

## Revivals And Church History :: Cane Ridge Revival and Third Great Awakening - Daniel Norris

### Cane Ridge Revival and Third Great Awakening - Daniel Norris - posted by AbideinHim (), on: 2017/3/2 23:36

It had been a long journey through the forest and hills of Kentucky just to make it to the log cabin church in Cane Ridge yet tens of thousands found the outcome to be well worth the effort. Barton Stone, the pastor at the Presbyterian Church there, had sent word far and wide inviting everyone to come "camp on the grounds" during their first annual communion service. He promised it would be, "one of the greatest meetings of its kind ever known." It didn't disappoint.

By Saturday afternoon it was estimated that more than 25,000 people had descended upon the fields surrounding the church. Stone had expected thousands, but this was more than he could have imagined. It was immediately apparent that the covered platform he had constructed outside the church would not suffice for so many. So Stone dispatched seven separate ministers into the fields to contend for a harvest among the people. Stumps, carriages, and fallen trees became platforms for preachers as they ministered to different sections of the multitude simultaneously.

In the crowd that afternoon was a mother with her two teenage daughters standing at her side. They were listening to a Baptist minister who stood before them on a stump. He preached with powerful words about the deadly consequences of sin. As they listened, the two daughters were suddenly seized with conviction. They cried out from the depths of their souls and then fell to the ground like two dead women. This was a new and strange sight for everyone in the crowd.

The mother, a devout woman who loved the Lord, became very concerned. She bent over the two girls, fanning their faces in a frantic attempt to wake them up, but to no avail. It was an hour later when one of her daughters finally stirred just long enough to cry out with a piercing scream, "Mercy, Lord! Mercy!" She then fell back into her trance-like state.

Both girls laid there motionless for hours upon the ground with the most awful look of terror upon their faces. From time to time they would awaken, let out a blood curdling cry for mercy and then return to their agonizing slumber. The wretched despair they carried on their countenance lasted for a few hours before it finally broke. It was suddenly replaced with the most beautiful, heavenly smile. "Precious Jesus!" one shouted as she rose to her feet. The whole of her being had been transformed. The encounter was forever life altering.

The young woman was filled with such fire and zeal that containing it was impossible. She opened her mouth and immediately began to preach the gospel to all those who surrounded her. Her voice belted across the crowd as if it were amplified with a supernatural force. It caused a stir, and a new crowd began to gather around her. As she spoke, dozens of men and women were struck down to the ground like men slain in battle, each experiencing a similar encounter as she had just had. This wasn't an isolated incident. Similar scenes were breaking out all through the fields that day. That weekend, countless souls were won to the Lord in the most incredible fashion (Trail of Fire, page 39).

Oh, that God would do it again in our nation and do it like Cane Ridge!

The story of the Cane Ridge revival is one that stirs something deep within the spirit. I found myself moved in a remarkable way as I studied and wrote about this extraordinary move of God in Trail of Fire. I know I am not alone. Every year thousands make the trek to Cane Ridge, Kentucky, to visit that old log cabin meeting house. They go to learn about and to remember this remarkable move of God. Some go in hopes of capturing a burning ember of that ancient fire. All leave with the same prayer resounding in their hearts, "Lord, do it again, like Cane Ridge!"

It is very much like what the psalmist Asaph invites us to do. He writes, "I will remember the works of the Lord; surely I will remember Your wonders of old. I will meditate also on all Your work and ponder on Your mighty deeds" (Ps. 77:11-12, MEV).

**Re: Cane Ridge Revival and Third Great Awakening - Daniel Norris - posted by twayneb (), on: 2017/3/3 15:32**

Mike: Find this book online as a free download or look it up on google books. "Pioneer Life in the West, Diary of the Rev. James Finley". He gives a first hand account of his salvation in connection to his attendance at Cane Ridge and describes the scene there. Pretty great resource.

**Re: - posted by AbideinHim (), on: 2017/3/4 8:44**

Thank you Travis!

I love reading those books on revival and awakening! God not only can do it again, but I am fully convinced that He will do it again!!

**Re: - posted by twayneb (), on: 2017/3/4 16:45**

Brother: I think God IS doing it now. I know that we often look at those huge and powerful moves as the stuff that typifies revival, but I am not so sure that we are not a bit mistaken in thinking this way. I am seeing men and women born again, delivered from all sorts of addictions, and being disciplined. Their lives are changing daily. I am hearing them talk to me about how they are now hearing the voice of God and being called by Him to surrender and obedience. I am seeing the church excited about what is happening and, seeing the power of God at work, seeking to draw closer and closer to Him so that they might see His power manifest through them in a greater way. To me, this is the stuff that revival is made of.

Would I be absolutely excited to see another Cane Ridge? Oh boy YES! But I also know that I am seeing something that is alive, empowered by His Holy Spirit, and is radically changing my life as well as those around me.

