

DOWNLOAD PDF APPENDIX. THOUGHTS ON MONEY FROM JOHN WESLEY, GEORGE WHITEFIELD, AND C.H. SPURGEON.

Chapter 1 : Who is the Greatest Preacher? The Life and Legacy of George Whitefield – Southern Equip

Thoughts on money from John Wesley, George Whitefield, and C.H. Spurgeon. "A gathering of all the Bible's references to money, including verses on spending, saving, earning, tithing, lending, wealth, and poverty.

I cannot shape the truth; I know of no such thing as paring off the rough edges of a doctrine. That which thundered through Scotland must thunder through England again. Spurgeon – if there were wanted two apostles to be added to the number of the twelve, I do not believe that there could be found two men more fit to be so added than George Whitfield and John Wesley. The character of John Wesley stands beyond all imputation for: Self-sacrifice, Holiness, and Communion with God; John Wesley lived far above the ordinary level of common Christians, and was one of whom the world was not worthy. Spurgeon loved the conversion, character, and courage of John Wesley. We will take a look at the man Wesley along with his warnings and wisdom concerning Father-led Family Worship! John Wesley was converted after failing as a missionary in the New World. He came back to Europe aboard a ship that almost sank. Wesley had no assurance that if the ship went down that he would go up. His fear was that his downward descent would end his life in time and his eternal soul would continue the downward trek into hell for all eternity. He was unconverted and he increasingly realized this as he encountered those who were truly converted. Listen! One night John Wesley felt his own heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. The Kingdom of God was at hand as the Holy Spirit ignited the burning passion of John Wesley the evangelists, preacher, and father. But, most importantly this new man who was converted by Jesus Christ alone and not his own good works. This time he had a passion for God and compassion for souls. This was accompanied with an assurance of his own salvation and the ability of God to keep that which God began in him! As Wesley attests to in the following sermon, God uses Family Worship most often to convert the souls of children, to conform their lives to biblical obedience, and bring the following generations to change the world for Christ! Then pray that your character, conduct, and content will lead your children to the same Christ of John Wesley. If family religion be neglected? If care be not taken of the rising generation? Will not the present revival of religion in a short time die away? Will it not be as the historian speaks of the Roman state in its infancy, *res unius aetatis*: By a generation as he explains himself, he means thirty years. But, blessed be God, this remark does not hold with regard to the present instance, seeing this revival, from its rise in the year, has already lasted above fifty years. Have we not already seen some of the unhappy consequences of good men, not adopting this resolution? Is there not a generation arisen, even within this period, yea, and from pious parents, that know not the Lord, that have neither His love in their hearts, nor His fear before their eyes? How many are utter strangers to real religion, to the life and power of it? Not a few have shaken off all religion and abandoned themselves to all manner of wickedness! Now, although this may sometimes be the case, even of children educated in a pious manner, yet this case is very rare; I have met with some, but not many instances of it. The wickedness of the children is generally owing to the fault or neglect of their parents. We cannot perform an acceptable service to God till we believe on Jesus Christ whom He hath sent. There the spiritual worship of God begins. Like those, His servants above, who do His pleasure, who keep His commandments, and hearken to the voice of His words, these, His servants below, hearken unto His voice, diligently keep His commandments, carefully avoid whatever He has forbidden, and zealously do whatever He has enjoined, studying always to have a conscience void of offense toward God and toward man. What Can We Do? This labor of love you owe even to your visitors, and even more so to your wife and children. To the visitors, over whom you have the least influence, you may restrain by argument or mild persuasion. If you find that, after repeated trials, they will not yield either to one or the other, it is your bounden duty to set ceremony aside and to dismiss them from your house. Correction Your children, while they are young, you may restrain

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from evil, not only by advice, persuasions, and reproof, but also by correction, only remembering, that you should take the utmost care to avoid the very appearance of anger. Whatever is done should be done with mildness, nay, indeed, with kindness too. Otherwise your own spirit will suffer loss, and the child will reap little advantage. But some will tell you: A child does not need to be corrected at all. They say that instruction, persuasion, and advice, will be sufficient for any child without correction, especially if gentle reproof be added, as occasion may require. But you must not, in anywise lay this down as a universal rule, unless you suppose yourself wiser than Solomon, or to speak more properly wiser than God. Instruction We must endeavor to instruct them, to take care that every person who is under our roof has all such knowledge as is necessary to salvation. You should particularly endeavor to instruct your children early, plainly, frequently, and patiently. Instruct them early, from the first hour that you perceive reason begins to dawn. Truth may then begin to shine upon the mind far earlier than we are apt to suppose. And whoever watches the first openings of the understanding, may, by little and little, supply fit matter for it to work upon, and may turn the eye of the soul toward good things, as well as toward bad or trifling ones. Whenever a child begins to speak, you may be assured reason begins to work. I know no cause that a parent should not just then begin to speak of the best things, the things of God. And from that time no opportunity should be lost of instilling all truths as they are capable of receiving. Using Object Lessons from Life But the speaking to them early will not avail, unless you likewise speak to them plainly. Use such words as little children may understand, just such as they use themselves. Carefully observe the few ideas which they have already, and endeavor to graft what you say upon them. Feel how warm it shines upon your face. Look how it makes the grass and the flowers to grow, and the trees and everything look green. But God, though you cannot see Him, is above the sky and is a [great] deal brighter than the sun! It is He, it is God that made the sun, and you, and me, and everything. It is He that makes the grass and the flowers grow, that makes the trees green, and the fruit to come upon them! Think what He can do! He can do whatever He pleases. He can strike you or me dead in a moment! But He loves you; He loves to do you good. He loves to make you happy. Should not you then love Him? You love me, because I love you and do you good. But it is God that makes me love you. Therefore, you should love Him. And He will teach you how to love Him. He, and He alone, can make them to differ herein from the beasts that perish. He alone can apply your words to their hearts, without which all your labor will be in vain, but whenever the Holy Ghost teaches, there is no delay in learning. Persevere But if you want to see the fruit of your labor, you must teach them not only early and plainly, but frequently too. It would be of little or no service to do it only once or twice a week. How often do you feed their bodies? Not less than three times a day. And is the soul of less value than the body? Will you not then feed this as often? If you find this a tiresome task, there is certainly something wrong in your own mind. You do not love them enough, or you do not love Him who is your Father and their Father. Humble yourself before Him! Beg that He would give you more love, and love will make the labor light. But it will not avail to teach them both early, plainly, prayerfully, and frequently unless you persevere therein. Never quit; never give up your labor of love until you see the fruit of it. But in order to do this, you will find the absolute need of being endued with power from on high, without which, I am persuaded, none ever had, or will have, patience sufficient for the work. Otherwise, the inconceivable dullness of some children, and the giddiness or perverseness of others, would induce them to give up the irksome task, and let them follow their own imagination. Priorities to Think About: Schooling Ask yourself why you are sending your children to school. Is it to make them able to make it in the world? If so, which world do you mean—this or the next? Perhaps you thought of this world only, and had forgotten that there is a world to come. Yea, and one that will last forever! Pray take this into your account, and send them to such masters as will keep it always before their eyes. Otherwise, to send them to school permit me to speak plainly is little better than sending them to the devil. At all events, then, send your boys, if you have any concern for their souls, not to any of the large public schools for they are nurseries of all manner of wickedness, but a private school, kept by some pious man who endeavors to instruct a small number of children in religion and learning together. In what employment will he have the greatest advantage for laying

