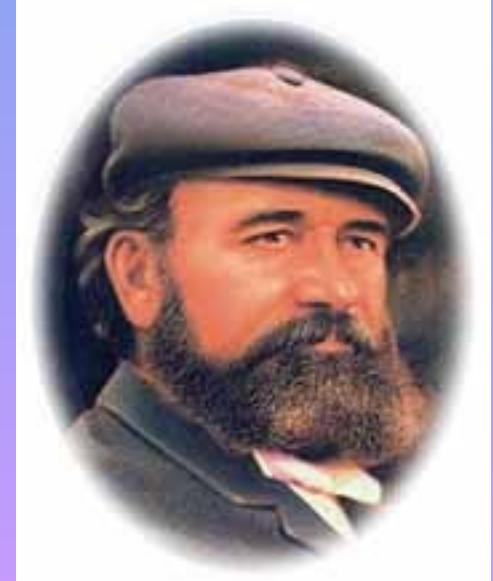
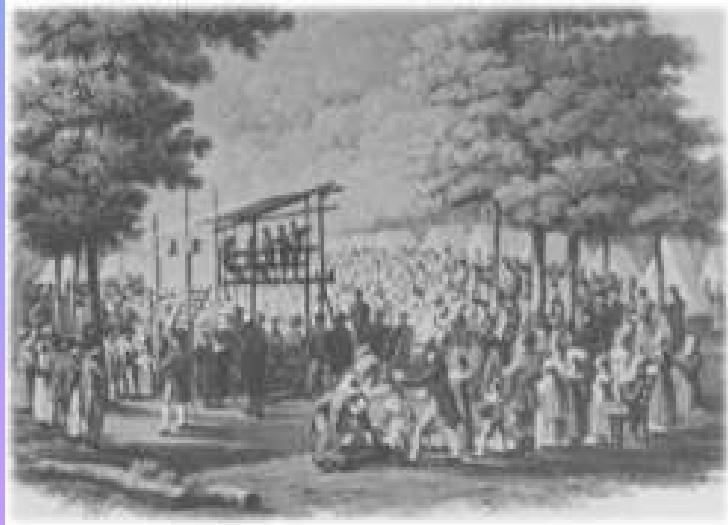


Holiness and Healing 19th century revivalists



Teachings that influenced the early Pentecostal Movement.

Holiness

- Double Cure – Second Blessing (Entire Sanctification)
- Holiness Camp Meetings

Healing

- Healing Evangelists
- Alexander Dowie (1847-1907)

Prophetic (End time outpouring of the Holy Spirit)

- Charles Parham (1873-1929)
- Welsh Revival 1904

A Plain Account of Christian Perfection

Wesley influenced by Moravians (Spoke with Arvid Gradin at Herrnhut in 1738)

'The desire for pure love alone to dwell in the heart.'

4. Justification by faith – grace alone
5. Sanctification – deliverance from sin leading to second experience of entire sanctification.
6. Christian perfection usually happened at time of death but could happen before

Wesleyan Holiness

- Holiness movement
- Camp Meetings
- Second blessing of 'entire sanctification'.
- Became associated with the Holy Spirit baptism.
- Charles Finney (1792-1875) – Oberlin Theology

Healing

George Fox (1624-1691)

Founder of the 'Society of Friends' (Quakers).

Prayed for the sick by the laying on hands.

He preached that healing was under the sovereignty of God. If people were not healed it was not regarded to be due to 'lack of faith'.

Fox's Journal records many healings.



George Fox Journal (1672 New Jersey)

'And so we came to Shrewsbury . . . and there a friend (John Jay) that was with me went to try a horse and got on his back and the horse ran and cast him on his head and broke his neck as they call it, and the people took him up dead

'... and carried him a good way and laid him on a tree, and I came to him and felt on him and saw that he was dead, and as I was pitying his family and him... I took him by the hair of the head, and his head turned like a cloth it was so loose, and I threw away my stick and gloves and took his head in both my hands, and set my knees against the tree; and raised his head and I did perceive it was not broken out that ways, and I put my hand under his chin, and behind his head, and raised his head 2 or 3 times with all my strength and brought it in, and I did perceive his neck began to be stiff, and then he began to rattle, and after to breathe, and the people were amazed, and I bid them have a good heart, and carry him into the house, and then they set him by the fire, and I bid them get him some warm thing and get him to bed; and after he had been in the house awhile he began to speak and did not know where he had been: and the next day we passed and he with us pretty well, about 16 miles to a meeting at Middletown.'

