

**CANDLER, BISHOP WARREN A.**

The Next Great  
Awakening  
by  
Warren A. Candler

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Talk about the questions of the day; there is but one question, and that is the gospel. It can and will correct everything needing correction.—*William E. Gladstone.*

The greatness of the Founder of Christianity is conspicuously shown in his passing by social institutions as of minor and inconsiderable importance, and fastening his claims upon the individual. The reform of personal character was His one aim; with Him the man was great and the institution small. There was but one way with Him for making a good society, and that was by the purification of its individual materials. . . . No good society can possibly be made out of bad materials; and when the materials are made good, society takes a good form naturally, as a pure salt makes its perfect crystal without superintendence.—*Dr. J. G. Holland, in "Everyday Topics."*

If the hand of God should be acknowledged in that work which Whitefield and Wesley effected, can we think that that hand has been withdrawn from the sphere of human affairs? or those high purposes which then were moved forward rescinded or broken? Shall the Reformation of the sixteenth century, and the Methodism of the eighteenth, and the missionary impulses which followed hard upon it—shall these movements continue onward toward an issue proportionate, or shall they stop short and be looked back upon, ages hence, as a dawn that was followed by no day?—*Isaac Taylor.*

### The Next Great Awakening

Unless we deny that the hand of God was in the revivals which have blessed the Anglo-Saxon nations so powerfully and so frequently, or affirm that the divine hand has been withdrawn from the sphere of their affairs, we must believe there are yet other great awakenings to come. We can no more believe that the day of revivals has passed than we can accept the absurd notion that the purposes of God concerning these nations have been moving on mistaken lines, and that those purposes are now to be stopped short and turned back in order that a more enlightened policy may take their place. God does not thus abandon the work of his hands, nor amend his own motions. Men of philosophic mind, therefore, look for the continuance of these heavenly visitations, and many devout souls are yearning for the next great awakening. Holy men pray for it and inquire what are the signs of its coming. Many feel that it is not far off, and eagerly advance to meet it.

What will it be? And how will it come to pass?

It will be just what all the great revivals that have preceded it have been—a revival of religion, and not merely a religious revival. There is a wide difference between the two things; a revival of religion brings dead things to life again, while a religious revival decorates a corpse and gilds a sepulcher. The former conquers death, and the latter disguises the despair of the grave with the pagantry of an imposing funeral. John Henry Newman and his friends brought to pass a religious revival, and in its dim, religious light watched sorrowfully

by the death couch of expiring faith, chanting mournfully, "Lead, kindly Light, amid the encircling gloom." John Wesley and his comrades under God produced a revival of religion that brought again life and immortality to light in the gospel, and in the buoyant hope of the new life within them went on their glorious course singing,

Faith lends its realizing light;  
The clouds disperse, the shadows fly,  
The Invisible appears in sight,  
And God is seen by mortal eye.

The "*Apologia pro Sua Vita*" of Newman is a volume devoted to a defense of the Jesuitical proceedings of one who betrayed one Church while leaving it for another; the vindication of Wesley is an innumerable company of newborn souls. The influence of the Tractarian movement, as W. T. Stead truly says, was no more than "a certain stimulus to the sensuous exercise of divine worship;" to which may be added, perhaps, a limited recrudescence of Romanism in England. The effect of the Wesleyan revival of religion was a regenerated nation and the inauguration of saving efforts and enterprises which have reached to the uttermost parts of the earth.

The next great awakening will be a revival of religion—not a political reform nor a philanthropic scheme of social amelioration. It will affect politics just as the preaching of apostolic times finally revolutionized the Roman Empire, and just as the Wesleyan revival made possible the ministry of the elder Pitt and made another Walpole forever impossible in England. But it will serve the governments of earth by estab-

lishing in the hearts of men the kingdom of heaven. It will not come through the ministry of men who periodically advertise themselves by pulpit assaults on municipal authorities, and yet, like the revival of 1858, it will do much to cleanse our cities of corruption. It will do more than all reform schemes whatsoever.

It will feed the hungry, clothe the naked, and seek the outcast and forlorn, who have no helper. But it will do so, not by the cold calculations of men who have the processes of mental arithmetic and the current prices of the oil market at their fingers' end, but by the impulsive and uncalculating offerings of souls that love much because they have been forgiven much. It will make much of the physical needs of the destitute because it will make more of their spiritual wants. It will treat the impoverished and ignorant, not as animals requiring only food and drink, but as human beings whose first and highest necessity is salvation. It will convert rich men, and from turning to the Father in heaven they will be turned to their needy brothers on earth. From conversions like that on the Damascus road multitudes will rise to acknowledge a boundless obligation to God that cannot be met without assuming a limitless debt of service to men. From such scenes of salvation a daring philanthropy will rise, exclaiming: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." So have the great revivals of Wesley, Edwards, Finney, and Moody inspired philanthropy.