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up treasure in heaven? I have been shocked above measure in observing how little this is attended to, even by pious parents!

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Chapter 2 : TOP 25 QUOTES BY JOHN WESLEY (of) | A-Z Quotes

The Autobiography of C. H. Spurgeon (London: Passmore & Alabaster,) vol. 2, Most biographies from evangelical authors have a tendency towards being hagiography. Inevitably some will think that is the case with this article.

Sixth voyage to America. Wintered in Georgia, then traveled to New England where he died. Whitefield is remembered as one of the first to preach to slaves. It is estimated that throughout his life, he preached more than 18, formal sermons, of which 78 have been published. He would often preach and attend public events during his travels, which served to further spread his message. She was buried in a vault at the Tottenham Court Road Chapel. At the end of the 19th century, the Chapel was in danger of collapse and it was rebuilt. After their 48 stay in America, she never accompanied him on his travels. Whitefield reflected that "none in America could bear her". His wife believed that she had been "but a load and burden" to him. Cornelius Winter , who for a time lived with the Whitefields, observed that Whitefield "was not happy in his wife". Thus, "her death set his mind much at liberty". He said, "I would rather wear out than rust out. It is a prevailing misconception that Whitefield was not primarily an organizer like Wesley. However, as Wesleyan historian Luke Tyerman states, "It is notable that the first Calvinistic Methodist Association was held eighteen months before Wesley held his first Methodist Conference. His patronization by the Countess of Huntingdon reflected this emphasis on practice. Opposition and controversy[edit] Whitefield welcomed opposition because as he said, "the more I am opposed, the more joy I feel". In his visit to Charles Town, it "took Whitefield only four days to plunge Charles Town into religious and social controversy. After he attacked the established church , [71] he predicted that he would "be set at nought by the Rabbies of our Church, and perhaps at last be killed by them". Whitefield wrote that John Tillotson , archbishop of Canterbury , had "no more been a true Christian than had Muhammad". At least once Whitefield had his followers burn the tract "with great Detestation". Early in his career, Whitefield criticized the Church of England. In response, clergy called Whitefield one of "the young quacks in divinity" who are "breaking the peace and unity" of the church. Joseph Trapp called the Journals "blasphemous" and accused Whitefield of being "besotted either with pride or madness". Whitefield responded by labeling Anglican clerics as "lazy, non-spiritual, and pleasure seeking". These attacks resulted in hostile responses and reduced attendance at his London open-air preaching. When they demanded and Whitefield refused that he preach only in their churches, they attacked him as a " sorcerer" and a "vain-glorious, self-seeking, puffed-up creature". Whitefield replied that if bishops did not authorize his itinerant preaching, God would give him the authority. Edwards was "deeply disturbed by his unqualified appeals to emotion, his openly judging those he considered unconverted, and his demand for instant conversions". Whitefield saw this opposition as "a conspiracy" against him. A man almost killed him with a brass-headed cane. He now said that he "highly esteemed bishops of the Church of England because of their sacred character". He confessed that in "many things" he had "judged and acted wrong" and had "been too bitter in my zeal". In , in a defense of Methodism, Whitefield "repeated contrition for much contained in his Journals". Whitefield was a "passionate preacher" who often "shed tears". Underlying this was his conviction that genuine religion "engaged the heart, not just the head". Stout refers to him as a "divine dramatist" and ascribes his success to the theatrical sermons which laid foundations to a new form of pulpit oratory. Such concepts and habits formed a necessary foundation for the American Revolution. Many of them as well as his letters and journals were published during his lifetime. He was an excellent orator as well, strong in voice and adept at extemporaneity. His journals, originally intended only for private circulation, were first published by Thomas Cooper. His exuberant and "too apostolical" language were criticised; his journals were no longer published after In , a vigorously edited version of his journals and autobiographical accounts was published. His writings were "intended to convey Whitefield and his life as a model for biblical ethics Another collection of sermons was published just before he left London for the last time in These were disowned by Whitefield and Gillies, who tried to buy all copies and pulp them. They had been taken down in shorthand, but Whitefield

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said that they made him say nonsense on occasion. These sermons were included in a 19th-century volume, *Sermons on Important Subjects*, along with the "approved" sermons from the Works. An edition of the journals, in one volume, was edited by William Wale in 1841. This was reprinted with additional material in 1881 by the Banner of Truth Trust. A comparison of this edition with the original 18th-century publications shows numerous omissions—some minor and a few major. Charles Wesley composed a hymn in 1739, "Hark, how all the welkin rings". Whitefield revised the opening couplet in 1741 for "Hark, the Herald Angels Sing". He "was the first internationally famous itinerant preacher and the first modern transatlantic celebrity of any kind. George Whitefield was probably the most famous religious figure of the eighteenth century. Whitefield was a preacher capable of commanding thousands on two continents through the sheer power of his oratory. In his lifetime, he preached at least 18,000 times to perhaps 10 million hearers.