Edward Irving (1792-1834)

Minister of the National Scottish Church in Regent Square, London. Believed pastors should preach healing. Irving maintained that all healing is from God and encouraged both prayer and medical assistance. Irving had a great influence upon Alexander Dowie.



March 28th 1830 Mary Campbell began to speak in other tongues and claimed she was divinely healed.

October 30th 1831 her sister, Mrs. Cardale also began to speak in tongues and to prophesy.

Cane Ridge Camp Meeting, Kentucky. 1801

(The Birth of the Holiness Camp Meetings)

Barton Stone (1772-1844)

20,000-30,000 people attended

- Falling to the ground,
- Crying aloud in prayer and song,

Later Camp Meetings

- Having the jerks
- Speaking in tongues



Charles Haddon Spurgeon (1834-1892)

Charles Haddon Spurgeon prayed for the sick and preached on divine healing at Metropolitan Tabernacle but his healing ministry was primarily through pastoral visitation.

Parishioners requested prayer for healing with great results. It is stated thousands of people were healed.

There are many testimonies of divine healing through the ministry of Spurgeon.



Here is one account from

‘Life of Charles Haddon Spurgeon: The World’s Greatest Preacher’

by Russell H Conwell (1892).

‘An incident is recalled of a child who was very sick with a contagious disease which was declared fatal by the doctor. Mr. Spurgeon visited the home at the request of the family, knelt with them in a circle around the bed, and offered up a prayer for the child's salvation and added a petition for her recovery, if it should be in accordance with the will of God.

‘The father and mother both followed in prayer, and when they arose from their knees the child, just then becoming conscious, asked for water and said: "I feel very much better." From that point in the child's sickness there was no break in her continual recovery.

‘She afterward stated to her mother that during the prayer she felt a "strange sensation running all over her, as though the fever began to decline at her head and gradually passed off at her feet."

Ethan Otis Allen (1813-1902)

First American to have a full time healing ministry

Born August 25, 1813

Called the father of the divine healing movement. First member of the American Healing Movement to associate Christian perfection with divine healing (1846).

Allen believed the atonement provided

Justification

Purification of the human nature from sin.

Divine health (sickness caused by sin, entire sanctification removed sin and eliminated sickness).

Allen testified to being healed of TB by the prayer of faith in 1846.

He prayed for the sick and ministered for 50 years around New England.

Published his book **Faith healing (1881)**

Charles Cullis (1833-1892)

Medical doctor. Most important figure in introducing divine healing into the American Church.

1862 Received Christ at a Phoebe Palmer Holiness meeting in New York City.

Cullis founded a publishing firm. Published a book of hymns (Faith hymns, 1870). After reading '**The Life of Dorothea Trudel**' (1869), Cullis came to believe that healing in answer to the prayer of Faith was a permanent privilege for the people of God. Published book on healing in '**Faith Cures**' (1879).

Published - Consumptives Home Report (yearly) Report of God's work in the home for consumptive's. Times of Refreshing (monthly).

He had to trust the Lord as funds were often low.

He was instrumental in convincing prominent holiness leaders that Full Salvation included physical healing. Those leaders included W E Boardman author of '**The Higher Life**' (1858) and A B Simpson (Founder CMA)

January 1870 Lucy Drake (b.1844) was healed through Cullis of a brain tumour. Began annual convention meetings in Framington, Massachusetts, and at Old Orchard Beach, Maine. Large crowds attended

R. Kelso Carter (1849-1928)

Committed life to Christ at 15 years of age.

Received healing when prayed for by Charles Cullis.

Wrote Miracles of healing (1880)

Wrote the book 'The atonement of sin and sickness; or a full salvation for soul and body' (1884). Carter stated that the Atonement provided the same total healing for the body as it did for the soul.

He held that healing was in the Atonement and both sin and sickness were taken on the cross. His teaching initially disregarded the sovereignty of God and medical cures. But he modified his beliefs later and became a doctor.