I love reading these books as well. My library contains quite a few books about Azusa Street, Wigglesworth, Parham, Lake, etc.. Sometimes I sit and weep with joy to read what God has done, and I am hungry to see that kind of walk with God in my own life and church.

**Re: , on: 2017/3/4 19:04**

This is an account of the 1857 Prayer Revival that gripped the eastern coast of the United States. What I found fascinating was that the spirit of God was so strong that His presence would fall upon ships 150 miles from the coast. When a ship would enter a harbor the captain would signal send for clergymen. Men and women would be crying out for God's mercy. I do agree that God to do it again.

**PRAYER REVIVAL**

Submitted by Alan on Mon, 2012-04-09 04:33

Devotionals

1857 Prayer Revival in America

2 Chron. 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Psalms 85:5-6, "Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee?"

A quiet, zealous forty-six-year-old New York businessman by the name of Jeremiah Lamphier was appointed on July 1, 1857, as a missionary to downtown New York City. It was the Dutch Reformed Church that appointed him, but it was God who called him. Jeremiah Lamphier had been converted in 1842 in Broadway Tabernacle, Charles Finney's church.

Lamphier felt led by God to start a noon-time weekly prayer meeting in which business people could meet for prayer. Anyone could attend, for a few minutes or for the entire hour. Prayers were to be comparatively brief. Lamphier's group met on the third floor of the old North Dutch Reformed Church on Fulton Street in New York. Lamphier printed some handbills announcing the prayer meetings with the title, "How Often Should I Pray?" He left these in some offices and warehouses. He also put one on the door of the church on the street side.

The first day, September 23, 1857, Lamphier prayed alone for half an hour. But by the end of the hour, six men from at least four denominational backgrounds joined him. The next Wednesday there were twenty. On October 7 there were nearly forty. The meeting was so blessed that they decided to meet daily. One week later there were over one hundred present, including many unsaved who were convicted by the Holy Spirit of their sin.

Within one month pastors who had attended the noon prayer meetings in Fulton Street started morning prayer meetings in their own churches. Soon the places where the meetings were held were overcrowded. Men and women, young and old of all denominations met and prayed together without distinctions. The meetings abounded with love for Christ, love for fellow Christians, love for prayer, and love of witnessing. Those in attendance felt an awesome sense of God's presence. They prayed for specific people, expected answers, and obtained answers.

Newspapers began to report on the meetings and the unusual spirit of prayer that was evident. Within three months similar meetings had sprung up across America. Thousands began praying in these services and in their own homes. In New York, gospel tracts were distributed to those in attendance, with instructions that they pray over the tracts and then give them to someone God brought to mind.

The three rooms at the Fulton Street Church were filled beyond capacity, and hundreds had to go to other places. By early February a nearby Methodist Church was opened, and it immediately overflowed. The balconies were filled with ladies. By March 19 a theater opened for prayer, and half an hour before it was time to begin, people were turned away. Hundreds stood outside in the streets because they could not get inside. By the end of March over six thousand people met daily in prayer gatherings in New York City. Many churches added evening services for prayer. Soon there were 150 united prayer meetings each day across Manhattan and Brooklyn.

Meetings began in February in Philadelphia. Soon Jayne's Hall was overfilled, and meetings were held at noon each day in public halls, concert halls, fire stations, houses, and tents. The whole city exuded a spirit of prayer.

#### PRAYER MEETING FERVOR

Almost simultaneously noon prayer meetings sprang up all across America in Boston, Baltimore, Washington, D.C., Richmond, Charleston, Savannah, Mobile, New Orleans, Vicksburg, Memphis, St. Louis, Pittsburgh, Cincinnati, Chicago, and in a multitude of other cities, towns, and in rural areas. By the end of the fourth month, prayer fervor burned intensely across the nation. It was an awesome but glorious demonstration of the sovereign working of the Holy Spirit and the eager obedience of God's people.

America had entered a new period of faith and prayer. Educated and uneducated, rich and poor, business leaders and common workmen—all prayed, believed, and received answers to prayer. Even the president of the United States, Franklin Pierce, attended many of the noon prayer meetings. This was not a revival of powerful preaching. This was a movement of earnest, powerful, prevailing prayer.

All people wanted was a place to pray. Sinners would come and ask for prayer. Someone would individually pray for them, and in minutes the newly saved person was rejoicing in Christ. Prayers would be asked by name for unconverted friends and loved ones from all over the country. In a day or two, testimonies would be given of how the prayers had already been answered. In some towns, nearly the entire population became saved.

Six months previous to Lamphier's prayer meeting boom, few would have gathered for a prayer service. But now a spirit of prayer occupied the land, as though the church had suddenly discovered its real power. The majority of the churches in most denominations experienced a new dimension of prayer. The Presbyterian Magazine reported that as of May there had been fifty thousand converts of the revival. In February, a New York Methodist magazine reported a total of eight thousand conversions in Methodist meetings in one week. The Louisville daily paper reported seventeen thousand Baptist conversions in three weeks during the month of March. And according to a June statement, the conversion figures stood at 96,216--and still counting. All but two of the youth in one high school were saved. A similar event took place in Toledo, Ohio. These are just brief examples of what was happening constantly all across the nation.