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Chapter 3 : John Wesley – Page 3 – Church History Review

George Whitefield (). "Seventy-five Sermons on Various Important Subjects: In this Complete Collection is Included the Eighteen Sermons Taken in Short Hand by Mr. Gurney.

They wanted to start a church. Spurgeon responded warmly and selected William Hamilton. Hamilton was clearly a leader amongst his peers and committed to evangelism. The first Baptist Union leaders in South Africa The first Baptists had arrived in and had begun congregations in Grahamstown and other places. The man for Cape Town, William Hamilton Three months at sea After a three-month voyage, he arrived in Cape Town in November a full year after Spurgeon received the letter of request. Today, as we consider missionary travels in the 19th century, we probably ought to be a little more gracious at the occasional forty-minute delay before our 12 hour flights from Cape Town to Europe. Hamilton held a meeting on the 12th November in the Temperance Hall, Long Street which gathered 60 curious people. Long Street, Cape town, c. While God, in His sovereign mercy, can call whom he will, the world is invited to embrace the Gospel. We shall endeavour to the utmost of our ability to further the cause of God among us by fervent prayer, diligent attendance on the means of grace, pecuniary assistance in support of the Ministry, and by trying to get others to attend the house of God. Plein Street, Cape Town, c. Twenty-six conversions were reported as having taken place at one evening meeting. After a few years the church had grown to such an extent that they were able to build their first church facility. The site they chose was in Wale Street. The construction of the building took a while but was finally completed in For some years, in various halls and with varying success, the work was prosecuted with great vigour; and at last on March 9th, , the pastor had the inexpressible delight of preaching in the new chapel, of which an engraving is given above. He was unconventional both in dress and manner, and of boundless zeal and energy. He got quickly to work, and found quite a number of people interested in his mission. So, in a very real sense – in a manner where you can trace a direct connection – the roots of both Jubilee Community Church and Cape Town Baptist Church go back to the pioneer evangelist William Hamilton. More growth The congregation outgrew the Wale Street building and, in the middle of the last century, moved to a site that stretches between Kloof and Orange Street where they enjoyed decades of fruitful ministry until falling somewhat into decline. The pastor and congregation reached out to the leadership of Jubilee to see if we could join hands and enter a new season of revitalisation and growth. Amazingly, the collaboration has worked and has become a story of unity, peace and strength which we trust will benefit the city. Re-united The continuity of our history, the strength of two churches coming, as it were, back together; of years of faithful prayer and evangelism, should give us an awareness of the faithfulness of God, and a momentum that is from God. The strong encouragements we have received from former members of the two Baptist congregations that met on this site have been overwhelming. The present congregation feels as though we are being carried by generations of prayers, of faith, of giving, of longing. We are not merely having a go at something in the city-centre. God is at work! Spurgeon wrote to Hamilton several times. As far as we know, no letter has been preserved one letter from Spurgeon was stolen from the church minutes. Paul reminds us that one plants, another waters, but it is God who gives the growth 1 Cor 3.

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Chapter 4 : George Whitefield - Wikipedia

"The Works of the Rev. John Wesley: The eighteenth, nineteenth, twentieth, and twenty-first numbers of his journal, particular of his death, review of his character, &c", p Copy quote The church changes the world not by making converts but by making disciples.

Jan 29, George P. These four represent evangelicalism at its best: But they also evince the deepest theological fault line within evangelicalism, between Calvinists and Arminians, and demonstrate the ongoing tensions between the church and parachurch ministries. John Wesley lives on through numerous denominations—Methodist, Wesleyan, Holiness—that trace their origins, in one way or another, to his labors, and through Christian small groups that, wittingly or not, perpetuate aspects of his societies, bands, and classes. Whitefield, on the other hand, has been largely neglected. This is odd, for Whitefield arguably did more to promote trans-Atlantic evangelicalism than any of his peers, working with an ecumenical cast of Anglicans, Baptists, Congregationalists, Independents, and Presbyterians. Though a Calvinist—and for a period of time in deep dispute with the Wesleys over their Arminianism—he worked with Arminian evangelicals. He preached as often—if not more often—than John Wesley, and to larger crowds. He pioneered many of the techniques that Wesley perfected. Dallimore sought to rectify this neglect of Whitefield. In , he published the first volume of *George Whitefield*: He published the second volume in . In , Crossway published the one-volume abridgement of the biography under review here. It was reprinted in with a new cover. Crossway also published *The Sermons of George Whitefield* in . It is a self-conscious hagiography of the great evangelist. A Christian reader of *George Whitefield*—at least an evangelical Protestant reader—will likely come to the same conclusion. By outlining the course of his life and ministry, Dallimore has performed a signal service for evangelical readers. By nature, hagiographies are not critical biographies, however. They describe a life in order to inspire emulation. But this description has an apologetic cast to it. Charles Wesley comes out better because he was personally closer to Whitefield than his brother John. His treatment of Whitefield is defensive, as if he mourns the spotlight historians have shown on John rather than George. He sees faults in Whitefield: If Dallimore does examine them more closely in his two-volume biography, he has chosen not to include the results of that examination here. And there are topics that might interest modern readers. How Whitefield innovated the practice of evangelism and what effect those innovations have on contemporary evangelicals is interesting to me, as a church leader. But these topics go unremarked upon at least in the abridgement. I did, and I would. And it should inspire readers—at least if they are evangelical—to greater personal holiness, zeal for the lost, and desire to do as much good in this life as God enables one to do. If you profit from this book, by all means read the two-volume version, which explores issues in greater depth.