Wrote the hymn 'Standing on the promises' (1886)

1887 Suffered a breakdown

1888 Malarial fever.

1890 Took medication and got better.

1897 Wrote 'Faith Healing Reviewed after 20 years'

Andrew Murray (1828-1917)

Andrew Murray was healed in 1882 of a throat problem that had left him unable to preach for two years. Pastor Stockmayer convinced Andrew Murray that James 5:13-14 meant sickness was healed by the prayer of faith.

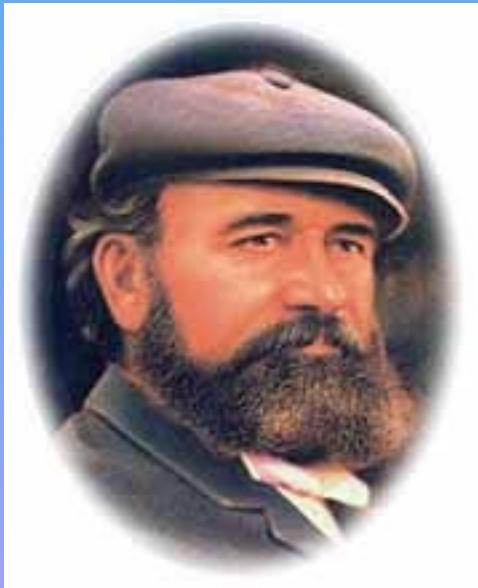
He stayed at Bethshan for three weeks and was completely healed.

Murray wrote the book 'Divine Healing' systematizing the biblical foundation for divine healing. He laid out rules for receiving healing.

According to Murray

1. Sickness is chastisement for sin
2. It is God's will to heal.
3. By an act of faith a believer must accept Jesus as healer and physician

A.B.Simpson (1843-1919) founder of the Christian and Missionary Alliance.



1888 Simpson wrote 'The Gospel of Healing' in which he claimed healing to be a redemption right.

In 1890 Simpson wrote the book 'The Fourfold Gospel'. He taught the Fourfold message of the Gospel as

Jesus Christ: Saviour; Sanctifier; Healer; Coming King.

Simpson did not believe the Wesleyan doctrine of Christian perfection. He held that sanctification was a process that continued throughout the believer's life. This was the view taught by the Keswick Convention in England

A B Simpson (1843-1919)

Simpson believed healing was a 'redemption right' through the atonement.

'Thus our healing becomes a great redemption right, which we simply claim as our purchased inheritance through the blood of His Cross' (The Gospel of Healing', 1915, p.32).

Simpson maintained that salvation and the baptism with the Holy Spirit were two distinct experiences.

Influenced by W.E. Boardman's 'The Higher Life' (1858)

Simpson baptised with the Holy Spirit in 1874

Called the baptism: 'second blessing', 'crisis sanctification', 'the anointing', 'the sealing', 'receiving the Holy Spirit', 'the Fullness of the Spirit', and the 'indwelling of Christ'.

Revivalist preacher - Holiness prophet of the 'deeper' or 'higher' Christian life.

- Promoter of World Missions

A B Simpson and Restorationist theology

Simpson believed God had been restoring the Church since the Reformation.

Justification - Sanctification - Healing Ministry (Missions) - End time outpouring of the Holy Spirit - Second Coming of Christ

Simpson believed that the end time outpouring of the Holy Spirit would be accompanied by supernatural manifestations of the Spirit.

Simpson was not opposed to the Pentecostal movement provided he could see spiritual fruit and stable leadership, but he criticised it at the Alliance General Council in 1908.

A B.Simpson and the doctrine of the initial evidence.

Simpson was not opposed to deriving doctrinal truth from the book of Acts.

He held that the Baptism with the Spirit was a second blessing on the basis of Acts 8 (Samaritans) and Acts 19 (Ephesians).

He did not uphold that tongues were 'the initial evidence' of the Baptism with the Holy Spirit. He saw this doctrine as emphasising 'spiritual manifestations' instead of 'cultivating a devotion to God' and reducing the zeal for evangelism.

He rejected the idea held by some that tongues would be given to missionaries to preach in foreign lands making language study unnecessary.

Missionary funds in the Alliance had been reduced because of the division caused in Alliance branches by Pentecostals.

He held that prophetic utterances by pentecostals resembled 'spiritualism' and 'the Romish confessional'.

Keswick Convention

Founded by Vicar Harford-Battersby

Second blessing (Sanctification) – Baptism with the Holy Spirit

Monthly paper – Christian Pathway to Power.

