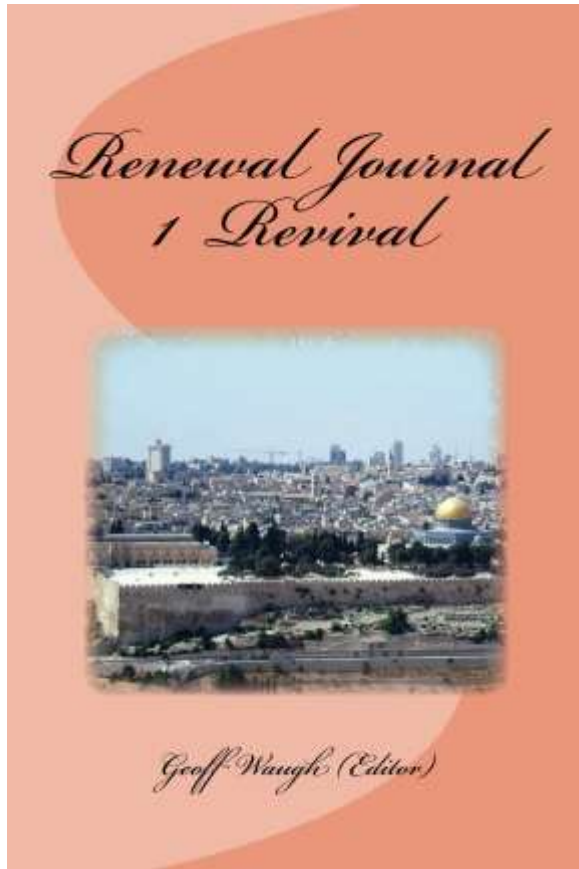


# *Renewal Journal*

## **1 Revival**



***Geoff Waugh (Editor)***

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basin & towel,  
in the light of the cross

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**Cover Photo**

Jerusalem, location of the first church revival.

**Renewal Journal Logo**

Ancient lamp and parchment scroll; also basin and towel – anointed ministry, in the context of the cross and the Light of the World.

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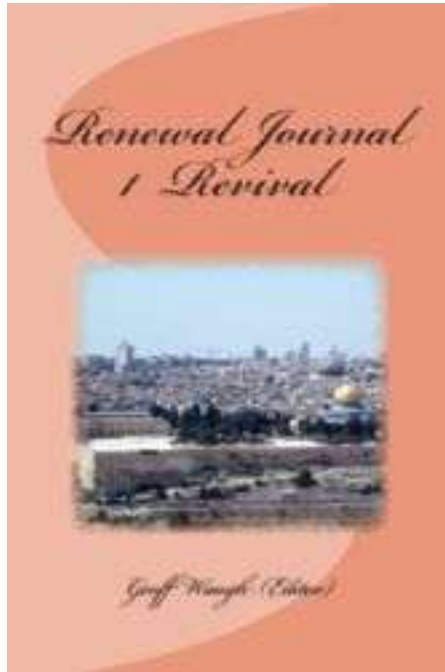
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***Renewal Journal 1 Revival***

**Cover photo: 1 Revival**

Jerusalem – Temple Mount with Calvary to the west

# ***Renewal Journal 1***

## ***Editorial***

### ***Revive us again***

Psalm 85:6

Welcome to the first issue of the Renewal Journal. It is a resource in renewal ministries for the whole church, the body of Christ.

This issue describes a little of the amazing move of God's Spirit in the world today. Future issues will give more details, especially on how renewal and revival affect us. We can be involved. We need to be. We can pray for revival and believe God's promises. We can humble ourselves, pray, seek God, and repent (2 Chronicles 7:14). We need to repent of our disobedience, for we have not loved God wholeheartedly and we have not always loved one another.

Thousands of praying groups now meet in unity across the land like showers of glowing sparks blown by God's wind. Prayer cells, home groups, church prayer meetings, vocational groups, student groups and informal clusters of friends gather regularly in ever increasing numbers. Your praying groups are part of that vast movement raised up by God.

We are learning to pray and minister as Jesus did, as he taught his disciples to do, and as he told them to teach others to do (Matthew 28:18-20). It's a massive revolution in prayer and ministry in homes, farms, schools, colleges, universities, and work places, as well as in many churches.

This journal encourages you to pray in faith for renewal and revival. You can make a difference - a big difference. Pray in unity with others. It only takes two or three, as Jesus told us (Matthew 18:20).

The articles in this issue by Stuart Robinson and Edwin Orr show the vital link between earnest prayer and revival. Djiniyini Gondarra describes recent touches of God's Spirit which have affected Aboriginal communities. John Greenfield's writings recall the impact of the Moravian revival, and I give an overview of revival movements including

some current examples.

### **Pray without ceasing**

All across the land thousands of small groups are praying. Many are spontaneous, brought together by God. Some congregations have dozens or scores of praying groups now. Every revival began this way. Your part in this is vital.

We urge you to pray on Saturday nights and Sunday mornings for your leaders as they prepare, pray and preach. We also urge you to join with us and others praying on Mondays every week (in groups or alone) for renewal and revival, for God's glory. Be encouraged as you join with thousands of others in earnest prayer for revival in the land.

If you have 31 people willing to set aside one day a month to fast and pray for revival and for your ministry, you would have someone in your church or fellowship doing so every day of the year. That is now happening in some churches.

If you have 168 people willing to set aside one hour a week to pray for revival and for your ministry, you could have continuous prayer around the clock, in hourly shifts, day and night all year long. The Moravians did that for 100 years. We can now, in this day of God's power.

It is well said that revival is just the church returning to New Testament Christianity and impacting the community as it did then.

May revival fire burn brightly within us all so that thousands believe, the church comes alive, and communities are radically transformed by God.

To God be the glory.

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# *Renewal Journal 1*

## *1 Praying the Price*

**Stuart Robinson**



*Rev Dr Stuart Robinson is the Senior Pastor at the Blackburn Baptist Church, Victoria, Australia.*

Luke 11:1 - 'Lord teach us to pray.'

### **Introduction**

In 1952 Albert Einstein was asked by a Princeton doctoral student what was left in the world for original dissertation research? Einstein replied, 'Find out about prayer'.

English preacher Sidlow Baxter, when he was eighty-five years of age, said, 'I have pastored only three churches in my more than sixty years of ministry. We had revival in every one. And not one of them came as a result of my preaching. They came as a result of the membership entering into a covenant to pray until revival came. And it did come, every time' (Willhite 1988:111).

Chaplain of the United States Senate, Richard Halverson, advised that we really don't have any alternatives to prayer. He says, 'You can organise until you are exhausted. You can plan, program and subsidise all your plans. But if you fail to pray, it is a waste of time. Prayer is not optional. It is mandatory. Not to pray is to disobey God' (Bryant 1984:39).

Roy Pointer, after extensive research in Baptist churches in the United Kingdom, arrived at the conclusion that wherever there was positive growth, there was one recurring factor: they were all praying churches.

In the United States of America, at Larry Lea's Church on the Rock in Rockwall, Texas, numerical growth was from 13 people in 1980 to 11,000 people by 1988. When he was asked about such amazing growth, he said 'I didn't start a church - I started a prayer meeting'. When David Shibley, the minister responsible for prayer in that church was asked the secret of the church, he said, 'The evangelistic program of our church is the daily prayer meeting. Every morning, Monday through Friday, we meet at 5.00 a.m. to pray. If we see the harvest of conversions fall off for more than a week, we see that as a spiritual red alert and seek the Lord' (Shibley 1985:7).

In Korea, where the church has grown from almost zero to a projected 50% of the entire population in this century alone, Pastor Paul Yonggi Cho attributes his church's conversion rate of 12,000 people per month as primarily due to ceaseless prayer.

In Korea it is normal for church members to go to bed early so they can arise at 4.00 a.m. to participate in united prayer. It is normal for them to pray all through Friday nights. It is normal to go out to prayer retreats.

Cho says that any church might see this sort of phenomenal growth if they are prepared to 'pray the price,' to 'pray and obey.'

Cho was once asked by a local pastor why was it that Cho's church membership was 750,000 and his was only 3,000 when he was better educated, preached better sermons and even had a foreign wife? Cho enquired, 'How much do you pray?' The pastor said, 'Thirty minutes a day.' To which Cho replied, 'There is your answer. I pray from three to five hours per day.'

In America one survey has shown that pastors on average pray 22 minutes per day. In mainline churches, it is less than that. In Japan they pray 44 minutes a day, Korea 90 minutes a day, and China 120

minutes a day. It's not surprising that the growth rate of churches in those countries is directly proportional to the amount of time pastors are spending in prayer.

## **Growth - a Supernatural Process**

The church is a living organism. It is God's creation with Jesus Christ as its head (Colossians 1:18). From Him life flows (John 14:6). We have a responsibility to cooperate with God (1 Corinthians 3:6). We know that unless the Lord builds the house we labour in vain (Psalm 127:1).

The transfer of a soul from the kingdom of darkness to that of light is a spiritual, supernatural process (Colossians 1:14). It is the Father who draws (John 6:44).

It is the Holy Spirit who convicts (John 16:8-11). He causes confession to be made (1 Corinthians 12:3). He completes conversion (Titus 3:5). It is the Holy Spirit who also strengthens and empowers (Ephesians 3:16). He guides into truth (John 16:16). He gives spiritual gifts which promote unity (1 Corinthians 12:25), building up the church (1 Corinthians 14:12), thus avoiding disunity and strife which stunt growth.

This is fundamental spiritual truth accepted and believed by all Christians. However, the degree to which we are convinced that all real growth is ultimately a supernatural process and are prepared to act upon that belief, will be directly reflected in the priority that we give to corporate and personal prayer in the life of the church.

It is only when we begin to see that nothing that matters will occur except in answer to prayer that prayer will become more than an optional program for the faithful few, and instead it will become the driving force of our churches.

Obviously God wants our pastors, other leaders and His people to recognise that only He can do extra-ordinary things. When we accept that simple premise, we may begin to pray.

## **In the Bible**

The battle which Joshua won, as recorded in Exodus 17:8-13, was not so dependent upon what he and his troops were doing down on the plain. It was directly dependent upon Moses' prayerful intercession from on top of a nearby hill, with the support of Aaron and Hur.

In the Old Testament, not counting the Psalms, there are 77 explicit references to prayer.

The pace quickens in the New Testament. There are 94 references alone which relate directly to Jesus and prayer. The apostles picked up this theme and practice.