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Chapter 5 : Spurgeon's Gracious Opinion of John Wesley

The great C.H Spurgeon, preaching a century after Whitefield, said 'It was a brave day for England when Whitefield began field preaching.' [v] The work in Bristol proved to be a major turning point in the history of 18 th century Christianity.

Here we will do a historical study of open air preaching and its effectiveness throughout Church history. The subject of preaching is to be differentiated from that of "witnessing. Time and space will not permit us to give more than a few highlights in this format, but hopefully this information will enlighten those with eyes to see, the power and effectiveness of this bold, Biblical, and "consistent with the message" approach Romans 1: The Apostles spread Christianity throughout the Roman Empire through street preaching, but soon the early church began to see persecution by the Roman Empire. Since public expression of faith in Jesus resulted in death, the Church went underground. When Constantine became emperor Christianity became the official state religion, and there was a decrease in zeal to spread the faith. Then the absolute power that corrupts absolutely corrupted the Church, and it became more of a political organization, losing sight of the self-sacrificing discipleship of the New Testament. Some attempted to stay on the pure path and questioned the new directions of the "Church," challenging papal authority, infant baptism, and other unbiblical doctrines. These groups however were suppressed by those in authority, and were persecuted by the Bishop of Rome and his followers through the centuries. See "Trail of Blood" by J. Because of intense persecution, public proclamation of the Word of God was virtually non-existent, but as time went on some became very vocal about their displeasure with the papacy. This came from groups within the Catholic Church upset at its growing worldliness, which became "heretics" whose exhortations got them excommunicated. Though we as Protestants now carry the true form of Biblical faith and understanding concerning GOD and His kingdom, it is noteworthy to see that even within the Catholic church public proclamation of faith took place and is remembered. Francis was son of a wealthy cloth merchant, and spent his youth in pleasure and frolicking until an illness while he was a prisoner of war caused him to reflect on eternity. He later took seriously the commands of Christ to His disciples to sell all and give to the poor, which Francis and his followers did, and received permission from the Pope for their order and "to preach repentance everywhere. Many of the early Franciscan preachers were so popular that the churches were not big enough to hold the throngs that came to hear them, so they were forced to preach outside the church in the open air to accommodate the crowds. Some of such popular preachers were Berthold of Regensberg , Anthony of Padua , and Bernardino of Siena The fearlessness of these Franciscan friars can be seen in this account of some early Franciscan missionaries to Spain: At first they were politely received, but in Seville they entered a mosque and preached against the Koran They were hauled out, beaten, and dragged before the emir. They defied him and reviled Mohammed, that wicked slave of the devil. They were then taken to the top of a tower, whence they shouted down that Mohammed was an imposter. Jailed, they tried to convert the jailer and the other prisoners. Since the authorities could do nothing with them, the missionaries were sent to Morocco, where, being still defiant, they were tortured and beheaded He had a burden to preach to Muslims on their own turf: His dream came true when he was in his sixties, when he traveled to Bugia in North Africa and "found his way to a public place, stood up boldly, and proclaimed in the Arabic language that Christianity was the only true faith. He returned, however, when he was in his eighties, and "came forth into the open market and presented himself to the people as the same man whom they had once expelled from their town. Lull stood before them and threatened them with divine wrath if they still persisted in their errors. He died a martyr, preaching in the streets of a Muslim town, in The Dominicans were founded by Dominic , who traveled with Diego and journeyed from town to town conducting open air debates. Some Dominican preachers were again so popular that they had to preach outside the church to accommodate the crowds that came to hear them. Such a Dominican preacher was Vincent Ferrer Early Protestants Before Luther and the Protestant Reformation came along, the groundwork for their success was laid by several

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groups that rose within the Catholic Church and questioned papal authority to the point of getting excommunicated. They worked together denouncing romanist doctrines like infant baptism and transubstantiation both were eventually condemned as heretics and martyred. They also rejected Church buildings, and "preached on the streets and in the open places. One day he asked a theologian what he should do to gain eternal life. He was answered with the words of Jesus to the rich young ruler, to sell his possessions, give the money to the poor, and follow Christ. Waldo took this literally, selling his business, giving away his wealth. Together with his followers, they traveled by twos, preaching in the streets, reading passages of Scripture which they translated themselves into the common language. Wycliffe was the first to translate the Bible into the English language from the Vulgate, and the Wycliffe Bible Translators take their name from him. His followers were called Lollards, and traveled throughout England preaching in the streets and marketplaces against the errors of Popery. After Wishart was martyred in, Knox took over as leader of the reformation. Wishart was not allowed to preach in the churches and so preached in the market-places and fields. John Knox accompanied him on his preaching tours, sword in hand, to protect him from violence. The Methodist Church, co-founded by George Whitefield and John Wesley is an example of this period. Whitefield spoke to estimated crowds of up to 20,000 people in the open air. Another great Methodist outdoor preacher at this time was Gideon Ouseley. He traveled on horseback and preached several times a day, without dismounting, in streets, fairs and markets throughout Ireland. They were Anglicans, but converted to Baptists when the established Church forbade their field preaching. Robert and James left their business and sold their estate to devote their time to preaching the Gospel. Carey had little education, but taught himself science and languages. He translated the Bible into 11 languages. He went to India and started by preaching to large crowds that gathered in the streets of the brothel district. One of his converts was a young British sailor named Robert Flockhart, who went back to the British Isles and preached in the streets of Edinburgh for 43 years until his death. Chamberlain would go to the Ganges river where Hindus gathered, and start an argument with one of the Brahmins. When the argument drew a crowd, he would preach to the assembled Hindus. Other famous preachers started their ministries by preaching in the streets, such as C. Moody, and Billy Graham. Spurgeon began preaching in the streets of London at the age of 16, which he continued until he became pastor of the Metropolitan Tabernacle at Moody was a well known preacher in the Chicago area. The Moody Bible Institute bears his name. Often these impromptu gatherings drew as many hecklers as supporters. A particular aspect of open air preaching is utilization of the Free Speech Platforms on College and University Campuses. Cal State Berkeley was ablaze with Bible preaching in the 1960s by Hubert Lindsey also known as "Holy Hubert" to those turbulent times. Today others follow in his footsteps. Though little recognition and support has been historically given to such men, the Father will accord them their true glory and reward. As Charles Spurgeon testified: A defense is required for services within buildings than for worship outside of them. Anthony of Padua; Bishop, St. Emphasis has been added to quotations.