But the next great awakening will not undertake to save a lost world by trying to induce it to throw around itself an environ-

ment of earthborn altruism as a cloak to warm itself back to life again. It will bring men to a new life by showing them the Father, with all his pardoning love, and that will reveal to them their brothers and sisters, and open the fountains of their brotherly compassion. The converts of the next great awakening will not be good Abou Ben Adhems, molded in the forms of Leigh Hunt's devising, but souls renewed in the image of God, like the generous Joses of the Acts, who, when he was born again, under the impulses of his new and unearthly life, "having land sold it and brought the money and laid it at the apostles' feet," for the uses of the needy members of the infant Church. This effect of a pure Christianity at its birth, in the first century, has been repeated at every subsequent revival. Philanthropy is not a new thing in the history of our holy religion. It springs spontaneously from the depths of faith and flows with a diminished or increased flow according to the fullness and force of the faith in which it takes its rise. The next great awakening will promote benevolence just because it will be a revival of religion.

And the great revival will be doctrinal in character, as all great awakenings have been and must be. The Holy Spirit has no instrument with which to regenerate human souls but inspired truth, and hence genuine revivals of religion are characterized by the potent presentation of the saving truth of the gospel. Limp and hesitating preaching, which proceeds on the assumption that anything may be true (which is to say that everything may be false), never results in a revival. A languid liberalism bears no

fruit. It is tolerant because it is tepid, and lifeless because it is loveless. Its first care is not the honor of God and the salvation of men, but the vain maintenance at any cost of its own reputation for broadness of view—even though it be as barren as it is broad. Men like Paul, who change the face of nations and turn the currents of history into better channels, believe that the gospel of Christ has a fixed and inviolable character, and they do not hesitate to anathematize angels or men who preach another gospel than that which has been revealed by God. Such were Luther, Knox, Ridley, Edwards, and Wesley. Such will be the leaders of the next great awakening, and of all similar movements to the end of time. They will be mighty in doctrine, discarding all incoherent appeals to a shallow emotionalism, whether they be appeals to the sentimentality of a declamatory liberalism or appeals to the easy-acting sensibilities of a degenerate evangelism. They will not burn strange fire upon God's altar nor mimic the Holy Ghost in order to produce an excitement which has no relation to intelligent conviction nor power in conforming the human will to the divine law.

By all this, however, it must not be understood that the next great revival will be a frigid, unfeeling performance of what some call "cold conviction." The race of man will never outgrow its emotional nature unless it shall become abnormal and be psychologically deformed. And as long as there are sensibilities in human bosoms the great transactions of the soul in coming to God and walking with him will betimes stir the heart to its deepest depths. Nor will any

degree of worthy culture intercept or outgrow the action of the religious emotions. All the great leaders of the general revivals of the past were men of the most affluent culture; but, one and all, they were men of emotion. Paul was a man of many tears. So also were Luther and the mighty men of the Reformation. The Wesleys and Whitefield were men of the profoundest sensibility. When the scholarly Charles Wesley sought to express his joyous experience of the new birth he sang:

"I rode on the sky,  
Freely justified I,  
Nor did envy Elijah his seat;  
My soul mounted higher  
In a chariot of fire,  
And the moon it was under my feet."

Even the philosophic Edwards and his calm, saintly wife often experienced and manifested the most fervent states of religious feeling. Whitefield records in his journal that when he preached at Northampton "the good Mr. Edwards wept all the time I was preaching." It was not depth of culture, but shallowness of piety, which provoked the rebuke of the Laodicean Church: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." A lukewarm Church is the disgust of God.