So Paul says, 'Pray continually, for this is God's will for you' (1 Thessalonians 5:16).

Peter urges believers to be 'clear minded and self controlled' so that they can pray (1 Peter 4:7).

James declares that prayer is 'powerful and effective' (James 5:16).

John assures us that 'God hears and answers' (1 John 5:15).

In the book of Acts there are 36 references to the church growing. Fifty-eight percent (i.e. 21 of those instances) are within the context of prayer.

We would all love to see growth in every church in the world like it was at Pentecost and immediately thereafter. The key to what happened there is found in Acts 1:14 when it says: 'They were all joined together constantly in prayer.'

They were all joined together - one mind, one purpose, one accord. That is the prerequisite for effectiveness. Then, they were all joined together constantly in prayer. The word used there means to be 'busily engaged in, to be devoted to, to persist in adhering to a thing, to intently attend to it.' And it is in the form of a present participle. It means that the practice was continued ceaselessly. The same word and part of speech is used in Acts 2:42: 'They devoted themselves...

to prayer.’ Over in Colossians 4:2, Paul uses the same word again in the imperative form: ‘Devote yourselves to prayer.’

Most significant expansion movements of the church through its history took up that imperative.

## **In history**

When we read the biographies of William Carey, Adoniram Judson, David Livingstone, Hudson Taylor, or whomever, the initiating thrust of the work of their lives began in prayer encounters.

About a century ago, John R. Mott led an extraordinary movement which became known as the Student Christian Movement. It was based amongst college and university students. It supplied 20,000 career missionaries in the space of thirty years. John Mott said that the source of this amazing awakening lay in united intercessory prayer. It wasn’t just that these missionaries were recruited and sent out in prayer; their work was also sustained through prayer.

Hudson Taylor told a story of a missionary couple who were in charge of ten stations. They wrote to their home secretary confessing their absolute lack of progress, and they urged the secretary to find intercessors for each station. After a while, in seven of those stations, opposition melted, spiritual revival broke out and the churches grew strongly. But in three there was no change. When they returned home on their next furlough, the secretary cleared up the mystery. He had succeeded in getting intercessors for only seven of the ten stations. S. D. Gordon (1983:40) concludes, ‘The greatest thing anyone can do for God and man is to pray.’

Luther, Calvin, Knox, Latimer, Finney, Moody, all the ‘greats of God’ practised prayer and fasting to enhance ministry effectiveness.

John Wesley was so impressed by such precedents that he would not even ordain a person to ministry unless he agreed to fast at least until 4.00 p.m. each Wednesday and Friday.

Yonggi Cho (1984:103) says, ‘Normally I teach new believers to fast for three days. Once they have become accustomed to three-day

fasts, they will be able to fast for a period of seven days. Then they will move to ten-day fasts. Some have even gone for forty days.'

These people seem to have latched onto something which we here in Australia hardly know anything about. We are so busy, so active. We try so hard to get something good up and running. But it doesn't seem to grow much, or permanently change many lives. Why? Is it that the ground in Australia is too hard? Compared with other times and places, this could hardly be so. For example, back in the 18th century things didn't look good.

### **Eighteenth century**

France was working through its bloody revolution, as terroristic as any of our modern era. America had declared its Rights of Man in 1776. Voltaire was preaching that the church was only a system of oppression for the human spirit. Karl Marx would later agree. A new morality had arisen. Amongst both sexes in all ranks of society, Christianity was held in almost universal contempt. Demonic forces seemed to have been unleashed to drive the church out of existence. In many places it was almost down and out. Preachers and people would be pelted with stones and coal in places in England if they dared to testify to Jesus Christ in public.

But even before those satanic forces collaborated to confound and confuse, it appears that the Holy Spirit had prepared His defence, like a plot out of some Peretti novel.

In the 1740s, John Erskine of Edinburgh published a pamphlet encouraging people to pray for Scotland and elsewhere. Over in America, the challenge was picked up by Jonathan Edwards, who wrote a treatise called, 'A Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extra-ordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom.'

For forty years, John Erskine orchestrated what became a Concert of Prayer through voluminous correspondence around the world. In the face of apparent social, political and moral deterioration, he persisted.

And then the Lord of the universe stepped in and took over. On Christmas day 1781, at St. Just Church in Cornwall, at 3.00 a.m., intercessors met to sing and pray. The heavens opened at last and they knew it. They prayed through until 9.00 a.m. and regathered on Christmas evening. Throughout January and February, the movement continued. By March 1782 they were praying until midnight. No significant preachers were involved - just people praying and the Holy Spirit responding.

Two years later in 1784, when 83-year old John Wesley visited that area, he wrote, 'This country is all on fire and the flame is spreading from village to village.'

And spread it did. The chapel which George Whitefield had built decades previously in Tottenham Court Road had to be enlarged to seat 5,000 people - the largest in the world at that time. Baptist churches in North Hampton, Leicester, and the Midlands, set aside regular nights devoted to the drumbeat of prayer for revival. Methodists and Anglicans joined in.

Matthew Henry wrote, 'When God intends great mercy for His people, He first sets them praying.'

Across the country prayer meetings were networking for revival. A passion for evangelism arose. Converts were being won - not through the regular services of the churches, but at the prayer meetings! Some were held at 5.00 a.m., some at midnight. Some pre-Christians were drawn by dreams and visions. Some came to scoff but were thrown to the ground under the power of the Holy Spirit. Sometimes there was noise and confusion; sometimes stillness and solemnity. But always there was that ceaseless outpouring of the Holy Spirit. Whole denominations doubled, tripled and quadrupled in the next few years. It swept out from England to Wales, Scotland, United States, Canada and to some Third World countries.

## **Social Impact**

The social impact of reformed lives was incredible. William Wilberforce, William Pitt, Edmund Bourke, and Charles Fox, all

touched by this movement, worked ceaselessly for the abolition of the slave trade in 1807.

William Buxton worked on for the emancipation of all slaves in the British Empire and saw it happen in 1834.

John Howard and Elizabeth Fry gave their lives to radically reform the prison system.

Florence Nightingale founded modern nursing.

Ashley Cooper, the seventh Earl of Shaftesbury, came to the rescue of the working poor to end their sixteen-hour, seven-day-a-week work grind. He worked to stop exploitation of women and children in coal mines, the suffocation of boys as sweeps in chimneys. He established public parks and gymnasia, gardens, public libraries, night schools and choral societies.

The Christian Socialist Movement, which became the British Trade Union movement, was birthed.

The Royal Society for the Prevention of Cruelty to Animals was formed to protect animals.

There was amazing growth in churches, and an astounding change in society came about because for forty years a man prayed and worked, seeing the establishment of thousands of similar prayer meetings, all united in calling on God for revival.

Missionary societies were established. William Carey was one who got swept up in that movement. We speak of him as the 'father of modern missions'. The environment of his situation was that he was a member of a ministers' revival prayer group which had been meeting for two years in Northampton in 1784-86. It was in 1786 he shared his vision of God's desire to see the heathen won for the Lord.

He went on to establish what later became known as the Baptist Missionary Society. In 1795 the London Missionary Society was formed. In 1796 the Scottish Missionary Society was established, and later still the Church Missionary Society of the Anglicans was commenced.



## **Nineteenth Century**

The prayer movement had a tremendous impact, but waned until the middle of the 19th century. Then God started something up in Canada, and the necessity to pray was picked up in New York.

A quiet man called Jeremiah Lanphier had been appointed by the Dutch Reformed Church as a missionary to the central business district. Because the church was in decline and the life of the city was somewhat similar, he didn't know what to do. He was a layman. He called a prayer meeting in the city to be held at noon each Wednesday. Its first meeting was on the 23rd September 1857. Eventually, five other men turned up. Two weeks later, they decided to move to a daily schedule of prayer. Within six months, 10,000 men were gathering to pray and that movement spread across America.

Surprise, surprise! Within two years there were one million new believers added to the church. The movement swept out to touch England, Scotland, Wales and Ulster.

Ireland was as tough a nut to crack as any. But when news reached Ireland of what was happening in America, James McQuilkan gathered three young men to meet for prayer in the Kells schoolhouse on March 14, 1859. They prayed and prayed for revival. Within a couple of months a similar prayer meeting was launched in Belfast. By September 21, 20,000 people assembled to pray for the whole of Ireland.

It was later estimated that 100,000 converts resulted directly from these prayer movements in Ireland. It has also been estimated that in the years 1859-60, some 1,150,000 people were added to the church, wherever concerts of prayer were in operation.

## **Twentieth century**

Many would be aware of the Welsh Revival this century. It commenced in October 1904. It was spontaneous and was characterised by simultaneous, lengthy prayer meetings. In the first two months, 70,000 people came to the Lord. In 1905 in London

alone, the Wesleyan Methodists increased from their base membership of 54,785 by an additional 50,021 people.

Coming closer in time and nearer to Australia, in the Enga churches in Papua New Guinea there was a desperate spiritual state 20 years ago. To redress the situation, people there committed themselves to pray.

Prayer meetings began amongst pastors, missionaries and Bible College students. It spread out to the villages. In some villages, groups of people agreed to pray together every day until God sent new life to the church.

On 15 September 1973, without any prior indication, simultaneously, spontaneously, in village after village as pastors stood to deliver their normal Sunday morning messages, the Holy Spirit descended bringing conviction, confession, repentance and revival.

Normal work stopped as people in their thousands hurried to special meetings. Prayer groups met daily, morning and evening. Thousands of Christians were restored and thousands of pagans were converted. Whole villages became Christian, and the church grew not only in size but in maturity.

In the Philippines in the 1980s, as a result of some people attending an international prayer conference in Korea, 200 missionaries of the Philippine Missionary Fellowship each organised prayer group meetings daily at 7.00 p.m. to pray for the growth of the church. They report that within a couple of years this directly resulted in the formation of 310 new churches.

Spectacular growth is occurring in Argentina. Jose Luis Vasquez saw his church explode from 600 to 4,500 with a constituency of 10,000 members in five years following a visit from Carlos Annacondia. Hector Gimenez started his church from zero in 1983. His congregation now numbers 70,000. Omar Cabrera started his church in 1972 with 15 members. There is now a combined membership of 90,000 members.

Peter Wagner, who is intensely investigating what lies behind such

effective ministry, has arrived at the conclusion that powerful intercessory prayer is the chief weapon. Much of it is happening in a Pentecostal, charismatic environment. But the structure or doctrine is not the essential thing.