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Chapter 6 : Historical Facts About Open-Air Preaching

Spurgeon's Gracious Opinion of John Wesley. You know, brethren, that there is no soul living who holds more firmly to the doctrines of grace than I do, and if any man asks me whether I am ashamed to be called a Calvinist, I answer, I wish to be called nothing but a Christian; but if you ask me, do I hold the doctrinal views which were held by John Calvin, I reply, I do in the main hold them.

After studying at the local grammar school, he worked in the inn with his widowed mother. The following year he had a deeply moving religious experience. Attracting the attention of Selina, Countess of Huntingdon, a leader in the evangelical revival, he was ordained deacon in the Church of England in June, shortly before receiving a B. Personally winsome and spellbinding as a preacher, he began to attract large crowds. He sailed to England from Charleston to collect money for Bethesda and to be ordained a priest in the Church of England January. On this first visit to Charleston, Whitefield was received hospitably by Alexander Garden, the rector of St. In England, where many pulpits were closed to him because of his criticism of the clergy and accusations against him of enthusiasm, Whitefield preached outdoors to large crowds in both London and Bristol. Before returning to Georgia, he persuaded Wesley to take up his field preaching appointments. Whitefield sailed to America again in, the second of seven trips, landing in Philadelphia in November. In Savannah he recognized the need for slave labor to build his orphan house and joined the campaign to legalize slavery. He eventually purchased a plantation he named Providence in St. Whitefield encountered his strongest opposition in America in South Carolina. On March 14, , Commissary Garden summoned Whitefield to Charleston and charged him with enthusiasm and defamation of other clergy and suspended him from preaching. The next day Garden summoned Whitefield to appear before a church court, but Whitefield appealed to the Bishop of London. A year later Garden again summoned Whitefield. When Whitefield failed to appear, Garden suspended him from his ministerial functions. Whitefield ignored the suspension. On January 4, , Whitefield arrived in Charleston to sail to England. He was served a warrant for revising for publication a letter written by one of his followers, the Beaufort planter Hugh Bryan. Beyond the controversy he incited, Whitefield had little lasting impact on South Carolina. Their one child, John, lived only four months. On his final trip to America in Whitefield became ill in Boston and died in Newburyport, Massachusetts, on September. He was buried beneath the pulpit of the First Presbyterian Church. George Whitefield and the Rise of Modern Evangelicalism.

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Chapter 7 : John Wesley - Wikipedia

John Wesley and George Whitefield in Scotland Or the Influence of the Oxford Methodists on Scottish Religion by Dugald Butler The Autobiography of Charles H. Spurgeon Compiled From His Diary, Letters, and Records by C. H. Spurgeon.

Print Sermon The purpose of this website is to provide free sermon manuscripts and sermon videos to pastors and missionaries throughout the world, especially the Third World, where there are few if any theological seminaries or Bible schools. These sermon manuscripts and videos now go out to about 1., computers in over countries every year at www. Hundreds of others watch the videos on YouTube, but they soon leave YouTube and come to our website. YouTube feeds people to our website. The sermon manuscripts are given in 40 languages to about , computers each month. The sermon manuscripts are not copyrighted, so preachers can use them without our permission. Please click here to learn how you can make a monthly donation to help us in this great work of spreading the Gospel to the whole world, including the Muslim and Hindu nations. Whenever you write to Dr. Hymers always tell him what country you live in, or he cannot answer you. We are indebted to John for telling us this. The other three Gospels say that Simon of Cyrene carried the cross, but John tells us that Jesus went out carrying it at the beginning. Jesus was very weak by now. He had been awake all through the night. He had taken no food or drink since He ate the Passover meal the night before. He had prayed in the darkness of Gethsemane, sweating as it were great drops of blood, under the weight of human sin, in the hour of His agony Luke He had been arrested there, and dragged before the high priest, where they spit in His face and beat Him with their hands Matthew He had been brought before the Roman governor Pilate, then before King Herod, and then before Pilate again. He had been scourged by Pilate, beaten half to death with a cruel Roman whip that left His back torn to ribbons. The soldiers had crammed a crown of thorns down on His head, which must have caused Him inexpressible pain and torture. Then the soldiers spit on Him and beat Him on the head with a wooden rod Matthew It should not seem strange, after experiencing all that cruelty, that Jesus was completely exhausted. None of us can fully understand the love He had for us that made Him suffer so! The Catholic Church tells us that Jesus fell three times on the way toward His crucifixion. Perhaps He did, but the Bible tells us none of that. Whether He fainted once, or twice, or three times, we are not told. The Scriptures do not say why the soldiers compelled Simon to carry His cross. We can only guess that, in all probability, Jesus was too weak to carry it any farther “ for we can be sure that these cruel soldiers did not do this out of kindness, or any sympathy for the bleeding Saviour. We are told in the text that he was a Cyrenian. That is, he came from Cyrene, a major city of Lybia, in northern Africa. A large number of Jews lived there, who had been there so long, with intermarriage between the Jews and Gentile converts to Judaism, that there is little doubt that Simon was a dark skinned African Jew. He had doubtlessly scraped and saved his money to make the long trip up to Jerusalem for the great Passover feast and celebration at the Temple. He was attending the Passover in Jerusalem. Providence means that God controls the events of our lives. Hamlet, Act V, scene 2, lines He did not realize that his steps were being directed by an act of divine providence! I am thinking about Mr. God moved in a mysterious way in Mr. Griffith stayed and was converted! He has been singing before I preach for over thirty years! Griffith came to our church by an act of providence! And you are here by the providence of God this morning. Someone spoke to you. They invited you to come. And here you are! Perhaps thirty years from now you too will be able to say, with Mr. Perhaps coming here and hearing the Gospel this morning will be life changing to you as well! How we pray that it will! It means he was drafted or conscripted. He was not a disciple of Christ at that time. They loaded the cross upon his shoulders! It was then that Simon must have looked at Jesus for the first time. He had been jostling with the soldiers. Then he must have looked at Jesus. I can only say that he must have seen the greatness of His love. He must have heard about the wonderful things Jesus had done “ the miracles, raising the dead, feeding the hungry, healing them that had need of healing. But now he must have seen the love of God in the

