spiritual depression continued so that the nation with “the soul of a church,” in the words of De Tocqueville, became a nation that still had a soul, but it was well hidden. In this chapter we are going to look at some of the forces that contributed to the sapping of the spiritual strength of this country.

Immigration and Urbanization

One of the primary forces that changed the character of America in many ways, including the spiritual, was the vast immigration of people that occurred during the early part of the 19th century. This period has been called the greatest wandering of peoples in history. The United States was described throughout Europe as the land of opportunity, and therefore many people there decided to emigrate in the hope of a better life. The number of people who became United States citizens during this period is truly astounding. In the 1820s the Immigration Service counted 128,452 people coming in. In the 1830s that number rose to 538,381. In the 1850s there was a flood of people immigrating: 2,811,554 new Americans in that ten-year period alone.

This flood of new people changed the character of the northern part of our nation. Most of those coming in were of the poor labor classes of Europe, and they took advantage of the rapid industrialization of America and found jobs here that they could not find in their home lands. Most of them were either Roman Catholic or Lutheran.

Both of these characteristics, religious affiliation and labor class, had an effect on the nation. A mistrust of those who were not “native” Americans, that is, born in the United States, found public expression. During these years the “Know-Nothing” party was formed. This party got its name from the pact that members made to let no one outside of the party know of its meetings, decisions, or plans for action. Thus, when asked anything about what had been said, where they stood, and what they were going to do, members said they “didn’t know.” We do know that in spite of the veil of secrecy they attempted to maintain, the primary tenet of the party was a commitment to native-born rule in America. Candidates supported by the party pledged to appoint only those who were born in America to important government posts if elected. In the midst of the growing tension between native-born Americans and naturalized Americans, the attention of the nation was turned from the spiritual to the political.

The fact that many of the people who came in were poor also had an impact. They naturally flocked to the cities in an attempt to find jobs in the diversity of an industrializing economy. The result was the creation of a burgeoning city. Large cities, with many sub-societies or ghettos, were a new phenomenon for the United States, and, it should be noted, were not a desirable development. The fathers of the United States had hoped that such cities as they had known in Europe would never become the norm here. Thomas Jefferson, in his “Notes on the State of Virginia,” even calculated how many people could live in Virginia by living as farmers. This quote shows his commitment to this kind of lifestyle for the new world:

Those who labor in the earth are the chosen people of God, if ever he had a chosen people, whose breasts he has made his peculiar deposit for substantial and genuine virtue...While we have land to labour then, let us never wish to see our citizens occupied at a work-bench, or twirling a distaff. Carpenters, masons, smiths, are wanting in husbandry: but, for the general operations of manufacture, let our work-shops remain in Europe...The mobs of great cities add just so much to the support of pure government, as sores do to the strength of the human body. It is the manners and spirit of a people which preserve a republic in vigour. A degeneracy in these is a canker which soon eats to the heart of its laws and constitution.(1)

Jefferson figured that the maximum population of Virginia, if everyone received his living from the land, would be four and a half million people.(2) Such a distribution of people would avoid the problems of crime and raucous living that were the norm in the ghettos of Europe.

In the mid-19th century, though, America had growing cities, and with the growth of the cities came the accompanying problems that Jefferson had foreseen: crime statistics were rising rapidly; drunkenness was again becoming common, in spite of the work of the Temperance Society a few years before; and unemployment and poverty were becoming issues that the government and churches were having to face.

This dynamic of growing problems related to the cities also contributed to the draining of religious fervor that had so recently been the norm in the country.

Prosperity

A look at the years prior to 1857 shows that this was a tremendously prosperous time for the United States. A glance at history demonstrates that the spiritual vitality of the church had withstood persecution and grown through it. Prosperity, however, appears to have had an adverse effect on spirituality at times as people lost the vision of an eternal kingdom of God because they enjoyed the present one so much. God warned about this danger as far back as Deuteronomy 8, when Moses said to the Israelites who were about to enter the promised land where they would finally own houses, land, vineyards and fields.

When you have eaten and are satisfied, praise the Lord your God for the good land he has given you...Otherwise, when you eat and are satisfied, when you build fine houses and settle down, and when your herds and flocks grow large and your silver and gold increase and all you have is multiplied, then your heart will become proud and you will forget the Lord your God, who brought you out of Egypt, out of the land of slavery...You may say to yourself, “My power and the strength of my hands have produced this wealth for me.” But remember the Lord your God, for it is he who gives you the ability to produce wealth and so confirms his covenant, which he swore to your forefathers, as it is today” (Deuteronomy 8:10, 12-14, 17-18).