Walter Hollenweger, a prolific researcher into Pentecostalism said that for them, from the earliest Pentecostals onwards, it was more important to pray than to organise (1972:29).

Wherever that principle is invoked, amazing things happen. In 1982 Christians in East Germany started to form small groups of ten to twelve persons, committed to meet to pray for peace. By October 1989, 50,000 people were involved in Monday night prayer meetings. In 1990, when those praying people moved quietly into the streets, their numbers quickly swelled to 300,000 and 'the wall came tumbling down.'

In Cuba in 1990, an Assemblies of God pastor whose congregation never exceeded 100 people meeting once a week suddenly found himself conducting 12 services per day for 7,000 people. They started queuing at 2.00 a.m. and even broke down the doors just to get into the prayer meetings.

Asked to explain these phenomena, Cuban Christians say 'it has come because we have paid the price. We have suffered for the Gospel and we have prayed for many, many years' (O'Connor 1990:7-9).

When a group known as the Overseas Missionary Society saw that after 25 years of work in India all they could report was 2,000 believers in 25 churches, they adopted a new strategy. In their homelands they recruited 1,000 people committed to pray for the work in India for just 15 minutes per day. Within a few years the church exploded to 73,000 members in 550 churches.

Will we 'pray the price'?

Today there is great pressure from many directions in our society to work harder, to become smarter, to produce results, or to be moved aside. The church in many western countries is in danger of

absorbing this mentality into its own attitudes and practices, forgetting that in the divine-human endeavour, success comes not by might nor by power but by a gracious release of God's Holy Spirit (Zechariah 4:6).

Years ago, R. A. Torrey (1974:190) said, 'We live in a day characterised by the multiplication of man's machinery and the diminution of God's power. The great cry of our day is work, work, work! Organise, organise, organise! Give us some new society! Tell us some new methods! Devise some new machinery! But the great need of our day is prayer, more prayer and better prayer.'

Friends, in the church in the west we now have the most up to date, state of the art technology available to communicate the Gospel. Yet comparatively little seems to be happening in so many countries.

In terms of the growth and mission of our churches, could it be that whilst the world has learned to communicate with robots on Mars, in sections of the church we have forgotten to communicate with the Lord of the earth?

If that is so, then our best course of action is to stand again with the company of the first disciples and, like them, return to the Head of the church - Jesus Christ - and say 'Lord, teach us to pray' (Luke 11:1).

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# *Renewal Journal 1*

## *2 Prayer and Revival*

**J Edwin Orr**



*Dr J. Edwin Orr was a leading scholar of revivals who published detailed books about evangelical awakenings. His research discovered major spiritual awakenings about every fifty years following the great awakening from the mid-eighteenth century in which John and Charles Wesley, George Whitefield and Jonathan Edwards featured prominently. This article, based on one of Edwin Orr's messages, is adapted from articles reproduced in the National Fellowship for Revival newsletters in New*

*Zealand and Australia.*

Dr A. T. Pierson once said, 'There has never been a spiritual awakening in any country or locality that did not begin in united prayer.' Let me recount what God has done through concerted, united, sustained prayer.

Not many people realize that in the wake of the American Revolution (following 1776-1781) there was a moral slump. Drunkenness became epidemic. Out of a population of five million, 300,000 were confirmed drunkards; they were burying fifteen thousand of them each year. Profanity was of the most shocking kind. For the first time in the history of the American settlement, women were afraid to go out at night for fear of assault. Bank robberies were a daily occurrence.

What about the churches? The Methodists were losing more members than they were gaining. The Baptists said that they had their most wintery season. The Presbyterians in general assembly deplored the nation's ungodliness. In a typical Congregational church, the Rev. Samuel Shepherd of Lennox, Massachusetts, in sixteen years had not

taken one young person into fellowship. The Lutherans were so languishing that they discussed uniting with Episcopalians who were even worse off. The Protestant Episcopal Bishop of New York, Bishop Samuel Provost, quit functioning; he had confirmed no one for so long that he decided he was out of work, so he took up other employment.

The Chief Justice of the United States, John Marshall, wrote to the Bishop of Virginia, James Madison, that the Church ‘was too far gone ever to be redeemed.’ Voltaire averred and Tom Paine echoed, ‘Christianity will be forgotten in thirty years.’

Take the liberal arts colleges at that time. A poll taken at Harvard had discovered not one believer in the whole student body. They took a poll at Princeton, a much more evangelical place, where they discovered only two believers in the student body, and only five that did not belong to the filthy speech movement of that day. Students rioted. They held a mock communion at Williams College, and they put on anti-Christian plays at Dartmouth. They burned down the Nassau Hall at Princeton. They forced the resignation of the president of Harvard. They took a Bible out of a local Presbyterian church in New Jersey, and they burnt it in a public bonfire. Christians were so few on campus in the 1790’s that they met in secret, like a communist cell, and kept their minutes in code so that no one would know.

How did the situation change? It came through a concert of prayer.

There was a Scottish Presbyterian minister in Edinburgh named John Erskine, who published a Memorial (as he called it) pleading with the people of Scotland and elsewhere to unite in prayer for the revival of religion. He sent one copy of this little book to Jonathan Edwards in New England. The great theologian was so moved he wrote a response which grew longer than a letter, so that finally he published it as a book entitled ‘A Humble Attempt to Promote Explicit Agreement and Visible Union of all God’s People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ’s Kingdom on Earth, pursuant to Scripture Promises and Prophecies...’

Is not this what is missing so much from all our evangelistic efforts: explicit agreement, visible unity, unusual prayer?



## **1792-1800**

This movement had started in Britain through William Carey, Andrew Fuller and John Sutcliffe and other leaders who began what the British called the Union of Prayer. Hence, the year after John Wesley died (he died in 1791), the second great awakening began and swept Great Britain.

In New England, there was a man of prayer named Isaac Backus, a Baptist pastor, who in 1794, when conditions were at their worst, addressed an urgent plea for prayer for revival to pastors of every Christian denomination in the United States.

Churches knew that their backs were to the wall. All the churches adopted the plan until America, like Britain was interlaced with a network of prayer meetings, which set aside the first Monday of each month to pray. It was not long before revival came.

When the revival reached the frontier in Kentucky, it encountered a people really wild and irreligious. Congress had discovered that in Kentucky there had not been more than one court of justice held in five years. Peter Cartwright, Methodist evangelist, wrote that when his father had settled in Logan County, it was known as Rogue's Harbour. The decent people in Kentucky formed regiments of vigilantes to fight for law and order, then fought a pitched battle with outlaws and lost.

There was a Scotch-Irish Presbyterian minister named James McGready whose chief claim to fame was that he was so ugly that he attracted attention. McGready settled in Logan County, pastor of three little churches. He wrote in his diary that the winter of 1799 for the most part was 'weeping and mourning with the people of God.' Lawlessness prevailed everywhere.

McGready was such a man of prayer that not only did he promote the concert of prayer every first Monday of the month, but he got his people to pray for him at sunset on Saturday evening and sunrise Sunday morning. Then in the summer of 1800 came the great Kentucky revival. Eleven thousand people came to a communion service. McGready hollered for help, regardless of denomination.

Out of that second great awakening, came the whole modern missionary

movement and it's societies. Out of it came the abolition of slavery, popular education, Bible Societies, Sunday Schools, and many social benefits accompanying the evangelistic drive.

## **1858-1860**

Following the second great awakening, which began in 1792 just after the death of John Wesley and continued into the turn of the century, conditions again deteriorated. This is illustrated from the United States.

The country was seriously divided over the issue of slavery, and second, people were making money lavishly.

In September 1857, a man of prayer, Jeremiah Lanphier, started a businessmen's prayer meeting in the upper room of the Dutch Reformed Church Consistory Building in Manhattan. In response to his advertisement, only six people out of a population of a million showed up. But the following week there were fourteen, and then twenty-three when it was decided to meet everyday for prayer. By late winter they were filling the Dutch Reformed Church, then the Methodist Church on John Street, then Trinity Episcopal Church on Broadway at Wall Street. In February and March of 1858, every church and public hall in down town New York was filled.

Horace Greeley, the famous editor, sent a reporter with horse and buggy racing round the prayer meetings to see how many men were praying. In one hour he could get to only twelve meetings, but he counted 6,100 men attending.

Then a landslide of prayer began, which overflowed to the churches in the evenings. People began to be converted, ten thousand a week in New York City alone. The movement spread throughout New England, the church bells bringing people to prayer at eight in the morning, twelve noon, and six in the evening. The revival raced up the Hudson and down the Mohawk, where the Baptists, for example, had so many people to baptise that they went down to the river, cut a big hole in the ice, and baptised them in the cold water. When Baptists do that they are really on fire!

When the revival reached Chicago, a young shoe salesman went to the superintendent of the Plymouth Congregational Church, and asked if he

might teach Sunday School. The superintendent said, 'I am sorry, young fellow. I have sixteen teachers too many, but I will put you on the waiting list.'

The young man insisted, 'I want to do something just now.'

'Well, start a class.'

'How do I start a class?'

'Get some boys off the street but don't bring them here. Take them out into the country and after a month you will have control of them, so bring them in. They will be your class.'

He took them to a beach on Lake Michigan and he taught them Bible verses and Bible games. Then he took them to the Plymouth Congregational Church. The name of that young man was Dwight Lyman Moody, and that was the beginning of a ministry that lasted forty years.

Trinity Episcopal Church in Chicago had a hundred and twenty-one members in 1857; fourteen hundred in 1860. That was typical of the churches. More than a million people were converted to God in one year out of a population of thirty million.

Then that same revival jumped the Atlantic, appeared in Ulster, Scotland and Wales, then England, parts of Europe, South Africa and South India - anywhere there was an evangelical cause. It sent mission pioneers to many countries. Effects were felt for forty years. Having begun in a movement of prayer, it was sustained by a movement of prayer.

## **1904-1905**

That movement lasted for a generation, but at the turn of the century there was need of awakening again. A general movement of prayer began, with special prayer meetings at Moody Bible Institute, at Keswick Conventions in England, and places as far apart as Melbourne, Wonsan in Korea, and the Nilgiri Hills of India. So all around the world believers were praying that there might be another great awakening in the twentieth century.

\* \* \*

In the revival of 1905, I read of a young man who became a famous professor, Kenneth Scott Latourette. He reported that, at Yale in 1905, 25% of the student body were enrolled in prayer meetings and in Bible study.