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very face of Christ. The Saviour then went ahead of him, and Simon carried the cross behind. He was now resigned to do so. Now, as they reach the top of Mount Calvary, and he drops the cross, I can see him standing back, in front of the soldiers and the howling mob. He sees them raise the cross into an upright position. His eyes are transfixed on Jesus, and he stands gazing at the blood-soaked Son of God dying on the cross. Sure, never, till my latest breath, Can I forget that look; It seemed to charge me with His death, Though not a word He spoke. My conscience felt and owned the guilt, And plunged me in despair; I saw my sins His blood had spilt And helped to nail Him there. The greatest converts were often men who were under great conviction of sin – so when they came to Jesus they felt that His yoke was easy, and His burden light! Spurgeon felt so relieved when they were pardoned by Jesus that it seemed easy to bear His yoke. They went to work for Christ with all their might, and never let up as long as they lived! We have seen this happen time and again in our own church. Looking at a photograph of the 39 original members of our church, I realized that most of them came, right away, into the work of the church. Chan immediately went to several of his classmates and brought them in. Right away, he brought in Mrs. Judith Cagan and Winnie Chan. Hymers instantly became a phoner when she was converted. This year marks the 30th anniversary of her doing telephone evangelism every week without missing. Salazar all went to work in the church instantly. They quickly found that His yoke was easy and His burden light! But I have also found that those we have to beg and plead with, just to be faithful in coming to one service on Sunday, seldom turn out to be strong Christians. But Simon of Cyrene was not like them. Our text strongly implies that he became a real Christian. Third, Simon became a Christian. Lenski said, Mark names his sons who, it is agreed, later on held prominent positions in the church. Paul speaks of the mother of Rufus as also being his mother [Romans] And I feel I must also add the comments of C. Spurgeon on this subject: We are told [Simon] was the father of Alexander and Rufus – Surely Mark knew these two sons, or he would not have cared to mention them; they must have been familiar to the church, or he would not have thus described their father. It was their father who carried the cross. It is exceedingly likely that this Rufus was he of whom Paul speaks in the last chapter of his epistle to the Romans, for Mark was with Paul, and by this means knew Simon and Rufus. Pray, dear Christian friends, you that have an Alexander and a Rufus, that it may be an honour to you to be known as their father C. This has been an unusual sermon. I struggled in preparing it for two days, while I was sick last week. There is so little in the Bible about Simon of Cyrene. And yet he is mentioned by name in three of the four Gospels – and we are given additional information about his sons and his wife in the Scriptures. I have studied this very carefully for many hours – and I feel certain that this man Simon became an important person in the early church. It therefore seems evident that Simon became an important early Christian. May you follow the example of Simon of Cyrene – and become a real Christian. I pray that you will come to Christ, that you will take up His cross and follow Him no matter what it costs. For if you do, your life and destiny will be forever changed, as will the lives of many others that you influence. Be washed clean by His Blood! Come into the church! Solo Sung Before the Sermon by Mr.

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Chapter 8 : John Wesley, the Methodist

The Methodist Church, co-founded by George Whitefield () and John Wesley () is an example of this period. These two were Anglicans, but being banned from speaking in churches since they were not "licensed," they took to FIELD PREACHING, boldly proclaiming GOD'S WORD to large crowds in streets and markets.