The accounts of the prayer meetings during those revival years describe how the people would quietly gather at the place of prayer promptly at the appointed hour. Whoever was leader for the meeting—a layman or a minister—arose and announced a hymn. They sang one or two verses with great joy, the leader prayed briefly, and then turned the service over to the members. Any person was free to speak or pray for no longer than five minutes. If the person took more than that time, a small bell was rung and it was someone else's turn.

Requests for prayer, often coming from distant places, were spoken or read. Often sinners arose and requested prayer for themselves. Members gave testimonies of answers to prayer, and the people praised the Lord. Brief exhortations on prayer or revival were allowed but limited to five minutes. Many testified of revival progress in various locations. Promptly at the closing of the hour the leader rose and pronounced the benediction, and the people quietly left the building. Occasionally someone might stay behind to pray with a spiritual seeker.

#### THE INVISIBLE CLOUD OF GOD'S PRESENCE

A canopy of holy and awesome revival influence—in reality the presence of the Holy Spirit—seemed to hang like an invisible cloud over many parts of the United States, especially over the eastern seaboard. At times this cloud of God's presence even seemed to extend out to sea. Those on ships approaching the east coast at times felt a solemn, holy influence, even one hundred miles away, without even knowing what was happening in America.

Revival began aboard one ship before it reached the coast. People on board began to feel the presence of God and a sense of their own sinfulness. The Holy Spirit convicted them, and they began to pray. As the ship neared the harbor, the captain signaled, "Send a minister." Another small commercial ship arrived in port with the captain, and every member of the crew converted in the last 150 miles. Ship after ship arrived with the same story: both passengers and crew were suddenly convicted of sin and turned to Christ before they reached the American coast.

The battleship North Carolina was anchored in New York harbor as a naval receiving ship. More than a thousand young men were on board. Four Christians agreed to meet together for prayer and knelt on the lower deck. The Spirit of God soon filled their hearts with joy that they broke into song. Ungodly men on the top deck heard the singing, looked down, and saw the boys kneeling. They began running down the stairs, mocking and jeering. The convicting power of the Holy Spirit so gripped them that by the time they reached the bottom deck they fell on their knees and began crying for mercy.

Strong men who were deep in sin were broken down by the Spirit's power and knelt humbly in penitence and faith. Night after night the sailors prayed, and hundreds were converted on the ship. Ministers were sent for, and they came out from shore to help in the gracious work of the Spirit. The battleship became a mighty center of revival. Converts of the movement, completing their periods of training, were sent out to other navy ships. Wherever they went revival fires were kindled in other naval vessels.

#### IN HOMES, SHOPS, FIELDS, AND CHURCHES

Reports came in of hundreds being converted in prayer meetings, private homes, workshops, and fields. Often the doors of businesses held signs reading, "Closed, will reopen at the close of the prayer meeting." Five prayer meetings took place daily in Washington, D.C. Five thousand or so attended daily services in the Academy of Music Hall.

In Philadelphia, Jayne's Hall removed partitions and added space for six thousand people to attend daily meetings. At this time George Duffield wrote the hymn "Stand Up, Stand Up for Jesus." For months multitudes of churches opened every evening for prayer, and some of them had from three to five services of prayer each day. All were filled. The services consisted of simple prayer, confession, exhortation, and singing. But it was "so earnest, so solemn, the silence...so awful, the singing...so over-powering" that the meetings were unforgettable. A canvas tent was erected for outdoor meetings, and it immediately filled with people. In four months' time, a total of 150,000 people attended the ministry in the tent, with many conversions. Philadelphia churches reported five thousand converts.

The Presbyterians in Northern Ireland heard of the awakening in Philadelphia and sent fraternal delegates. These delegates returned to their homeland and reported what they had seen, and the revival broke out in Ireland, spreading across the British Isles.

"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast."

(Eph. 2:8-9 / KJV)

Bro Blaine

**Re: - posted by Theophila (), on: 2017/3/4 19:48**

What sweet tidings!  
Oh that the Lord would stir us up to lay hold of Him again!

**Re: - posted by AbideinHim (), on: 2017/3/4 22:00**

Thank you Blaine for sharing about this awesome prayer revival.

Revival more than anything else is a manifestation of God's presence, sometimes in a whole region or nation, in which men are convicted of their sins, repent of their sins, and are gloriously born again, and filled with the Spirit of God.

It is very encouraging to see 24 hour a day nation wide prayer going on in this nation at this time.

#### THE INVISIBLE CLOUD OF GOD'S PRESENCE

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