As far as churches were concerned, the ministers of Atlantic City reported that of a population of fifty thousand there were only fifty adults left unconverted.

Take Portland in Oregon: two hundred and forty major stores closed from 11 to 2 each day to enable people to attend prayer meetings, signing an agreement so that no one would cheat and stay open.

Take First Baptist Church of Paducah in Kentucky: the pastor, an old man, Dr J. J. Cheek, took a thousand members in two months and died of overwork, the Southern Baptists saying, 'a glorious ending to a devoted ministry.'

That is what was happening in the United States in 1905. But how did it begin?

\* \* \*

Most people have heard of the Welsh Revival which started in 1904. It began as a movement of prayer.

Seth Joshua, the Presbyterian evangelist, came to Newcastle Emllyn College where a former coal miner, Evan Roberts aged 26, was studying for the ministry. The students were so moved that they asked if they could attend Joshua's next campaign nearby. So they cancelled classes to go to Blaenannerch where Seth Joshua prayed publicly, 'O God, bend us.'

Evan Roberts went forward where he prayed with great agony, 'O God, bend me.'

Upon his return he could not concentrate on his studies. He went to the

principal of his college and explained, 'I keep hearing a voice that tells me I must go home and speak to our young people in my home church. Principal Phillips, is that the voice of the devil or the voice of the Spirit?'

Principal Phillips answered wisely, 'The devil never gives orders like that. You can have a week off.'

So he went back home to Loughor and announced to the pastor, 'I've come to preach.'

The pastor was not at all convinced, but asked, 'How about speaking at the prayer meeting on Monday?'

He did not even let him speak to the prayer meeting, but told the praying people, 'Our young brother, Evan Roberts, feels he has a message for you if you care to wait.'

Seventeen people waited behind, and were impressed with the directness of the young man's words. Evan Roberts told his fellow members, 'I have a message for you from God. You must confess any known sin to God and put any wrong done to others right. Second, you must put away any doubtful habit. Third, you must obey the Spirit promptly. Finally, you must confess your faith in Christ publicly.'

By ten o'clock all seventeen had responded. The pastor was so pleased that he asked, 'How about your speaking at the mission service tomorrow night? Midweek service Wednesday night?'

He preached all week, and was asked to stay another week. Then the break came.

Suddenly the dull ecclesiastical columns in the Welsh papers changed:

'Great crowds of people drawn to Loughor.'

The main road between Llanelly and Swansea on which the church was situated was packed with people trying to get into the church. Shopkeepers closed early to find a place in the big church.

Now the news was out. A reporter was sent down and he described vividly what he saw: a strange meeting which closed at 4.25 in the

morning, and even then people did not seem willing to go home. There was a very British summary: ‘I felt that this was no ordinary gathering.’

Next day, every grocery shop in that industrial valley was emptied of groceries by people attending the meetings, and on Sunday every church was filled.

The movement went like a tidal wave over Wales, in five months there being a hundred thousand people converted throughout the country. Five years later, Dr J. V. Morgan wrote a book to debunk the revival, his main criticism being that, of a hundred thousand joining the churches in five months of excitement, after five years only seventy-five thousand still stood in the membership of those churches!

The social impact was astounding. For example, judges were presented with white gloves, not a case to try; no robberies, no burglaries, no rapes, no murders, and no embezzlements, nothing. District councils held emergency meetings to discuss what to do with the police now that they were unemployed.

In one place the sergeant of police was sent for and asked, ‘What do you do with your time?’

He replied, ‘Before the revival, we had two main jobs, to prevent crime and to control crowds, as at football games. Since the revival started there is practically no crime. So we just go with the crowds.’

A councillor asked, ‘What does that mean?’

The sergeant replied, ‘You know where the crowds are. They are packing out the churches.’

‘But how does that affect the police?’

He was told, ‘We have seventeen police in our station, but we have three quartets, and if any church wants a quartet to sing, they simply call the police station.’

As the revival swept Wales, drunkenness was cut in half. There was a wave of bankruptcies, but nearly all taverns. There was even a slowdown in the mines, for so many Welsh coal miners were converted

and stopped using bad language that the horses that dragged the coal trucks in the mines could not understand what was being said to them.

That revival also affected sexual moral standards. I had discovered through the figures given by British government experts that in Radnorshire and Merionethshire the illegitimate birth rate had dropped 44% within a year of the beginning of the revival.

The revival swept Britain, Scandinavia, Germany, North America, Australasia, Africa, Brazil, Mexico, Chile.

As always, it began through a movement of prayer.

What do we mean by extraordinary prayer? We share ordinary prayer in regular worship services, before meals, and the like. But when people are found getting up at six in the morning to pray, or having a half night of prayer until midnight, or giving up their lunch time to pray at noonday prayer meetings, that is extraordinary prayer. It must be united and concerted.

**J Edwin Orr described revival this way:**

An Evangelical Awakening is a movement of the Holy Spirit bringing about a revival of New Testament Christianity in the Church of Christ and in its related community. ... The outpouring of the Spirit accomplishes the reviving of the Church, the awakening of the masses and the movements of uninstructed people toward the Christian faith; the revived Church, by many or by few, is moved to engage in evangelism, in teaching and in social action.

Such an awakening may run its course briefly, or it may last a lifetime. It may come about in various ways, though there seems to be a pattern common to all such movements throughout history.

The major marks of an Evangelical Awakening are always some repetition of the phenomena of the Acts of the Apostles, followed by the revitalization of nominal Christians and by bringing outsiders into vital touch with the Divine Dynamic causing all such Awakenings – the Spirit of God.

J Edwin Orr, 1973, *The Eager Feet*, Moody, p. vii.

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# *Renewal Journal 1*

## *3 Pentecost for Australian Aborigines*

### **Djiniyini Gondarra**



*The Revd Dr Djiniyini Gondarra is a Uniting Church minister and former Moderator of the Northern Synod of the Uniting Church in Australia.*

This is a very brief outline of the revival which took place in Arnhem Land in the Uniting Church parishes, beginning in Galiwin'ku, a community with a population of 1500 to 1600 on Elcho Island, 400 miles east of Darwin in Northern Australia.

In the early years, Galiwin'ku Community was the mission station established by the Methodist Overseas Mission back in 1942 under the leadership of Rev. Harold Shepherdson. He was accepted by the Methodist Mission Board in 1927 as a lay missionary, engineer and saw miller. Because of his long outstanding Christian leadership and humility he was ordained at Galiwin'ku, Elcho Island, on 19th October, 1954. He and his wife Ella Shepherdson would have been the last pioneer missionaries to leave their beloved home and people in Arnhem Land.

The missionary movement in Arnhem Land has taken as its mandate the great commission in Matthew 28:19-20 which says: "Go, then, to all peoples everywhere and make them my disciples, baptise them in the name of the Father, the Son and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age."

I understand that mission is to include every aspect of the work which the

church is sent into the world to do, and I understand evangelism in a different sense which is called holistic evangelism. It is a means of communication of the good news about Jesus Christ as it affects the whole of life.

You will remember very well the story in Acts 1:6-8 when Jesus and his disciples met together before the ascension took place. The disciples asked whether God's reign was now come in full. Jesus told them it was not their business to worry about that, but they would receive power when the Holy Spirit came upon them and they would be his witnesses beginning in Jerusalem and going outwards into Judea, Samaria and on to the ends of the earth.

There is something quite unpredictable, unexpected and mysterious about the way that God's rule is realised in communities and in the lives of individuals. So the disciples were told to wait for the Holy Spirit and then they would be witnesses when Pentecost came. Something quite unplanned and unexpected happened. They began to babble in other strange languages and people asked what is this that is happening? What is going on?

### **Difficult times**

Galiwin'ku, Elcho Island, experienced the revival on 14th March, 1979. That year was a very hard year because the churches in Arnhem Land were going through very difficult times. There was suffering, hardship and even persecution.

Many people left the church and the Christian gospel no longer had interest and value in their lives. Many began to speak against Christianity or even wanted to get rid of the church.

This attitude was affected by the changes that were happening. Money and other things were coming into the community from the government. The people became more rich and were handling lots of things such as motor cars, T.V., motor boats, and good houses. The responsibilities were in the hands of the Aboriginal people and no longer in the missionaries' hands.

The earthly values became the centre of Aboriginal life. There was more

liquor coming into the communities every day, and more fighting was going on. There were more families hurt, and more deaths and incidents happening which were caused by drinking.

Whole communities in Arnhem Land were in great chaos. The people were in confusion and without direction. The Aboriginal people were listening to many voices. The government was saying you are free people and you must have everything you want, just like the other Australians. And there were promises from one to another.

To me, the Aboriginal people in Arnhem Land were like the Israelites in Egypt being slaves in bondage because of all the changes that were brought into the community. They were like the vacuum suction which was sucking in everything that comes without knowing that many of the things that came into communities were really unpleasant and only destroyed the harmony and the good relationship with the people and the communities.

I thank God that I was being called back to serve my own people in Arnhem Land, especially to Galiwin'ku. In 1975 I had just completed my theological training in Papua New Guinea in Raronga Theological College and was appointed to Galiwin'ku parish. My ordination took place in 1976 in Galiwin'ku parish, and I was ordained by the Arnhem Land Presbytery. I was appointed then to Galiwin'ku parish as parish minister.

This celebration took place when there were lots of changes happening and when the church was challenged by the power of evil which clothes itself in greed, selfishness, drunkenness, and in wealth. As I went on my daily pastoral visitation around the camp I would hear the drunks swearing and bashing up their wives and throwing stones on the houses, and glass being broken in the houses. And sometimes the drunks would go into the church and smoke cigarettes in the holy house of God. This was really terrible. The whole of Arnhem Land was being held by the hands of satan.

I remember one day I woke up early in the morning and went for a walk down the beach and started talking to myself. I said, "Lord, why have you called me to the ministry? Why have you called me back to my own people? Why not to somewhere else, because there is so much suffering

and hardship?”

I then returned to the manse where Gelung, my wife, and the children were. This was our last day before we left for our holidays to the south, visiting old missionary friends and also taking part in the lovely wedding held in Sydney for Barry and Barbara Bullick, one of our missionary workers still remaining in Galiwin'ku Community.

It was almost 6.30 a.m. and it was my turn to lead the morning devotions. The bell had already rung and I had rushed into the church. When I got there, there were only four people inside the church. We used to have our morning devotions every day early in the morning because this system had been formed by the missionaries in the early years.