While reading his biography, I was both convicted and presented with some points of struggle, which I will elaborate on at the end of this post. Early Life Of his own childhood and adolescence, Whitefield has this to say: Lying, filthy talking, and foolish jesting I was much addicted to. Sometimes I used to curse, if not swear. Stealing from my mother I thought no theft at all. Much money have I spent in plays. Often have I joined with others in playing roguish tricks. Can you really break a Sabbath? It feels like he needs to convince us he was a sinner. The group was absolutely bonkers about being holy unto the Lord. They fasted every other day, pain-painstakingly accounted for every single second of their waking hours, and woke up long before the crack of dawn to pore over Scriptures and pray. But this belief was soon disrupted. Eventually, after he had spent himself to the point of death, he understood his inability to save himself and was granted real, restful faith in Jesus and what He had already accomplished on his behalf. The rest of his life would be marked by the same dogged pursuit of self-discipline and holiness, but this time backed behind a grace-birthed fervor. His first job as a minister was to sail to Georgia, where the Wesley brothers had already started a ministry. Methodism and Open-Air Preaching Whitefield was potentially the most charismatic preacher the world had ever seen. He riveted audiences with a voice that Benjamin Franklin estimated could be heard by 30, strong. Where he went, religious revival spread out like wild-fire. In Europe, he found no building large enough to contain the crowds coming to hear him, so he adopted what was, until then, a foreign and unorthodox practice: Many derided him for it, and the official Church of England was continually divided on what to do with him. He started churches, went to the worst parts of England and saw God completely change the hearts of its inhabitants, set up orphanages and schools for slaves in the American colonies, and wrote profusely. His doctrine slowly evolved over time, moving away from the original views of Methodism to more Calvinistic beliefs, and though close friends, he never agreed with Wesley on the idea of a possible Christian perfection on earth. This heart-breaking action was done impulsively and would have wide-reaching affects; Wesley, initially unsure of whether or not to even disagree with Calvinist beliefs, made his final decision to publish the pamphlet by casting lots. Through all of this, Whitefield proclaimed the Gospel on both continents, setting off the Great Awakening, the largest religious revival in American and European history up to that point. He rarely, if ever, actually rested. One of his closest friends in America was Benjamin Franklin, who confessed that Whitefield made the greatest impression on him of any man he had ever met, even saying that he loved him. He begged Whitefield to come with him and to set up a new community, founded on the Bible, which would be a light to the nations. Whitefield used to pray for my conversion but never had the satisfaction of feeling that his prayers were answered. Conclusions Whitefield woke up at 4 in the morning every day. He studied and the Word and prayed for an hour, answered letters at 5, and began preaching at 6. The remainder of his day would be spent travelling, preaching and presiding over the growing Church. Every night he would go to be exhausted, spent, and probably sick, but he never complained or indicated any frustration over his work-load. He often said he was weary in the work, but not of it. He often prayed he could do even more. My first and longest lasting impression is awe at what the man was able to accomplish through Christ. I admit, however, to struggling with a combination of questions and conviction as I read his story. Surely, Christ bids us come and die, and to carry a cross, and to suffer, but does He calls us to live a life of such unrelenting exhaustion as Whitefield? I struggle with this. Did not Paul state that you should not get married if that was to be the case? And why not take time to rest, if only for the sake of prolonging your ministry? Enjoy your wife, eat with friends. My final, personal take-away was this: It is subtle, but I often get the feeling that Dallimore gets a little too starry-eyed with his subject. While Whitefield was no doubt a holy, righteous, upright man of

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God â€” to an unprecedented level, perhaps â€” Dallimore often comes across as too enthused. Also, as is the nature with some biographies, I often felt that he repeated some thoughts throughout to the point where I felt like we had already gone over subjects multiple times. This is a great book for any person in the faith who wants to see what holiness in action looks like. It is under pages and can be read quickly, so it is accessible to most. For those seeking examples of Godly living that more closely aligns to the lives they are called to lead, I would probably recommend another biography than this one of Whitefield, good as it is.

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Chapter 9 : Whitefield, George

George Whitefield wrote this letter to John Wesley in , in response to Wesley's sermon entitled "Free Grace" (also included and cross-referenced in this eBook). Whitefield believed the issue vital to robust Christianity, and hastened to write from Georgia in the American colonies, to his friend across the sea.

He married Susanna, the twenty-fifth child of Samuel Annesley , a dissenting minister, in . Ultimately, she bore nineteen children, of which nine lived beyond infancy. She and Samuel Wesley had become members of the Church of England as young adults. Each child, including the girls, was taught to read as soon as they could walk and talk. They were expected to become proficient in Latin and Greek and to have learned major portions of the New Testament by heart. Susanna Wesley examined each child before the midday meal and before evening prayers. Children were not allowed to eat between meals and were interviewed singularly by their mother one evening each week for the purpose of intensive spiritual instruction. In , at age 11, Wesley was sent to the Charterhouse School in London under the mastership of John King from , where he lived the studious, methodical and, for a while, religious life in which he had been trained at home. Mezzotint by Samuel William Reynolds. Apart from his disciplined upbringing, a rectory fire which occurred on 9 February , when Wesley was five years old, left an indelible impression. Some time after Wesley later used the phrase, "a brand plucked out of the fire", quoting Zechariah 3: In , he graduated as a Bachelor of Arts and decided to pursue a Master of Arts degree. He was ordained a deacon on 25 September , holy orders being a necessary step toward becoming a fellow and tutor at the university. He began to seek after holiness of heart and life. This carried with it the right to a room at the college and regular salary. While continuing his studies, he taught Greek , lectured on the New Testament and moderated daily disputations at the university. However, a call to ministry intruded upon his academic career. His father had requested his assistance in serving the neighbouring cure of Wroot. Ordained a priest on 22 September , Wesley served as a parish curate for two years. He returned to Oxford in November at the request of the Rector of Lincoln College and to maintain his status as junior fellow. Along with two fellow students, he formed a small club for the purpose of study and the pursuit of a devout Christian life. The group met daily from six until nine for prayer, psalms , and reading of the Greek New Testament. They prayed every waking hour for several minutes and each day for a special virtue. They preached, educated, and relieved jailed debtors whenever possible, and cared for the sick. They were considered to be religious "enthusiasts", which in the context of the time meant religious fanatics. University wits styled them the "Holy Club", a title of derision. Currents of opposition became a furore following the mental breakdown and death of a group member, William Morgan. In the same letter, which was widely circulated, Wesley referred to the name "Methodist" with which "some of our neighbors are pleased to compliment us. A list of "General Questions" which he developed in evolved into an elaborate grid by in which he recorded his daily activities hour-by-hour, resolutions he had broken or kept, and ranked his hourly "temper of devotion" on a scale of 1 to 9. Wesley also regarded the contempt with which he and his group were held to be a mark of a true Christian. As he put it in a letter to his father, "Till he be thus contemned, no man is in a state of salvation. Oglethorpe wanted Wesley to be the minister of the newly formed Savannah parish, a new town laid out in accordance with the famous Oglethorpe Plan. It was on the voyage to the colonies that the Wesleys first came into contact with Moravian settlers. Wesley was influenced by their deep faith and spirituality rooted in pietism. At one point in the voyage a storm came up and broke the mast off the ship. While the English panicked, the Moravians calmly sang hymns and prayed. This experience led Wesley to believe that the Moravians possessed an inner strength which he lacked. Wesley arrived in the colony in February He approached the Georgia mission as a High churchman , seeing it as an opportunity to revive " primitive Christianity " in a primitive environment. Although his primary goal was to evangelize the Native Americans, a shortage of clergy in the colony largely limited his ministry to European settlers in Savannah. While his ministry has often been judged to have been a failure in comparison to his later success as a leader