This was one of those times when preoccupation with possessions caused many to forget the Lord. Those outside of the growing slums of the city had prospered due to several conditions in the country. The conclusion of the Mexican War that began on April 25, 1846, added the areas of

California and parts of New Mexico to the growing realm of United States. This addition of land opened up new areas for settlement throughout the western section of our continent.

Immigration, though it had a negative impact on the buildup in the cities, also had a positive financial impact on the country. Those who came were willing to work. The result was a rapid expansion of agricultural and industrial production, as well as an increase in trade.

In addition to these forces, there were other forces that added to the general prosperity of this period: gold was discovered in

California, adding millions of dollars to the economy; and the railroad provided jobs for thousands as usable track quadrupled in just a few years. The availability of the railroad to ship goods and people caused a rapid increase in the Gross National Product. Prosperity in these forms resulted in people becoming “choked by life’s worries, riches and pleasures” (Luke 8:14).

Church Problems

In addition to the political and social problems mentioned above, there were internal problems in the church. The Millerites are cited as being the cause.⁽³⁾ The Second Awakening had heightened peoples’ desire for the perfect church, and, as mentioned in the previous chapter, there were various attempts to restore the church of the apostles. One such attempt that came later and caused a great deal of excitement was the movement that became known as the Millerites. In the early 1840s a man named William Miller, a farmer, began to proclaim that Jesus was going to return in 1843. At first his predictions were very general, based on a figurative interpretation of prophecies in Daniel and the symbolism in the book of Revelation. However, as more people responded to his speculations, Miller became more specific, announcing that Jesus would return on April 23, 1843, and the judgment of all mankind would follow. The calculations were so convincing, and the interpretation of Scripture so compelling that many believed that they had to get their lives in order. Thousands of people neglected their work, figuring that they would not need to work much longer anyway. People gave generously of their goods to the poor. Communities were formed to prepare for the great day, and many of them produced “ascension robes” for their members to wear. Of course, April 23 came and went, and Jesus did not return. Normally, that would be the end of any such movement, but not so with the Millerites. Calculations were redone and an error discovered: the real day was March 22, 1844. When that day came and went with no change in the world, October 10 was prophesied. The net result of this movement was that the faith of many people wavered. Churches were made the object of ridicule, and confidence in religion and religious figures was dealt a grievous blow.

Political

There were also political forces at work making a revival necessary. Over these years the slavery issue had assumed national prominence. The work of the Abolition Society, publication of abolitionist newspapers, and decisions made by the Supreme Court all had ramifications for the country. Most famous of the decisions of the Court during this period was the Dred Scott decision. Dred Scott was a Negro slave, owned by a citizen of Missouri, Mr. Sanford. Mr. Sanford took his slave to Illinois to do business there. Slavery had been discontinued and made illegal in that state by an Ordinance of 1787. Then master and slave traveled to the Wisconsin Territory. Slavery was also not legal in this area because of the Missouri Compromise of 1850, in which all of the northern territories were to be kept slave free. For the better part of four years, from 1834 to 1838, Scott and his owner lived and traveled in free territories. Dred Scott used this as the basis for a suit against his master, saying that he was free because of his sojourn in free territory. This

suit was considered by the Missouri court, and eventually made its way to the Supreme Court. This highest legislative body in our land had to decide: 1) if Scott was indeed a citizen of Missouri, and therefore holding a legal right to sue; 2) if #1 was true, did his time in free territory make him free; and 3) was the Missouri Compromise of 1850 constitutional in its limiting of the institution of slavery. In a shocking decision, written by Chief Justice Taney, it was decided, “upon a full and careful consideration of the subject, the Court is of opinion that, upon the facts stated in the plea in abatement, Dred Scott was not a citizen of Missouri within the meaning of the Constitution of the United States and not entitled as such to sue in its courts.”(4)

This meant, first of all, that slaves were not to be considered citizens of the country. The decision further declared that wherever he traveled with his master, Scott was under the laws of Missouri, not Illinois nor the Wisconsin territories. And finally, it was declared by the Supreme Court that the Compromise of 1850, one that had been the source of a measure of political peace on the issue, was unconstitutional.

There was an immediate and vehement reaction to this decision, a reaction that focused the energies of people in the United States on the issue of slavery, and not on their spiritual condition.