But while the next great awakening will be doctrinal and emotional, it will bring forward no new dogmas. It can scarcely be expected to recover even a neglected doctrine, or an overlooked phase of any doctrine

that may not have been wholly neglected before. Whitefield, Edwards, and the Tenents had to recover the lost truth of the spirituality of the kingdom of God, which had been overlaid by an all-prevalent Erastianism, from which even the "Venerable Stoddard" did not utterly escape. Wesley had to bring to light the universality of the atonement, the witness of the Spirit, and the doctrine of human perfectibility under grace—truths with the preaching of which his own devout mother and his beloved Whitefield did not sympathize at first, and for the proclamation of which even the fervent Toplady lampooned him. In the next generation after Wesley, when some among the evangelicals had shown a tendency to squint the doctrine of human freedom, it was necessary for Finney to come emphasizing, almost to an extreme, the truth that was being let slip, and so he says of the message he brought: "Instead of telling sinners to use the means of grace and pray for a new heart, we called on them to make themselves a new heart and a new spirit, and pressed the duty of instant surrender to God." But it is very instructive to note that in the subsequent revival of 1858, and in the still later revival of the time of Moody and Sankey, not one of the leaders in those mighty movements pretended to offer a new or a recovered doctrine. There were no such doctrines left to discover or restore to their due position. When men know the doctrines of justification by faith, the new birth, the witness of the Spirit, and Christian perfection, what other light this side of heaven do they want? All those truths are final truths. They only need to

be really believed and fervently preached to renew the world in righteousness and true holiness, and in the next great awakening they will be believed with an intenseness and preached with a power never before known since apostolic times.

Current hypotheses of science and prevalent theories in philosophy, which have been pushed illegitimately into the sphere of theology, and which are irreconcilable with these fundamental truths, will perish in the flame of the next great awakening, as English deism and French infidelity were swept away by the Wesleyan revival. Modern materialism has generated during the last decade a fatalistic influence, which must be overcome by the reassertion of the scriptural doctrine of man's freedom and responsibility. The outworn terms of a fatalistic theology have been substituted by the scientific terminology of "heredity," "environment," and such like—terms from which fatalism exudes like the inky fluid from the tail of the cuttlefish. Of course such a philosophy cannot produce a moral sentiment that rises higher than self-pity. If it were universally accepted, repentance would become a folly and regeneration a dream. Under such a system misconduct is only misfortune; and the soul, if it allows that there is such a thing as an immortal soul, is justified in approaching the throne of grace, entering fearlessly an exoneretur to the indictment of conscience, and withdrawing from the presence of enthroned Power and giving itself, as best it may, to a complacent despair. If such a philosophy be allowed, the pursuit of truth ceases to be of any interest or importance, for why should one

seek light that cannot be followed except along the predetermined lines of heredity and environment? It is not even of consequence to discover that one is thus unchangeably conditioned, since no good can come of the discovery. If each life is only the product of the sum of environment and heredity multiplied by the number of years and links that intervene between it and the primitive monera, what is the use of worrying to make even the calculation, since all "will get to the bottom all safe and sound," in any event? But there is the rub; men do not wish to get to the bottom. They wish to rise, and it is high time that this doctrine of despair were rebuked in the name of the Prince of Life, who makes men free indeed. It is time to preach with new emphasis that no man is lost because he cannot do right and come to God, but because he will not do what he can and will not come to Christ that he may have life. The doctrines of modern materialism must be overcome, or there is an end of all preaching and all repenting and all turning away from sin. They are hostile to all moral instruction, discouraging to hope, and paralyzing to zeal. They stretch above the bowed head of prayer a firmament of brass, and bind the compassion of God with strong cables made of twists of his own laws. The spell of this delusion has lasted long enough, and the hour has come to arouse the people with the cry, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." One of the raptures of the next great awakening will be the fact that many will find, to their unspeakable joy, that they are not made to be slaves of physical law,

but free sons of the living God. The age waits for a new and more powerful manifestation than has ever been before seen of "the glorious liberty of the children of God." The world needs to learn again that it is not generation, but regeneration, that determines life and destiny; that it is not an earthly heredity that we need so much to fear as it is a divine Fatherhood that we need to lay hold of through the atoning mediation of the only-begotten Son. This high truth will be proclaimed anew in the next great awakening.

May we expect, then, great leaders such as appeared in former awakenings? Yes, mightier men than have ever appeared will come, and they will come in clusters or galaxies. Great men have been growing a little scarce in recent times, perhaps, and it is no great wonder that such has been the case. Thomas Carlyle says: "This is an age which, as it were, denies the existence of great men; denies the desirableness of great men. Show our critics a great man—a Luther, for example—they begin to what they call 'account for him;' not to worship him, but to take the dimensions of him, and bring him out a very little kind of a man. 'He was the creature of the times,' they say; the times called him forth; the times did everything; he did nothing but what we, the little critic, could have done, too! This seems to me but melancholy work. The times call forth! Alas! we have known times to call loudly enough for their great man, but they did not find him when they called. He was not there. Providence had not sent him. The times called their loudest and had to go down to confusion and wreck

because he would not come when called. I liken common, languid times with their unbelief, distress, perplexity; their languid, doubting character, impotently crumbling through ever worse distress into final ruin—all this I liken to dry, dead fuel, waiting for the lightning of heaven which shall quicken it. The great man, with his free, direct force out of God's own hand, is the lightning. All blazes now around him. The critic thinks the dry, moldering sticks called him forth. They wanted him greatly, no doubt; but as to calling him forth! They are critics of small vision who think that the dead sticks have created the fire. To lose faith in God's divine lightning, and to retain faith only in dead sticks—this seems to me the last consummation of unbelief."