God had given me the Word to read and share with those four people who were present in the church with me. The reading I selected was from the Old Testament, Ezekiel 37:1-14, the valley of dry bones. Most of you know the story very well, how God Yahweh commanded the prophet Ezekiel to prophecy to the dry bones, and how that the dry bones represent the whole house of Israel, how they were just like bones dried up and their hope had perished. They were completely cut off.

After the morning prayers, Gelung, the children and I were ready to leave for Gove and then go on to Cairns in North Queensland. We were away for four weeks and returned on 14th March, 1979.

## **20th century Pentecost**

To me and all the Galiwin'ku Community, both the Aboriginal Christians and the white Christians, these dates and the month were very important because this is the mark of the birth of the Pentecost experience in the Arnhem Land churches or the birth of the Arnhem Land churches. To us it was like Pentecost in this 20th Century.

It happened when Gelung, the children and I arrived very late in the afternoon from our holidays through Gove on the late Missionary Aviation Fellowship aircraft to Galiwin'ku. When we landed at Galiwin=ku airport we were welcomed and met by many crowds of people.

They all seemed to be saying to us, “We would like you to start the Bible

Class fellowship once again.” It seemed to me that God, after our leaving, had been walking on and preparing many people’s lives to wait upon the outpouring of his Holy Spirit that would soon come upon them. Gelung and I were so tired from the long trip from Cairns to Gove and then from Gove to Galiwin’ku that we expected to rest and sort out some of the things and unpack. But we just committed ourselves to the needs of our brothers and sisters who had welcomed and met us at the airport that afternoon.

After the evening dinner, we called our friends to come and join us in the Bible Class meeting. We just sang some hymns and choruses translated into Gupapynu and into Djambarrpuynu. There were only seven or eight people who were involved or came to the Bible Class meeting, and many of our friends didn’t turn up. We didn’t get worried about it.

I began to talk to them that this was God’s will for us to get together this evening because God had planned this meeting through them so that we will see something of his great love which will be poured out on each one of them. I said a word of thanks to those few faithful Christians who had been praying for renewal in our church, and I shared with them that I too had been praying for the revival or the renewal for this church and for the whole of Arnhem Land churches, because to our heavenly Father everything is possible. He can do mighty things in our churches throughout our great land.

These were some of the words of challenge I gave to those of my beloved brothers and sisters. Gelung, my wife, also shared something of her experience of the power and miracles that she felt deep down in her heart when she was about to die in Darwin Hospital delivering our fourth child. It was God’s power that brought the healing and the wholeness in her body

I then asked the group to hold each other’s hands and I began to pray for the people and for the church, that God would pour out his Holy Spirit to bring healing and renewal to the hearts of men and women, and to the children.

Suddenly we began to feel God’s Spirit moving in our hearts and the whole form of our prayer suddenly changed and everybody began to pray in the Spirit and in harmony. And there was a great noise going on in the

room and we began to ask one another what was going on.

Some of us said that God had now visited us and once again established his kingdom among his people who have been bound for so long by the power of evil. Now the Lord is setting his church free and bringing us into the freedom of happiness and into reconciliation and to restoration.

In that same evening the word just spread like the flames of fire and reached the whole community in Galiwin'ku. Gelung and I couldn't sleep at all that night because people were just coming for the ministry, bringing the sick to be prayed for, for healing. Others came to bring their problems. Even a husband and wife came to bring their marriage problem, so the Lord touched them and healed their marriage.

Next morning the Galiwin'ku Community once again became the new community. The love of Jesus was being shared and many expressions of forgiveness were taking place in the families and in the tribes. Wherever I went I could hear people singing and humming Christian choruses and hymns! Before then I would have expected to hear only fighting and swearing and many other troublesome things that would hurt your feelings and make you feel sad.

Many unplanned and unexpected things happened every time we went from camp to camp to meet with the people. The fellowship was held every night and more and more people gave their lives to Christ, and it went on and on until sometimes the fellowship meeting would end around about midnight. There was more singing, testimony, and ministry going on. People did not feel tired in the morning, but still went to work.

Many Christians were beginning to discover what their ministry was, and a few others had a strong sense of call to be trained to become Ministers of the Word. Now today these ministers who have done their training through Nungilinya College have been ordained. These are some of the results of the revival in Arnhem Land. Many others have been trained to take up a special ministry in the parish.

The spirit of revival has not only affected the Uniting Church communities and the parishes, but Anglican churches in Arnhem Land as well, such as in Angurugu, Umbakumba, Roper River, Numbulwar and Oenpelli. These all have experienced the revival, and have been touched

by the joy and the happiness and the love of Christ.

The outpouring of the Holy Spirit in Arnhem Land has swept further to the Centre in Pitjantjatjara and across the west into many Aboriginal settlements and communities. I remember when Rev. Rronang Garrawurra, Gelung and I were invited by the Warburton Ranges people and how we saw God's Spirit move in the lives of many people. Five hundred people came to the Lord and were baptised in the name of the Father, the Son, and the Holy Spirit.

There was a great revival that swept further west. I would describe these experiences like a wild bush fire burning from one side of Australia to the other side of our great land. The experience of revival in Arnhem Land is still active in many of our Aboriginal parishes and the churches.

We would like to share these experiences in many white churches where doors are closed to the power of the Holy Spirit. It has always been my humble prayer that the whole of Australian Christians, both black and white, will one day be touched by this great and mighty power of the living God.

*This article is reproduced from Church on Fire, edited by G. Waugh and is adapted with permission from Djiniyini Gondarra's book Let my people go published by Bethel Presbytery of the Northern Synod of the Uniting Church in Australia.*

*This article is also reproduced in [Great Revival Stories](#)*



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**Dr Martyn Lloyd-Jones described revival this way:**

It is an experience in the life of the Church when the Holy Spirit does an unusual work. He does that work, primarily, amongst the members of the Church; it is a reviving of the believers. You cannot revive something that has never had life, so revival, by definition, is first of all an enlivening and quickening and awakening of lethargic, sleeping, almost moribund Church members. Suddenly the power of the Spirit comes upon them and they are brought into a new and more profound awareness of the truths that they previously held intellectually, and perhaps at a deeper level too. They are humbled, they are convicted of sin, they are terrified at themselves. Many of them feel they had never been Christians. And they come to see the great salvation of God in all its glory and to feel its power. Then, as the result of their quickening and enlivening, they begin to pray. New power comes into the preaching of ministers, and the result of this is that large numbers who were previously outside the Church are converted and brought in.

Martyn Lloyd-Jones, 1959, “Revival: An Historical and Theological Survey” in *How Shall they Hear?* the compiled papers from the Puritan and Reformed Studies Conference of 1959 in London. Reproduced in R E Davies, 1992, *I will Pour out My Spirit*, Monarch, p. 17

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# *Renewal Journal 1*

## *4 Power from on High*

**John Greenfield**



*The Rev John Greenfield, an American Moravian evangelist, published his book *Power from on High* in 1927 on the 200th anniversary of the Moravian revival. The information in this article is from that book, now out of print. The Moravians, a refugee colony from Bohemia, settled on the estates of Count Nicholas Zinzendorf (painted) in Herrnhut, Germany, where a powerful revival began in 1727. It launched 100 years of continuous prayer and within 25 years 100 Moravians were missionaries, more than the rest of the Protestant church had sent out in two centuries.*

### **A modern Pentecost**

A Moravian historian wrote that Church history

abounds in records of special outpourings of the Holy Ghost, and verily the thirteenth of August, 1727, was a day of the outpouring of the Holy Spirit. We saw the hand of God and His wonders, and we were all under the cloud of our fathers baptized with their Spirit. The Holy Ghost came upon us and in those days great signs and wonders took place in our midst.

From that time scarcely a day passed but what we beheld His almighty workings amongst us. A great hunger after the Word of God took possession of us so that we had to have three services every day, viz. 5.0 and 7.30 a.m. and 9.0 p.m. Every one desired above everything else that the Holy Spirit might have full control. Self-love and self-will, as well as all disobedience, disappeared and an overwhelming flood of grace swept us all out into the great ocean of

Divine Love (1927:14).

No one present could tell exactly what happened on that Wednesday morning, 13 August 1727 at the specially called Communion service. They hardly knew if they had been on earth or in heaven. Count Nicholas Zinzendorf, the young leader of that community, gave this account many years later:



*Berthelsdorf Lutheran Church, 1km from Herrnhut*

We needed to come to the Communion with a sense of the loving nearness of the Saviour. This was the great comfort which has made this day a generation ago to be a festival, because on this day twenty-seven years ago the Congregation of Herrnhut, assembled for communion (at the Berthelsdorf church) were all dissatisfied with themselves. They had quit judging each other because they had become convinced, each one, of his lack of worth in the sight of God and each felt himself at this Communion to be in view of the noble countenance of the Saviour.

O head so full of bruises,  
So full of pain and scorn.

In this view of the man of sorrows and acquainted with grief, their hearts told them that He would be their patron and their priest who was at once changing their tears into oil of gladness and their misery into happiness. This firm confidence changed them in a single moment into a happy people which they are to this day, and into their happiness they have since led many thousands of others through the memory and help which the heavenly grace once given to themselves, so many thousand times confirmed to them since then (1927:15).



*Inside the Berthelsdorf Church*

Zinzendorf described it as ‘a sense of the nearness of Christ’ given to everyone present, and also to others of their community who were working elsewhere at the time.

The congregation was young. Zinzendorf, the human leader, was 27, which was about the average age of the group.

The Moravian brethren had sprung from the labours and martyrdom of the Bohemian Reformer, John Hus. They had experienced centuries of persecution. Many had been killed, imprisoned, tortured or banished from their homeland. This group had fled for refuge to Germany where the young Christian nobleman, Count Zinzendorf, offered them asylum on his

estates in Saxony. They named their new home Herrnhut, ‘the Lord’s Watch’. From there, after their baptism in the Holy Spirit, they became evangelists and missionaries.

Fifty years before the beginning of modern Foreign Missions by William Carey, the Moravian Church had sent out over 100 missionaries. Their English missionary magazine, *Periodical Accounts*, inspired William Carey. He threw a copy of the paper on a table at a Baptist meeting, saying, ‘See what the Moravians have done! Cannot we follow their example and in obedience to our Heavenly Master go out into the world, and preach the Gospel to the heathen?’ (1927:19).