Spread the Keswick teachings.

Holiness leaders associated the Baptism with the Holy Spirit and holiness.

Maria Woodworth-Etter (1844 – 1924) Holiness – Pentecostal preacher



Winnebrenner Churches of God (1884 – 1904)

Healing meetings drew huge crowds

Slain in the Spirit

Large numbers converted in meetings.

Prophesied in meetings

She would go into a trance

Stand for long periods of time with hands raised.

Wrongly prophesied that an earthquake and Tidal wave would hit San Francisco in 1890.

Became widely known as a Pentecostal evangelist in 1912 (July – December) when she conducted crusade meetings at the church of F F Bosworth in Dallas

Maria Woodworth-Etter preaching



Often preached dressed in white clothes with one hand lifted towards heaven and one hand behind pointing down to Hell.



The finger on her right hand points to heaven

The Bible is in her left hand and her finger on her left points to Hell

Etter Tabernacle, Indianapolis, Indiana

Maria Woodworth Etter built this church in 1918.

Church opening dedication took place on May 19, 1918

Seated 500 people



Tent Ministry

Maria Woodworth-Etter ministered in large tents.

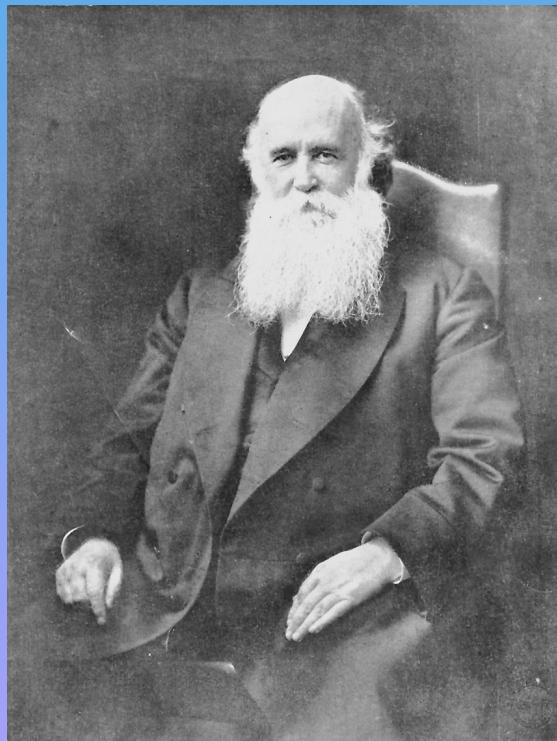
They were always filled with people.



Restorationism

- Imputed righteousness... Reformation (16th century)
- Sanctification... Puritan teaching (17th century)
-
- Evangelical Awakening (18th century)
- Holiness movement (19th century)
- Healing... Healing Evangelists (late 19th century)
- End time outpouring... Pentecostal Movement (20th century)
- Second Coming

John Alexander Dowie (1847-1907)



Began itinerant ministry in USA (1888)

Established base in Evanston, Illinois (1890)

Ministry grew after holding meetings near Chicago World's Fair (1893) and many people testified of healings.

Published Leaves of Healing

Opened a healing home in Chicago and conducted services in Zion Tabernacle.

Extremely outspoken and critical of other healing ministries.

1895 Founded Christian Catholic Church

1900 Founded Zion City, Illinois 6,500 acres on Lake Michigan



Shiloh Tabernacle in Zion City seated nearly 8,000

John Alexander Dowie (1847-1907)

His Restorationist views led him to make extreme claims.

In 1901 he claimed to be the Elijah who should come to restore the Church.