The next great awakening will burn away this doctrine of dead sticks, against which the sage of Craigenputtock fulminates so justly. It will bring forth men, not out of the spirit of the times, but out of the birthplace of the eternities. The signs infallible will be upon them in all the tokens of congruity between the operations of grace within them and the movements of Providence around them; for all men, knowing that there is only one God, will perceive that the power that works above them and about them is none other than He who worketh in them, mighty to save.

These mighty men of God will do something more than stir a local interest or excite a transient enthusiasm. Aided by all the modern devices of transportation and communication, they will be able to extend their influence as the revivalists of former times could not project their ministries.

Through their efforts wonders of grace will be wrought in heathen lands. In America we may reasonably expect a great revival, the center of which will be in the West, and the power of which will be felt all along the Pacific Coast as the revival of 1800 filled with new life the Mississippi basin.

The time is approaching for a general movement throughout the English-speaking world. Great revivals have preceded all the revolutionary periods in the history of these Anglo-Saxon nations. The God of providence, who is also the God of grace, has moved upon them in simultaneous operations within and without. While overruling wars and migrations around them, he has revived faith and quickened zeal within them. There are tokens now of another such combined movement of Providence and the Spirit upon them. He has been extending their borders lately. Their marching orders are already prepared for another great advance. The pillar of cloud shows signs of lifting. The battle hymns will be ringing loud and clear presently. And when the mighty movement advances, it will not be felt in the United Kingdom and the United States alone, but, unlike any great revival which has gone before, it will affect all Anglo-Saxondom. Wherever the English-speaking nations have colonies or their Churches have missions, the power of this great awakening will extend. Mammonism at home and paganism abroad will be subdued by it, "trade expanding into commerce, and commerce rising into communion," and communion inspiring that consecration which shall make sure the Christian conquest of the world. Changing the figure, it

will be, not lakelike in its limits, but oceanic in breadth and depth and fullness, and its currents will be as the tides of the irresistible sea.

And will the next great revival bring new songs with it? Certainly. There are no new hymns without revivals, and, equally, there are no great revivals which do not inspire new hymns. When the next revival comes there will be produced songs as tender as Sankey's softest strains and as lofty as the sublimest notes of Charles Wesley's psalms of triumphant grace. And with each succeeding movement of evangelical Christianity the songs of Zion will grow sweeter and more sublime, until at length the music within the gates of pearl and that without the jasper walls will be so nearly one that the sensitive ear of an archangel will scarcely be able to detect the difference in the notes. "Behold, the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

And all kingdoms and empires and republics and dominions shall be lost in the kingdom of Him "who is the blessed and only Potentate, the King of kings, and the Lord of lords." Then shall all men see how great a part has been borne by great revivals and the Great Republic in establishing the kingdom of heaven on earth.

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*(The following statement was made by President Harvey W. Cox when the University was notified of Bishop Candler's death. The editors of the Candler School of Theology News can find no better statement to express our feelings at this time.)*

Though Bishop Candler had been in failing health for some years, his death comes as a great shock. Emory's sense of loss cannot be expressed in words. Bishop Candler and Emory have been for many years almost synonymous terms. In his later years he was Emory's grand old man; but from the days of his accession as a very young President of Old Emory College, his leadership, his personality, and his character have been dominant in guiding Emory's development.

There would be no Emory if there had been no Warren A. Candler. He was a great preacher, a great statesman of the Church, a great public leader, loved and revered by those of every walk of life. But we at Emory think of him as OURS. The influence of his powerful personality has been felt by successive generations of students and teachers. He loved Emory and Emory loved him. Emory men and women are grief-stricken today. But Bishop Candler's influence will live on and as Emory remains loyal to the ideals of truth and service for which he fought so valiantly, he will through Emory continue to live and serve.

Photographs from this  
file have not been  
included but are  
available upon request.  
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