That missionary zeal began with the outpouring of the Holy Spirit. Count Zinzendorf observed: ‘The Saviour permitted to come upon us a Spirit of whom we had hitherto not had any experience or knowledge. ... Hitherto we had been the leaders and helpers. Now the Holy Spirit Himself took full control of everything and everybody’ (1927:21).



*Tree lined road from Berthelsdorf to Herrnhut  
The Moravian community often walked this road*

## **When the Spirit came**

Prayer precedes Pentecost. The disgruntled community at Herrnhut early in 1727 was deeply divided and critical of one another. Heated controversies threatened to disrupt the community. The majority were from the ancient Moravian Church of the Brethren. Other believers attracted to Herrnhut included Lutherans, Reformed, and Baptists. They argued about predestination, holiness, and baptism.

The young German nobleman, Count Zinzendorf, pleaded for unity, love and repentance. Converted in early childhood, at four years of age he composed and signed a covenant: ‘Dear Saviour, do Thou be mine, and I will be Thine.’ His life motto was, ‘I have one passion: it is Jesus, Jesus only.’

Count Zinzendorf learned the secret of prevailing prayer. He actively established prayer groups as a teenager, and on leaving the college at Halle at sixteen he gave the famous Professor Francke a list of seven praying societies he had established.

After he finished university his education was furthered by travel to foreign countries. Everywhere he went, his passion for Jesus controlled him. In the Dusseldorf Gallery of paintings he was deeply moved by a painting of the crucifixion over which were the words:

Hoc feci pro te;  
Quid facis pro me?

This have I done for thee;  
What have you done for me?

At Herrnhut, Zinzendorf visited all the adult members of the deeply divided community. He drew up a covenant calling upon them ‘to seek out and emphasize the points in which they agreed’ rather than stressing their differences. On 12 May 1727 they all signed an agreement to dedicate their lives, as he dedicated his, to the service of the Lord Jesus Christ.



*Herrnhut, with Moravian Chapel central*

The Moravian revival of 1727 was thus preceded and then sustained by extraordinary praying. A spirit of grace, unity and supplications grew among them.

On 16 July the Count poured out his soul in a prayer accompanied with a flood of tears. This prayer produced an extraordinary effect. The whole community began praying as never before.

On 22 July many of the community covenanted together on their own accord to meet often to pour out their hearts in prayer and hymns.

On 5 August the Count spent the whole night in prayer with about twelve or fourteen others following a large meeting for prayer at midnight where great emotion prevailed.

On Sunday, 10 August, Pastor Rothe, while leading the service at Herrnhut, was overwhelmed by the power of the Lord about noon. He sank down into the dust before God. So did the whole congregation. They continued till midnight in prayer and singing, weeping and praying.

On Wednesday, 13 August, the Holy Spirit was poured out on them all. Their prayers were answered in ways far beyond anyone's expectations.



Many of them decided to set aside certain times for continued earnest prayer.

On 26 August, twenty-four men and twenty-four women covenanted together to continue praying in intervals of one hour each, day and night, each hour allocated by lots to different people.

On 27 August, this new regulation began. Others joined the intercessors and the number involved increased to seventy-seven. They all carefully observed the hour which had been appointed for them. The intercessors had a weekly meeting where prayer needs were given to them.

The children, also touched powerfully by God, began a similar plan among themselves. Those who heard their infant supplications were deeply moved. The children's prayers and supplications had a powerful effect on the whole community.

That astonishing prayer meeting beginning in 1727 went on for one hundred years. It was unique. Known as the Hourly Intercession, it involved relays of men and women in prayer without ceasing made to God. That prayer also led to action, especially evangelism. More than one hundred missionaries left that village community in the next twenty-five years, all constantly supported in prayer.



*Herrnhut restored today with Moravian Chapel at end of main road  
(I visited here with David Metzner, left)*

## **The Spirit's witness**

One result of their baptism in the Holy Spirit was a joyful assurance of their pardon and salvation. This made a strong impact on people in many countries, including the Wesleys.

In 1736 John and Charles Wesley sailed to America as Anglican missionaries. A company of Moravian immigrants were also on the vessel. During a terrible storm they all faced the danger of shipwreck. John Wesley wrote in his journal:

At seven I went to the Germans. I had long before observed the great seriousness of their behaviour. Of their humility they had given a continual proof by performing those servile offices for the other passengers which none of the English would undertake; for which they desired and would receive no pay, saying, 'It was good for their proud hearts,' and 'their loving Saviour had done more for them.' And every day had given them occasion of showing a meekness, which no injury could move. If they were pushed, struck or thrown down, they rose again and went away; but no complaint was found in their mouth. Here was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger and revenge. In the midst of the Psalm wherewith their service began, the sea broke over, split the main-sail in pieces, covered the ship and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterwards: 'Were you not afraid?' He answered, 'I thank God, no.' I asked: 'But were not your women and children afraid?' He replied mildly: 'No, our women and children are not afraid to die' (1927:35-36).

In Georgia, John Wesley sought spiritual counsel from the Moravian Bishop, A. G. Spangenberg. Back in England in 1738 the Wesley brothers became intimately acquainted with the Moravians, especially Peter Boehler who later became a leading Moravian bishop.

On 4 March, 1738, Wesley wrote in his diary:

I found my brother at Oxford recovering from his pleurisy; and with him Peter Boehler: by whom (in the hand of the great God) I was, on Sunday, the 5th, clearly convinced of unbelief; of the want of that faith

whereby alone we are saved. Immediately it struck into my mind, 'Leave off preaching. How can you preach to others who have not faith yourself?' I asked Boehler whether he thought I should leave it off, or not. He answered, 'By no means.' I asked: 'But what can I preach?' He said: 'Preach faith till you have faith.' Accordingly, Monday, 6, I began preaching this new doctrine, though my soul started back from the work. The first person to whom I offered salvation by faith alone, was a prisoner under sentence of death (1927:37).

Eventually John Wesley came to assurance of salvation. His own testimony reads:

Wednesday, May 3, 1738. My brother had a long and particular conversation with Peter Boehler. And it now pleased God to open his eyes; so that he also saw clearly, what was the nature of that one true living faith, whereby alone 'through grace' we are saved.

Wednesday, May 24. In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. 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.

Friday, May 26. My soul continued in peace, but yet in heaviness, because of manifold temptations. I asked Mr. Telchig, the Moravian, what to do. He said: 'You must not fight with them as you did before, but flee from them the moment they appear, and take shelter in the wounds of Jesus (1927:38).

The Methodists and Moravians often met together then for Bible study and prayer. George Whitefield's biographer wrote:

Whitefield began the New Year (1739) as gloriously as he ended that which had just expired. He received Sacrament, preached twice, expounded twice, attended a Moravian love feast in Fetter Lane, where he spent the whole night in prayer to God, psalms and thanksgivings; and then pronounced 'this to the happiest New Year's Day he had ever

seen.’

This love feast at Fetter Lane was a memorable one. Besides about sixty Moravians, there were present not fewer than seven of the Oxford Methodists, namely John and Charles Wesley, George Whitefield, Wesley Hall, Benjamin Ingham, Charles Kinchin and Richards Hitchins, all of them ordained clergymen of the Church of England. Wesley writes: ‘About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice - ‘We praise Thee, O God; we acknowledge Thee to be the Lord!’ (1927:38-39).

What the Moravians imparted to John Wesley is summarised by one of his biographers, W. H. Fitchett:

In substance it was three things which lie in the very alphabet of Christianity, but which somehow the teachings of a godly home, of a great University, and of an ancient Church, and of famous books, had not taught Wesley. These are that salvation is through Christ’s Atonement alone, and not through our own works; that its sole condition is faith; and that it is attested to the spiritual consciousness by the Holy Spirit. These truths to-day are platitudes; to Wesley they were, at this stage of his life, discoveries (1927:40).

Wesley’s estimate of the Moravian revival which resulted in his own conversion was prophetic. When Peter Boehler, nine years his junior, left England for America after several months, Wesley recorded in his journal:

Peter Boehler left London to embark for Carolina. Oh what a work hath God begun since his coming into England! Such an one as shall never come to an end, till Heaven and earth pass away! (1927:40).

Peter Boehler wrote to Count Zinzendorf, saying ‘The English people made a wonderful to do about me; and though I could not speak much English they were always wanting me to tell them about the Saviour, His blood and wounds, and the forgiveness of sins’ (1927:40-41).

## **Witnesses unto Me**

Zinzendorf's speaking, preaching and letters were full of Christ. Everywhere the Moravians went they spoke of their Lord, sang of him, and witnessed naturally. The Holy Spirit had filled them, as in the early church, with great love for their Lord.

Their Bishop Spangenberg, for example, told how Johannes, an Indian chief who had been a very wicked man, was converted. The chief said that once a preacher came to their tribe and proved to them that there was a God. They informed him that they were not ignorant of that and told him to go away. Another preacher came and told them not to steal, drink too much, or lie. They regarded him as a fool because they already knew that, and they sent him off to preach to his own people who were worse than the Indians in those vices.

Then Christian Henry Rauch, one of the Moravian Brethren, came to his hut, sat with him and told him about Jesus. Then fatigued from his journey, Christian Henry lay down and slept, unafraid of the chief. Johannes could not get the Moravian's words out of his mind. He dreamt of the cross. He told his tribe about Jesus and they repented as the Holy Spirit moved their hearts. Johannes said to the bishop, 'Thus, through the grace of God, the awakening among us took place. I tell you therefore, brethren, preach to the heathen Christ and His blood and death, if you would wish to produce a blessing among them.' (1927:53).

In Europe, a Countess with close friends among kings, emperors and princes, famous for her brilliant gifts and witty conversation, found that none of her amusements and recreations satisfied her any longer. A humble Moravian shoemaker came into her presence and she was struck with his remarkable cheerfulness. She asked him why he was so happy and he replied that 'Jesus has forgiven my sins. He forgives me every day and He loves me and that makes me happy through all the hours.' The Countess thought about that and began to pray. Conviction led her into the same joyful faith and she became a great witness for Christ among titled people, especially in the court of the Emperor of Russia, Alexander I, her close friend.

## **A new song**

Then, as now, the baptism in the Holy Spirit upon the Moravians and then

the Methodists, produced a flood sacred song. Many of the best hymns may be traced to this outpouring of the Holy Spirit. Moravian hymns were filled with praise to Christ, adoration of him as God, and proclamation of His virtues and work.