Publication in 1852 of *Uncle Tom's Cabin*, Harriet Beecher Stowe's novel about slavery, was another occurrence that caused the nation to think about slavery. This simple story about a poor Christian slave called Uncle Tom, trying to survive and remain faithful within the degrading institution of slavery inflamed peoples' passions on the subject of slavery. In Stowe's book, slavery was portrayed as the great moral failure of the nation, a failure that cried out for redress. The readers of the book responded, contributing to the forces that would result in the Civil War. Abraham Lincoln, upon meeting Harriet Beecher Stowe, is said to have commented, “So this is the little lady who made this big war.”(5)

The Prelude to Revival

There had been a growing spiritual apathy due to the various social, political and religious forces that were at work from 1840 to 1857. What, then, prepared the nation for revival? There was one particular event that many believe led to an outbreak of spiritual concern and opened the way for a blowing of the Holy Spirit. That event was the financial crash of 1857. Various things contributed to a financial panic in the autumn of that year. The primary contributor was the status of the nation's banking. At that time there was no centralized banking system in the United States, which meant that each state regulated its banks according to its own laws. Some banks, therefore, were very stable and contributed to the financial expansion of the country; many others were in sad shape. The nation was flooded with bank notes that did not have a uniform value, and some of them proved to be worthless.

Land speculation had also become a booming business. People mortgaged in order to purchase more. Excessive railroad building had increased the land speculation and the investment speculations in the country. There was, therefore, a great deal of debt and an inflated value on land.

The result of all these financial forces was a precipitous crash; banks failed; merchants went out of business; interest on first-class securities skyrocketed to 3% per month, and then rapidly rose to 4% and then 5%; factories closed, throwing thousands out of work (thirty thousand in New York City alone).

Financial adversity has not always resulted in revival. It didn't happen in the crash of 1929, as we will see later. However, as a generalized statement we do note that people who are in crisis are more willing to consider the claims of God and His promises. Thus hearts were prepared for a return to the Lord.

Notes:

1. Thomas Jefferson, *Notes on the State of Virginia* (New York: W. W. Norton & Co., 1954), pp. 164-165.
2. *Ibid*, p. 84.
3. Frank Beardsley, *A History of American Revivals* (New York: American Tract Society, 1912), p. 214.
4. Morimer J. Adler, ed, *The Negro in American History* (New York: Encyclopedia Britannica Educational Corp., 1966), vol. II, p. 422.
5. Harriet Beecher Stowe, *Uncle Tom's Cabin* (Penguin Books, 1981), quote from the jacket.

CHAPTER 7: THE GREAT REVIVAL

“The Great Revival!” That is what it is called in some history books. Others call it “The Prayer Meeting Revival” because prayer was the primary means and evidence that a revival was happening. This revival was unique, to say the least. As we will see, it began quietly, inauspiciously, but soon gripped the nation with a sense of the power and presence of the Holy Spirit.

The Beginnings

It began in New York City. That fact alone made this revival different. As mentioned in the last chapter, urbanization had become a phenomenon that was largely negative in its effects. Huge areas of New York City that once had been homes were now devoted to businesses and crowded tenements full of immigrants, and that was especially true anywhere near the waterfront. When their members moved outward from the city center, most of the churches did too. Many congregations that had become famous in the Second Great Awakening, such as the Broadway Tabernacle where Charles Finney pastored, and the Brick Presbyterian Church, left the city environs to move where their people were. Doesn't that sound familiar? As I write these words the denomination of which I am a member is studying how we can effectively reach the city. We were first an agriculturally based church of immigrants; then we moved to the cities, and gradually we became a suburban church. Now we want to get back into the cities, but don't know how to do ministry there anymore. That is the case for many churches that fled to the suburbs during rapid urbanization.

However, in New York there was one church that decided to try to learn how to minister in the city setting. The North Dutch Church, at the corner of Fulton and William streets, was facing the same pressure as others in the area. As the neighborhoods changed, the number of people in worship declined, and it began to look as if a move to the growing area around the city would become necessary to ensure survival of the congregation, because that's where the former members now lived. As sometimes happens in churches, though, the decision to move was put off until it was no longer financially feasible. Most members had joined other congregations. Therefore, the leadership decided to put energy and prayer into reaching the area around the church. This was, in some senses, a last-ditch effort at survival, but this church should go down in history as willing to change in order to minister to its community.