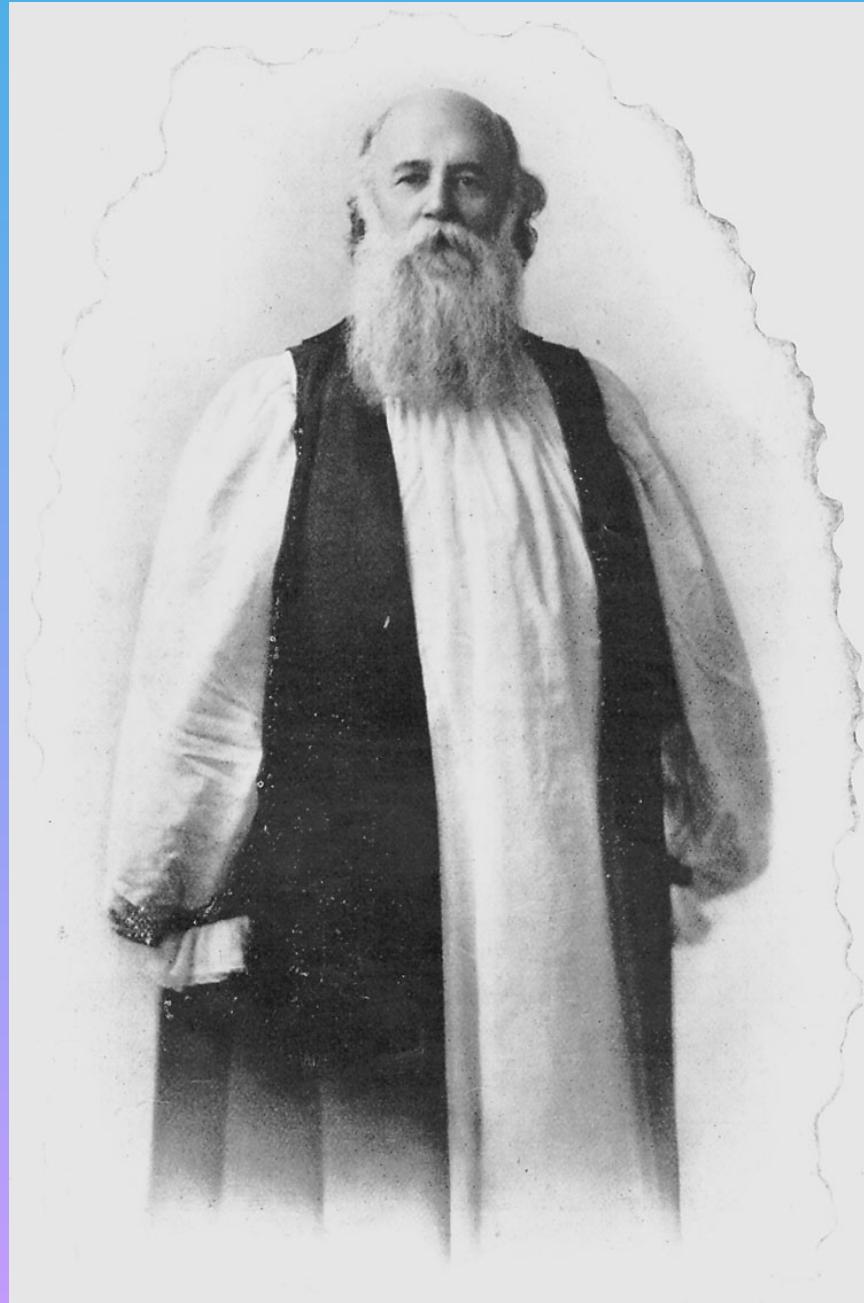
In 1904 he claimed to be the first Apostle of the restored church of the end times.

Restorationism

Call for a return to New Testament Christianity.

The Apostolic Faith 'once delivered'
Jude 3.

Expectation of a 'latter rain' outpouring.



John Alexander Dowie

Message preached at Zion City.

‘Zion City is free from the presence of fallen women and houses of fame which are the very gates of hell leading down to death.