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in the Evangelical Revival, Wesley gathered around him a group of devoted Christians who met in a number of small group religious societies. He hesitated to marry her because he felt that his first priority in Georgia was to be a missionary to the Indigenous Americans, and he was interested in the practice of clerical celibacy within the early Christianity. In strictly applying the rubrics of the Book of Common Prayer, Wesley denied her Communion after she failed to signify to him in advance her intention of taking it. As a result, legal proceedings against him ensued in which a clear resolution seemed unlikely. In December, Wesley fled the colony and returned to England. The Collection was the first Anglican hymnal published in America, and the first of many hymn-books Wesley published. It included five hymns he translated from German. Wesley returned to England depressed and beaten. It was at this point that he turned to the Moravians. Both he and Charles received counsel from the young Moravian missionary Peter Boehler, who was temporarily in England awaiting permission to depart for Georgia himself. Wesley recounted his Aldersgate experience in his journal: About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. It is the pivotal point in his life and the Methodist movement. Without it the names of Wesley and Methodism would likely be nothing more than obscure footnotes in the pages of church history. Working with the Moravians[edit] When forbidden from preaching from the pulpits of parish churches, Wesley began open-air preaching. Wesley allied himself with the Moravian society in Fetter Lane. In he went to Herrnhut, the Moravian headquarters in Germany, to study. Going to the neighbouring village of Kingswood, in February, Whitefield preached in the open air to a company of miners. Wesley wrote, I could scarce reconcile myself to this strange way of preaching in the fields, of which he [Whitefield] set me an example on Sunday; having been all my life till very lately so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church. Earlier in his life he would have thought that such a method of saving souls was "almost a sin. Wesley had helped them organise the Fetter Lane Society, and those converted by his preaching and that of his brother and Whitefield had become members of their bands. But he believed they fell into heresy by supporting quietism, so he decided to form his own followers into a separate society. Persecutions and lay preaching[edit] From onward, Wesley and the Methodists were persecuted by clergy and magistrates for various reasons. And for his own part, Wesley flouted many regulations of the Church of England concerning parish boundaries and who had authority to preach. Clergy attacked them in sermons and in print, and at times mobs attacked them. Wesley and his followers continued to work among the neglected and needy. They were denounced as promulgators of strange doctrines, fomenters of religious disturbances; as blind fanatics, leading people astray, claiming miraculous gifts, attacking the clergy of the Church of England, and trying to re-establish Catholicism. He believed he was commissioned by God to bring about revival in the church, and no opposition, persecution, or obstacles could prevail against the divine urgency and authority of this commission. The prejudices of his high-church training, his strict notions of the methods and proprieties of public worship, his views of the apostolic succession and the prerogatives of the priest, even his most cherished convictions, were not allowed to stand in the way. He evaluated and approved men who were not ordained by the Anglican Church to preach and do pastoral work. This expansion of lay preachers was one of the keys of the growth of Methodism. He would open his sermon with a long and detailed description of the torments to which, unless they underwent conversion, his hearers would undoubtedly be condemned for all eternity. Then, when terror and an agonizing sense of guilt had brought his audience to the verge, or in some cases over the verge, of a complete cerebral breakdown, he would change his tone and promise salvation to those who believed and repented. By this kind of preaching, Wesley converted thousands of men, women and children. Intense, prolonged fear broke them down and produced a state of greatly intensified suggestibility. After which they were reintegrated by words of comfort, and emerged from their ordeal with new and generally better behavior patterns ineradicably implanted in their minds and nervous systems. Nevertheless, this was not the shared view of his preaching

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"strategy" and Huxley merely speculated with respect to the method Wesley used. The Foundery was an early chapel used by Wesley. When the Wesleys spotted the building atop Windmill Hill, north of Finsbury Fields, the structure which previously cast brass guns and mortars for the Royal Ordnance had been sitting vacant for 23 years; it had been abandoned because of an explosion on 10 May. These were renewed every three months. Those deemed unworthy did not receive new tickets and dropped out of the society without disturbance. The tickets were regarded as commendatory letters. When the debt on a chapel became a burden, it was proposed that one in 12 members should collect offerings regularly from the 11 allotted to him. Out of this grew the Methodist class-meeting system. To keep the disorderly out of the societies, Wesley established a probationary system. He undertook to visit each society regularly in what became the quarterly visitation, or conference. As the number of societies increased, Wesley could not keep personal contact, so in he drew up a set of "General Rules" for the "United Societies". Wesley laid the foundations of what now constitutes the organisation of the Methodist Church. Over time, a shifting pattern of societies, circuits, quarterly meetings, annual Conferences, classes, bands, and select societies took shape. Circuit officials met quarterly under a senior travelling preacher or "assistant. Classes of a dozen or so society members under a leader met weekly for spiritual fellowship and guidance. In early years, there were "bands" of the spiritually gifted who consciously pursued perfection. Those who were regarded to have achieved it were grouped in select societies or bands. In , there were 77 such members. There also was a category of penitents which consisted of backsliders. This was the first Methodist conference; subsequently, the conference with Wesley as its president became the ruling body of the Methodist movement. Each circuit included at least 30 appointments a month.