To accomplish this outreach, the remaining congregation decided to hire a lay missionary who would have the task of reaching out to the masses of people that lived in the various tenements and family-owned businesses in the area. Mr. Jeremiah Lanphier was hired.

Jeremiah Lanphier was born in Coxsackie, New York, in 1809. We know little about his life until 1842, when he attended the Broadway Tabernacle, the large church built for the ministry of Charles Finney. There he was converted in 1842. He was described by a journalist at the time as “tall, with a pleasant face, an affectionate manner, and indomitable energy and perseverance; a good singer, gifted in prayer and exhortation, a welcome guest to any house, shrewd and endowed with much tact and common sense.”(1)

We also know that he was a businessman, having worked for many years in the mercantile business of New York. It was probably thought that since he was himself a businessman, he would be able to relate to the business people around the church.

This quiet man began his work with zeal on July 1, 1857. With the mind of a businessman, he began by getting organized. The area around the church was divided into districts, and methodically Lanphier began to call on every family within each district. He brought with him a folder explaining the history of the church and the various programs that would be of help to the people. Tracts were left with families and Bibles given to the homes that had none. In addition, boarding houses and hotels were visited, and the proprietors were informed that visitors from these places would be welcome at worship services. He convinced managers of hotels to have the chambermaids distribute a small card telling the times of the services when they made their rounds on Sunday mornings. Down at the church, pews were set aside in anticipation of visitors who would come as a result of these efforts. But hardly anyone came. Several months went by as Lanphier exhausted his ideas about outreach with little fruit to show. As fall approached, with a growing sense of discouragement, Lanphier decided, with no ideas left, to commit to praying about the spiritual condition of the area. He also decided to invite others to pray with him. A handbill was printed and distributed that invited businessmen to join him for prayer. This is what it said:

How Often Shall I Pray?

As often as the language of prayer is in my heart; as often as I see my need of help; as often as I feel the power of temptation; as often as I am made sensible to any spiritual declension or feel the aggression of a worldly spirit. In prayer we leave the business of time for that of eternity, and intercourse with men for intercourse with God.(2)

This bill he placed in places that he hoped would attract attention, primarily in office buildings and warehouses and other prominent places of work. He invited businessmen, merchants, clerks, mechanics, and anyone else to come on Wednesday, September 23, at noon to the consistory room in the rear of the North Dutch Church, and those invited were informed that the meeting was planned for an hour, but if it was necessary to leave after as little as five or ten minutes, you were free to go. September 23 came. Imagine the apprehension and anticipation that Jeremiah Lanphier must have felt as he prepared the room. He had no idea how many people would show up, or if anyone would come. If you've ever been in a similar position, you probably can picture him getting to the consistory room early, sitting down and praying for people to come. A little before noon he probably went and opened the door, glancing out to see if anyone was waiting to come in. No one was early, waiting to get in. At 12:00 he most likely sat down and began to pray, but probably with an ear cocked toward the door, listening for those who would join him. He heard nothing. He was the only one there at 12:00. Ten minutes went by, and he was still the only one there. I suspect that he got up at about that point to see if the door had stuck, or if someone was outside not knowing where to go or with a fear of being the only one coming in. But no one was there. By 12:20 he probably gave up on anyone coming and began to spend his own time in prayer. At 12:30 he finally heard the sound of someone on the stairs, and he welcomed his first partner in prayer. In a few minutes, another joined them. Then another drifted in, and another,

until a total of six people gathered in prayer for each other and for their community.

After a meaningful time of prayer, the six decided to make personal invitations to friends and fellow workers to join them. The next Wednesday, September 30, there were twenty gathered for prayer. By October 7 the number gathering to pray had grown to forty. Sometime during that meeting in the first week of October, the decision was made to hold meetings more frequently. A suggestion was made to meet daily for prayer; it was agreed upon. They didn't know it, but a revival had begun. In the subsequent weeks the attendance gradually increased with men from all classes and professions attending the noon prayer meetings, so that by January of 1858 the church was using three large lecture halls, with a meeting going on in each simultaneously.

The format was simple: a hymn or two would be sung, and attenders would pray or be led in prayer. People were encouraged to come and go at their convenience, and there were some draymen who took that literally. There are reports of some who drove up to the curb, tied their horses, and entered one of the rooms for the singing of a hymn, and then came back out, untied their teams, and were on their way.