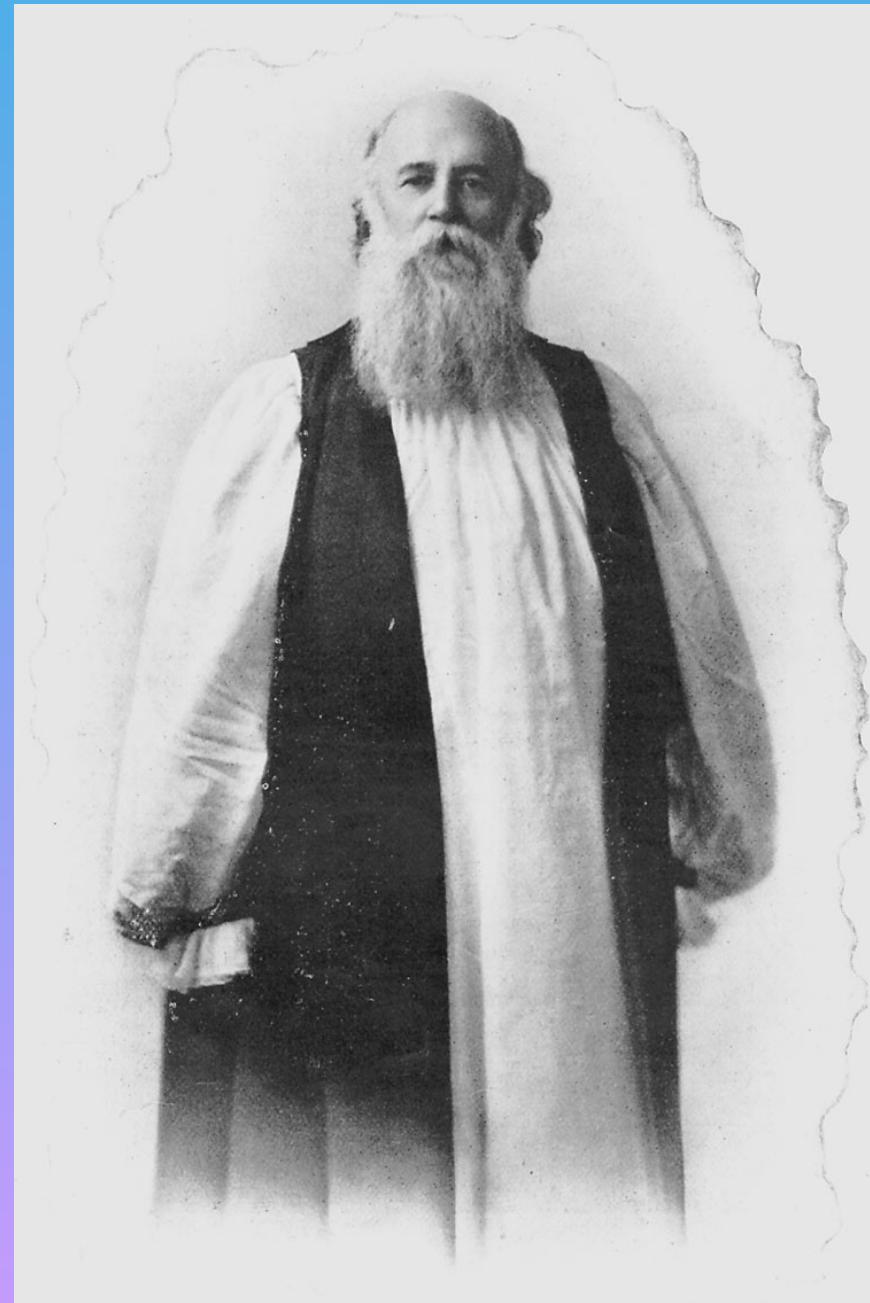
‘Zion City is free from secret blotches and many other evil things that cursed the cities of all lands.

‘God is raising up Zion City as a dwelling place for his people where we may educate a royal generation from the infant school to the University. Tens and tens of thousands will God willing be sent forth from Zion City as ... Deacons, Deaconesses, Evangelists, Elders and Overseers of the Christian Catholic Church in Zion into all the world.



‘We pray that this Zion City will be the first of many in every continent. We pray that the ancient hill of Zion at Jerusalem will soon be in the hands of God’s people and prepared rapidly as the metropolis of the whole world. The city of the great King made ready for His coming.