Moravian hymns were generally prayers to Christ. It was a Moravian characteristic that their prayers were generally addressed to their Saviour. Honouring the Son they honoured the Father who had sent him as well as the Holy Spirit who glorified Christ.

A truly converted Catholic or Protestant, Calvinist or Lutheran, Moravian or Arminian, Baptist or Quaker, when baptised in the Holy Spirit and with fire often breaks out into sacred song that is prayer or praise addressed to Jesus.

This was so in Herrnhut. The chief singer then was the godly young nobleman Count Zinzendorf. He became the prince of German hymn writers.

England saw similar developments. One of the many spiritual children of Peter Boehler was John Gambold, a young clergyman of the Church of England, an Oxford graduate and a friend of the Wesleys. He joined the Moravian Church and became its first English Bishop. Some of his hymns and sacred songs became well known.

Another of Peter Boehler's English converts was James Hutton, a famous book seller. He also wrote some precious hymns.

The best known English Moravian hymn writer during the Great Revival was John Cennick. At one of Cennick's famous open air meetings a young Scottish labourer, John Montgomery, was converted. He joined the Moravian Church and John and Mary Montgomery become Moravian missionaries in the West Indies where they died and were buried. Their son James was educated in the Moravian school at Fulneck. James Montgomery ranks with great hymn writers of that era.

Charles Wesley had more than 6,000 hymns published after his conversion in 1738 through the witness and prayers of Peter Boehler.

The majority of his hymns testify to his great experience of salvation. Peter Boehler had told him: 'If I had a thousand tongues I would praise

Jesus with every one of them.’ This prompted Wesley shortly after his conversion to write the immortal lines:

Oh for a thousand tongues to sing  
My dear Redeemer’s praise  
The glories of my God and King  
The triumphs of His grace.  
He breaks the power of cancelled sin,  
He sets the prisoner free;  
His blood can make the foulest clean,  
His blood availed for me (1927:84).

## **Fruit that abides**

A traveller of that period wrote this striking testimony, ‘In all my journeys I have found only three objects that exceeded my expectations, viz.: the ocean, Count Zinzendorf and the Herrnhut congregation’ (1927:67). Herrnhut had become a spiritual centre visited by people from all parts of Europe seeking to be saved or to be baptised in the Holy Spirit and with fire.

John Wesley’s visit to Herrnhut was typical of thousands of others. ‘God has given me at length,’ he wrote to his brother Samuel, ‘the desire of my heart. I am with a Church whose conversation is in Heaven; in whom is the mind that was in Christ, and who so walk as He walked’. In his journal he wrote, ‘I would gladly have spent my life here; but my Master called me to labour in another part of His vineyard. O when shall this Christianity cover the earth, as the waters cover the sea?’ (1927:67).



*Count Zinzendorf’s home in Herrnhut, near the Chapel*

At the end of his life Count Zinzendorf could triumphantly say:

I am going to my Saviour. I am ready. There is nothing to hinder me now. I cannot say how much I love you all. Who would have believed that the prayer of Christ, ‘that they all may be one,’ could have been so



strikingly fulfilled among us! I only asked for first-fruits among the heathen, and thousands have been given me. Are we not as in Heaven! Do we not live together like the angels! The Lord and His servants understand each other. I am ready (1927:68).

Over four thousand people followed his body to its resting place on the Hutberg, including Moravian ministers from Holland, England, Ireland, North America and Greenland. His tombstone bore this inscription:

*Here lie the remains of the immortal man of God, Nicholas Lewis, Count and Lord of Zinzendorf and Pattendorf; who through the grace of God and his own unwearied service, became the ordinary of the Brethren's Church, renewed in this eighteenth century. He was born in Dresden on May 26, 1700, and entered into the joy of his Lord at Herrnhut on May 9, 1760. He was appointed to bring forth fruit, and that his fruit should abide (1927:69).*



*Count Zinzendorf's modest castle at Berthelsdorf*

## **Renew our days**

The renewal of the Moravian Church can stir our hearts to pray, 'Renew our days as of old.'

In 1927, 200 years after the revival in of the Moravian Church, the editor

of *The Biblical Review*, New York, wrote:

No matter whether one is sympathetic toward the idea of revivals or not, if he wants to study the question thoroughly, he cannot afford to overlook the history and teachings of the Moravians. Theirs has been from the beginning a great Revival Church, and its service to the general cause of Christianity, and to foreign missions in particular, is deserving of wide recognition. The story of their spiritual development and its influence is one of the most inspiring in the annals of Christianity (1927:80).

Their first great experience which gave the Moravians such spiritual power was a personal experience of salvation.

The second great experience which gave them such spiritual power and leadership was the baptism in the Holy Spirit.

Dr. J. Kenneth Pfohl, a Moravian pastor, wrote in *The Moravian* in 1927:

The great Moravian Pentecost was not a shower of blessing out of a cloudless sky. It did come suddenly, as suddenly as the blessing of its great predecessor in Jerusalem, when the Christian Church was born. Yet, for long there had been signs of abundance of rain, though many recognized them not.

In short the blessing of the 13th of August, 1727, was diligently and earnestly prepared for. We know of no annals of Church history which evidence greater desire for an outpouring of the Holy Spirit and more patient and persistent effort in that direction than those of our own Church between the years 1725 and 1727.

Two distinct lines of preparation and spiritual effort for the blessing are evident. One was prayer; the other was individual work with individuals. We are told that 'men and women met for prayer and praise at one another's homes and the Church of Berthelsdorf was crowded out.' Then the Spirit came in great power. Then the entire company experienced the blessing at one and the same time (1927:86).

In another article in *The Moravian*, Dr E. S. Hagen declared:

The great revival in 1727 in Herrnhut was the normal and logical result of prayer and the preaching of the Word of the Cross. 'Christ and Him

Crucified' was our brethren's confession of faith, and 'the inward witness of remission of sins through faith in His blood' their blessed and quickening experience. Lecky in his History of Morals says of John Wesley's conversion, May 24, 1738, in the prayer meeting of Moravian Brethren in Aldersgate Street: 'What happened in that little room was of more importance to England than all the victories of Pitt by land or sea.'

A renewal of our days as of old involves a return to fervent prayer and to the earnest and effectual preaching of the remission of sins through the vicarious sacrifice and the shedding of the blood of Jesus Christ the Son of God. Revival time is coming. We cherish a high expectancy of it. Sooner than we dream of, to God's people, who give themselves to earnest, persevering prayer, and the Scriptural testimony concerning the Gospel of our Lord Jesus Christ, the windows of Heaven will be opened (1927:90-91).

The day of revivals is not past. The Holy Spirit still waits to fill believers with power from on high.

Adapted from John Greenfield (1927) *Power from on High*.

**Also included in [Great Revival Stories](#)**

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## ***Renewal Journal 1 5 Revival Fire***

### **Geoff Waugh**



*Rev Dr Geoff Waugh (Baptist), initial editor of the Renewal Journal, taught on renewal and revival at Alcorn College (Methodist), Trinity Theological College (Uniting) and Christian Heritage College (charismatic) in Brisbane as well as teaching in Bible Schools and with church leaders in many nations, especially in the South Pacific. His research on revivals is available on [www.renewaljournal.com](http://www.renewaljournal.com)*

God moves in awesome power at times. Signs everywhere point to that again now. Many people report a burden for and expectation of revival. We can believe for it, pray for it, and prepare for it.

Selwyn Hughes, author of the popular *Every Day with Jesus* writes,

In all the years that I have been a Christian I have never witnessed such a burden and expectancy for revival as I do at this moment among the true people of God. Wherever I go I meet prayerful Christians whose spirit witnesses with my own that a mighty Holy Spirit revival is on the way. The 1960's and 1970's were characterised by the word 'renewal'. Then in the eighties, the word began slowly losing currency, and another appeared to take its place - revival. And why? Because great and wonderful though renewal is, many are beginning to see that there are greater things in our Father's storehouse, and slowly but surely their faith is rising to a flash point (Hughes 1990:7).

Revival may not be wanted because it involves humility, awareness of our unworthiness, confession of sin, repentance, restitution, seeking and offering forgiveness, and following Christ wholeheartedly. It then

impacts society with conviction, godliness, justice, peace and righteousness. This is not always welcome.

### **What is revival?**

As individuals and churches are renewed they prepare the way for revival in the land. A spiritual awakening touches the community when God's Spirit moves in power. Often this awakening begins in people earnestly praying for and expecting revival.

Arthur Wallis (1956:20-23) observes:

Numerous writings ... confirm that revival is Divine intervention in the normal course of spiritual things. It is God revealing Himself to man in awesome holiness and irresistible power. It is such a manifest working of God that human personalities are overshadowed and human programs abandoned. It is man retiring into the background because God has taken the field. It is the Lord ... working in extraordinary power on saint and sinner. ... Revival must of necessity make an impact on the community and this is one means by which we may distinguish it from the more usual operations of the Holy Spirit.

Edwin Orr's research indicated that

A spiritual awakening is a movement of the Holy Spirit bringing about a revival of New Testament Christianity in the Church of Christ and its related community. ... It accomplishes the reviving of the Church, the awakening of the masses and the movements of uninstructed people toward the Christian faith; the revived church by many or few is moved to engage in evangelism, teaching and social action (1975: vii-viii).

Roy Hession (1973:11-23) observed that

the outward forms of revivals do, of course, differ considerably, but the inward and permanent content of them is always the same: a new experience of conviction of sin among the saints; a new vision of the Cross and of Jesus and of redemption; a new willingness on man's part for brokenness, repentance, confession, and restitution; a joyful experience of the power of the blood of Jesus to cleanse fully from sin and restore and heal all that sin has

lost and broken; a new entering into the fullness of the Holy Spirit and of His power to do His own work through His people; and a new gathering in of the lost ones to Jesus. ... Revival is just the life of the Lord Jesus poured into human hearts.

## **Bible Revivals**

Scripture gives a constant call for individual and communal repentance issuing in righteousness and justice.

Wilbur Smith notes seven revivals in the Old Testament in addition to the one with Jonah. These revivals involved:

1. Jacob's household (Genesis 35:1-15),
2. Asa (2 Chronicles 15:1-15),
3. Joash (2 Kings 11-12; 2 Chronicles 23-24),
4. Hezekiah (2 Kings 18:1-8; 2 Chronicles 29-31),
5. Josiah (2 Kings 22-23; 2 Chronicles 34-35),
6. Haggai and Zechariah with Zerubbabel (Ezra 5-6)
7. Ezra with Nehemiah (Nehemiah 9:1-6; 12:44-47).