At first only men attended this meeting. Gradually, however, women became included as well, and the revival spread even more quickly.

As other churches heard about what was happening at the Dutch Reformed Church, they also began to have noon-time prayer meetings. To make a long story short, by March of 1858 there were over ten thousand people gathering for prayer each day in New York. Twenty different prayer meetings were going on, with churches overflowing with the prayers. Police and fire departments had services in their buildings. Rooms were made available in stores for clerks to go and pray at noon when they couldn't attend one of the meetings.

As the number of meetings expanded, they also gained variety. Different times of the day and night were offered. Sometimes the preaching of well-known ministers like Henry Ward Beecher was featured.

The result of all this prayer activity in New York was two-fold: religion became the major topic of the day; and even though the prayer meetings were not at first designed to be evangelistic, the addition of "Religious Inquiry Meetings" with their instruction and call to repentance began to bear conversion fruit. In the two years that this revival spread across the country, it is estimated that over two million people were added to the churches.(3)

One of the fascinating aspects of this revival was the fact that it received extensive coverage by the newspapers. Already in January of 1858, reports of the daily prayer meetings appeared in daily editions of the news. In February, updates on the revival appeared daily. This account appeared in one editorial in *The Daily Tribune*:

We understand that arrangements are being made for the establishment of one or two additional meetings in the upper portion of the city; soon the striking of the five bells at 12 o'clock will generally be known as the signal for the "Hour of Prayer."(4)

Other cities began to hear about what was happening in New York and reported the noon prayer meeting phenomenon. There are reports in a newspaper from Washington that "religious interest has been growing in the midst of the rowdyism everywhere so long prevalent...religious revivals were never more numerous or effective."(5)

In Manhattan, the count of 6,110 people attending noon prayer meetings was made by reporters going from place to place in horse cabs and roughly counting people before moving on.

It was not long before the news of what was happening in New York sparked interest in having something similar in other cities. Philadelphia, Albany, Boston, Cincinnati and Chicago soon had "daily union prayer meetings," as they came to be known, and the revival spirit spread. The revival in Philadelphia began in earnest through the suggestion of a young member of the Young Men's Christian Association in that city. He attended some of the early meetings at the

North Dutch Reformed Church in New York, and upon returning home suggested to his fellow YMCA members that they begin the same kind of meeting in Philadelphia. On November 23, 1857, the first meeting was held. The response was discouraging: over the first few months no more than thirty-six people showed up. By February, it was decided that attendance might improve if a more centrally located room was found, and so the anteroom of Jayne's Hall was rented. Slowly the attendance increased until it was necessary to move out of the anteroom into the main hall. Attendance then soared until the entire hall was filled with people, an estimated three thousand, for the time of prayer. Other places were rented, preaching services begun, and approximately 10,000 people were converted and added to the church rolls during 1858.

In Boston the prayer meetings were begun in the historic Old South Church. However, the crowd for the first meeting was too large for the building, so additional places were rented and the people divided among them.

Two thousand people gathered in The Metropolitan Theatre in Chicago, forming the largest prayer meeting in "the Windy City." Other churches also held noon-time prayer meetings in this city.

The Spirit seemed to spread from place to place until the entire country was pervaded by a sense of holiness and righteousness. In one of the meetings in Boston, led by an aging Charles Finney, a man got up to give testimony. He said, "I am from Omaha, in Nebraska. On my journey East I have found a continuous prayer meeting all the way. We call it two thousand miles from Omaha to Boston; and here was a prayer meeting about two thousand miles in extent."⁽⁷⁾

Other Roots to Revival

The daily prayer meetings were the primary means of bringing about revival in the country. It should be noted, however, that God was moving concurrently in another way to prepare the nation for the blowing of the Holy Spirit. This parallel movement had its beginning in a convention that was held in Pittsburgh in the fall of 1857. The purpose was to discuss the need for revival in the land. Topics ranging from the various obstacles to revival in the country, to the means that should be used to promote revival were presented and discussed. The conventioners left their series of meetings with a covenant to set aside the first Sunday in January of 1858 to preach revival in their churches and to pray and fast the following Sunday, asking God for an outpouring of the Holy Spirit. By this time, of course, the Daily Union Prayer Meetings in New York were going and growing, but the fact that the call for revival came in two different cities, in two different ways, at the same time, is an indication that this movement was of God and not simply the result of man's planning.