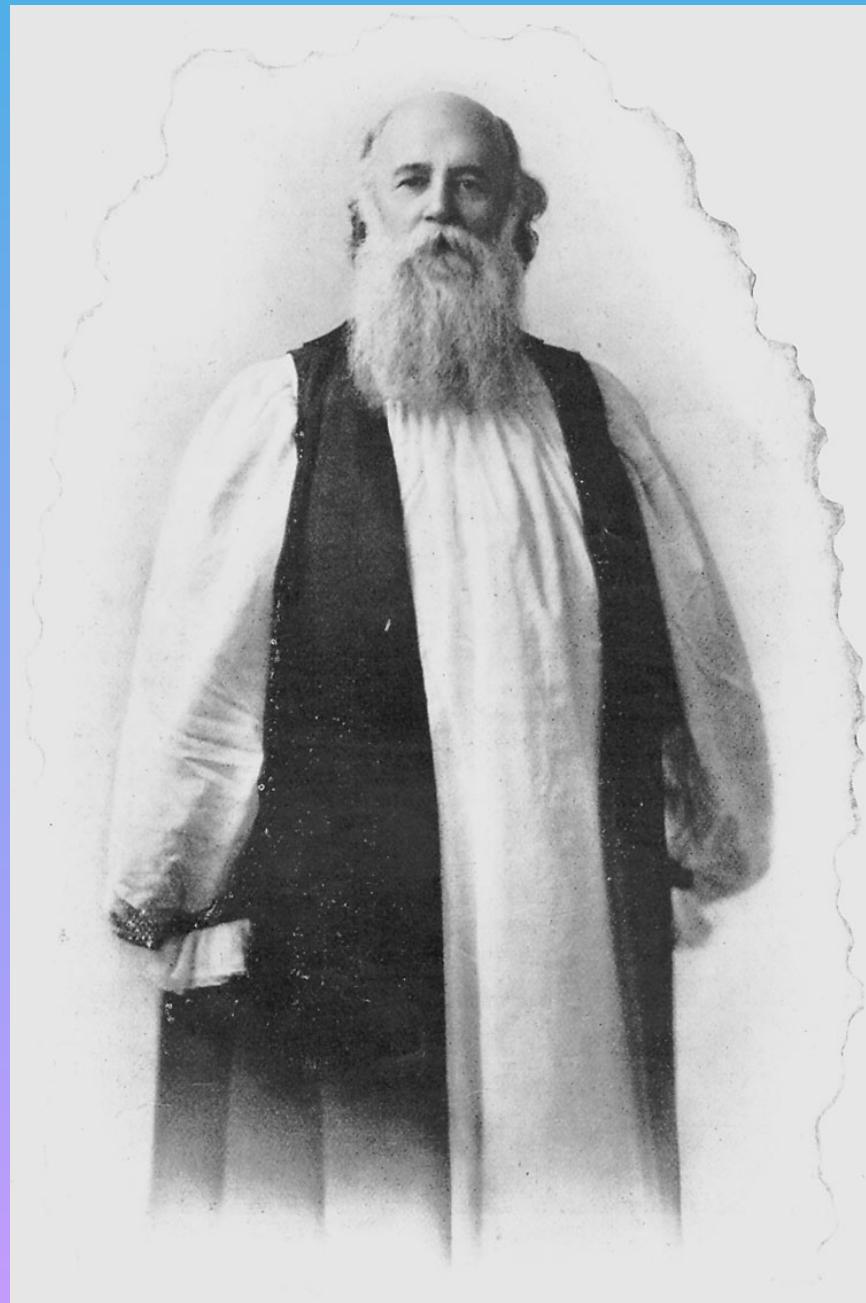
‘These things are not only possible and probable but they are as sure and certain as the word of prophesy which foretells them in the latter days. Again with God given authority I say to you my brothers and sisters beware lest the enemy weaken your faith in the coming of Zion’s King.



‘Prepare for that coming let your lamp be trimmed and burning and see that you have oil in your vessels with your lamps. Sleep not nor slumber but hear the voice from Zion which is crying “Arise shine for thy light is come and the glory of Jehovah has risen upon you.”

‘You may feel that you are but few in number but I beseech you to read together the glorious 60th chapter of the book of the prophet Isaiah from which my last words were taken.

‘Consider these closing words...’



1905 Zion City had over 6000 residents.

September 1905 Dowie had a stroke

1906 Financial mismanagement caused Dowie to lose control of Zion City.

1907 He died 'disgraced and ignored'.



1937 A fire destroyed Shiloh Temple in Zion City

Frank W Sandford (1862-1948)

Founded Shiloh on a hilltop in Durham, Maine.

600 residents who gave all they had were living at Shiloh by 1904.

Shiloh was run by Sandford whose authoritarianism and strong discipline brought it into disrepute.

Frank Sandford was eventually charged with manslaughter following the deaths of some of his followers on his mission ship the Coronet.



Frank Bartleman considered Sandford and Dowie to be spiritual charlatan's (a person falsely claiming a particular knowledge or skill) who 'severely abused and fleeced the flock of God'.