Results of the Great Revival

This revival had three phases to it. Phase one was the spontaneous attendance at prayer meetings throughout the country. This was a lay movement of unprecedented proportions, as men and women held meetings wherever they could find room, and God moved the hearts of others to attend. This, as I mentioned, resulted in an estimated two million or more being added to the membership rolls of the churches within a two-year period prior to the Civil War. This was the first result of the revival. Every area of the country was touched, except for the southern states; some have suggested that this area was so caught up in the issue of slavery, and so mistrustful of anything that came from the north, that the Spirit was quenched there.

Internationally, however, it was a different story. Ireland reported an awakening in 1859 after a visit to the Fulton Street meeting in New York by a delegation from that country. After Ireland,

the British Isles as a whole were touched. It spread from England to Europe, and from Europe to India. Over the next several years the Daily Union Prayer Meeting was instituted in many places, but almost always with the same results--an outpouring of the Holy Spirit. This was phase I of this revival.

Phase II came with the ministry of Dwight L. Moody. This shoe salesman turned evangelist picked up the strands of the revival spirit that were left after the Civil War and changed the direction from having prayer meeting to producing evangelistic crusades. Moody was a product of the great Young Men's Christian Association. The YMCA began as an evangelistic organization and became the launching pad for the international ministry of its best-known member.

The third phase of the Great Revival was a missionary movement. Hundreds of young men and women who were part of the Student Volunteers, the YMCA, the Salvation Army and the Christian Endeavor movement volunteered for mission duty. This was a time of deep concern for the lost, as evidenced by the fact that there were more than 849 missionary societies in the country raising funds and sending people out to the mission field. Their growth was a direct result of challenge to missions given to young people in the universities and colleges. In India, Japan, Korea, the Philippines, Turkey, Malaysia, North Africa, Egypt, West Africa, Uganda, all through the world, this army of inspired workers reached out in the name of Jesus and with a message of His love. Often the ministry of Moody and other evangelists was described as the reason that more than five thousand young people dedicated themselves to spreading the good news throughout the world.

Social Results

It is difficult to determine the social results of this revival. They were not as clearly visible as the various reform movements that sprouted out of the Second Great Awakening. However, it is possible to document a renewed concern for some areas of society. Timothy Smith, student of revivals and social reform, says of this revival. "The rapid growth of concern with purely social issues such as poverty, working men's rights, the liquor traffic, slum housing, and racial bitterness is the chief feature distinguishing American religion after 1865 from that of the first half of the nineteenth century."⁽⁸⁾

In addition to social action in these areas, there was a spiritually energized concern for those who suffered during the Civil War. The YMCA in particular sent packages and people, including Dwight Moody, to the various camps to encourage the soldiers.

Lay Ministry

Prior to this point in time, the work of the church was seen primarily as belonging to the ordained clergy. This revival took place almost without regard to the official representatives of the church. Laymen began to realize that they could make a significant contribution to the work of the kingdom, and did not relinquish this involvement to the clergy after the revival was finished.

Preparation for the Civil War

In many ways, this revival gave soldiers and others the strength to endure the bloodiest war in our history. As you read histories of the war, the religious aspects of the struggle are often left out, but religious histories point out that the Union army camps often were places of religious services. Churches who sent their sons to the war were places of prayer. The fact that the nation had been spiritually strengthened prior to the conflict helped people endure the pain of loss, both personal and national.

This revival, then, was a fascinating one. The Spirit seemed to break out in new ways over the land, as lay men and women spontaneously came to confession of faith. Large cities and small hamlets benefited from the renewal, and the stage was set for phase II of the revival: the ministry of Dwight L. Moody. His ministry is the topic of the next chapter.

Notes:

1. Unattributed quote in Frank Beardsley, *A History of Revivals* (New York: American Tract Society, 1912), p. 219.
2. T.W. Chambers, *The Noon Prayer Meeting*, p. 42 (Quoted by J. Edwin Orr in *The Fervent Prayer* (Chicago: Moody Press, 1974,
3. p. 4).
4. J. Edwin Orr, *The Fervent Prayer* (Chicago: Moody Press, 1974),
5. p. 5.
6. *The Daily Tribune*, February 10, 1858.
7. *National Intelligencer*, Washington, March 2 and 11, 1858.
8. *New York Herald*, March 26, 1858.
9. Quoted by Beardsley, p. 227.
10. Timothy Smith, *Revivalism and Social Reform* (Baltimore: John
11. Hopkins University Press, 1980), p. 148.