He noted nine characteristics of these revivals:

1. They occurred in times of moral darkness and national depression;
2. Each began in the heart of a consecrated servant of God who became the energizing power behind it;
3. Each revival rested on the Word of God, and most were the result of proclaiming God's Word with power;
4. All resulted in a return to the worship of God;
5. Each witnessed the destruction of idols where they existed;
6. In each revival, there was a recorded separation from sin;
7. In every revival the people returned to obeying God's laws;
8. There was a restoration of great joy and gladness;
9. Each revival was followed by a period of national prosperity.

The early church lived in continuous revival. It saw rapid growth in the power of the Holy Spirit from the initial outburst at Pentecost. Multitudes joined the church. At Pentecost 3,000 were won in one day (2:41). Soon after that there were 5,000 involved (4:4). Then great multitudes (5:14; 6:7; 9:31; 11:21, 24; 12:24 and 16:5).

Those Christians were dynamic. Not faultless, as the epistles indicate, but on fire. They were accused before the civil authorities as ‘these people who have been turning the world upside down’ (Acts 17:6).

Revival makes that kind of an impact in the community.

Various renewal and revival movements stirred the church and the community throughout history. The eighteenth century saw the first great awakening, and powerful revivals have spread world wide since then until the astounding developments now.

## **Eighteenth century**

### **The Moravians**

The Moravians, a refugee colony from Amenia on the estates of Count Nicholas von Zinzendorf at the village of Herrnhut in Germany, experienced a visitation of God in 1727 which launched revival with 100 years of continuous prayer and 100 missionaries sent out within 25 years.

On May 12th, 1727, they entered into a covenant together ‘to dedicate their lives to the service of the Lord Jesus.’ ... A period of extraordinary prayer followed, which both preceded and followed the outpouring. It started in early July of that year, but already, for the best part of two years, there had been prayer and praise gatherings in the homes of the people. In July they started to meet together more frequently... Some spent whole nights in prayer. ...

At about noon on Sunday August 10th, 1727, the preacher at the morning service felt himself overwhelmed by a wonderful and irresistible power of the Lord. He sank down in the dust before God, and the whole congregation joined him ‘in an ecstasy of feeling’. They continued until midnight engaged in prayer, singing, weeping and supplication.

On Wednesday August 13th the church came together for a specially called communion service. They were all dissatisfied with themselves. ‘They had quit judging each other because they had become convinced, each one, of his lack of worth in the sight of God and each felt himself at this communion to be in view of the Saviour.’

They left that communion at noon, hardly knowing whether they belonged to earth or had already gone to heaven. It was a day of outpouring of the Holy Spirit. ‘We saw the hand of God and were all baptized with his Holy Spirit ... The Holy Ghost came upon us and in those days great signs and wonders took place in our midst. Scarcely a day passed from then on when they did not witness God’s almighty workings among them. A great hunger for God’s word took hold of them. They started meeting three times daily – at 5 am, 7.30 am, and 9 pm. Self-love and self-will and all disobedience disappeared, as everyone sought to let the Holy Spirit have full control.

Two weeks later, they entered into the twenty-four-hour prayer covenant which was to become such a feature of their life for over 100 years... ‘The spirit of prayer and supplication at that time poured out upon the children was so powerful and efficacious that it is impossible to give an adequate description of it.’

Supernatural knowledge and power was given to them. Previously timid people became flaming evangelists (Mills 1990:204-5).

## **The Great Awakening**

Jonathan Edwards (1703-1764), the preacher and scholar who later became a President of Princeton University, was a prominent leader in a revival movement which came to be called the Great Awakening as it spread through the communities of New England and the pioneering settlements in America. Converts to Christianity reached 50,000 out of a total of 250,000 colonists. The years of 1734-35 saw an unusually powerful move of God’s Spirit in thousands of people. Edwards described the characteristics of the revival as, first, an extraordinary sense of the awful majesty, greatness and holiness of God, and second, a great longing for humility before God and adoration of God.

Edwards published the journal of David Brainerd, a missionary to the North American Indians from 1743 to his death at 29 in 1747. Brainerd tells of revival breaking out among Indians in October 1745 when the power of God seemed to come like a rushing mighty wind. The Indians were overwhelmed by God. The revival had greatest impact when Brainerd emphasised the compassion of the Saviour, the provisions of the gospel, and the free offer of divine grace. Idolatry was abandoned, marriages repaired, drunkenness practically disappeared, honesty and



repayments of debts prevailed. Money once wasted on excessive drinking was used for family and communal needs. Their communities were filled with love.

The power of God seemed to descend on the assembly 'like a rushing mighty wind' and with an astonishing energy bore all down before it. I stood amazed at the influence that seized the audience almost universally and could compare it to nothing more aptly than the irresistible force of a mighty torrent... Almost all persons of all ages were bowed down with concern together and scarce was able to withstand the shock of astonishing operation (Pratney 1984: 15).

On November 20, he described the revival at Crossweeksung in his general comments about that year, which had involved horse riding over 3,000 miles to reach Indian tribes in New England:

He notes that revivals have been criticised as scaring people with hell and damnation, but

this great awakening, this surprising concern, was never excited by any harangues of terror, but always appeared most remarkable when I insisted upon the compassions of a dying Saviour, the plentiful provisions of the gospel, and the free offers of divine grace to needy distressed sinners.

The effects of this work have likewise been very remarkable. ... Their pagan notions and idolatrous practices seem to be entirely abandoned in these parts. They are regulated and appear regularly disposed in the affairs of marriage. They seem generally divorced from drunkenness ... although before it was common for some or other of them to be drunk almost every day... A principle of honesty and justice appears in many of them, and they seem concerned to discharge their old debts... Their manner of living is much more decent and comfortable than formerly, having now the benefit of that money which they used to consume upon strong drink. Love seems to reign among them, especially those who have given evidence of a saving change (Howard 1949, 239-251).

In 1735, when the New England revival was strongest, George Whitefield in England and Howell Harris in Wales were converted. Both were 21 and both ignited revival fires, seeing thousands converted and

communities changed. By 1736 Harris began forming his converts into societies and by 1739 there were nearly thirty such societies. Whitefield travelled extensively, visiting John Wesley in Georgia in 1738, then ministering powerfully with Howell Harris in Wales 1739 and with Jonathan Edwards in New England in 1740, all in his early twenties.

Also in 1735, John Wesley went to Georgia. Whitefield sailed to Georgia at Wesley's invitation early in 1738, but they returned to England because Wesley was frustrated in his work. Then in May that year both John and Charles Wesley were converted, Charles first, and three days later on 24th May John found his heart strangely warmed in the meeting in Aldersgate Street when he listened to a reading of the preface to Luther's commentary on Romans.

1739 saw astonishing expansion of revival in England. On 1st January the Wesleys and Whitefield and four others from their former Holy Club at Oxford in their students days, along with 60 others of whom many were Moravians, met at Fetter Lane in London for prayer and a love feast. The Spirit of God moved powerfully on them all. Many fell to the ground, resting in the Spirit. The meeting went all night and they realised they had been empowered in a fresh visitation from God.

On 1 January 1739 a remarkable love feast was held at Fetter Lane in London. There the leaders of the Revival were welded into a fellowship of the Spirit in a way similar to what had happened at Herrnhut in 1727. The Wesleys were present, along with Whitefield and Benjamin Ingham, who was to become an outstanding evangelist among the Moravians. 'About three in the morning, as we were continuing instant in prayer,' John Wesley recorded in his Journal, 'the power of God came mightily upon us insomuch that many cried out for exceeding joy and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, 'We praise Thee, O God, we acknowledge Thee to be the Lord.' This Pentecost on New Year's Day confirmed that the Awakening had come and launched the campaign of extensive evangelization which sprang from it (Wood 1990:449).

Revival fire spread rapidly. In February 1739 Whitefield started preaching to the Kingswood coal miners in the open fields with about 200 attending in the south west of England near the Welsh border. By March

20,000 attended. Whitefield invited Wesley to take over then and so in April Wesley began his famous open air preaching (which continued for 50 years) with those crowds at Kingswood. He returned to London in June reporting on the amazing move of God's Spirit with many conversions and many people falling prostrate under God's power - a phenomenon which he never encouraged! Features of this revival were enthusiastic singing, powerful preaching, and the gathering of converts into small societies called weekly Class Meetings.

Revival caught fire in Scotland also. After returning from America in 1741, Whitefield visited Glasgow. Two ministers in villages nearby invited him to return in 1742 because revival had already begun in their area. Conversions and prayer groups multiplied. Whitefield preached there at Cambuslang about four miles from Glasgow.

The opening meetings on a Sunday saw the great crowds on the hill side gripped with conviction, repentance and weeping more than he had seen elsewhere. The next weekend 20,000 gathered on the Saturday and up to 50,000 on the Sunday for the quarterly communion. The visit was charged with Pentecostal power which even amazed Whitefield.

That Great Awakening in Great Britain and America, established the Methodists with 140,000 members by the end of the century, and other churches and Christians were renewed and empowered. It impacted the nation with social change and created the climate for political reform.

Toward the end of the century revival fires burst again in England through prayer groups spreading everywhere. On Christmas day 1781 in Cornwall intercessors met to sing and pray from 3 a.m. and God's Spirit moved on them. They prayed until 9 a.m. and regathered that Christmas evening. Throughout January and February, the movement continued. By March 1782 they were praying until midnight. The movement spread. Churches filled and denominations doubled, tripled and quadrupled (Robinson 1992:9). By 1792, the year after John Wesley died, this second great awakening swept Great Britain and was stirring America and other countries.

In New England, Isaac Backus, a Baptist pastor, addressed an urgent plea for prayer for revival to pastors of every Christian denomination in the United States in 1794. The churches adopted the plan until America, like Britain, was interlaced with a network of prayer meetings. They met on

the first Monday of each month to pray. It was not long before revival came.

James McGready, a Presbyterian minister in Kentucky, promoted the concert of prayer every first Monday of the month, and urged his people to pray for him at sunset on Saturday evening and sunrise Sunday morning. Revival swept Kentucky in the summer of 1800. Eleven thousand people came to a communion service.

That second great awakening produced the modern missionary movement and it's societies, engendered support for Bible societies, saw the abolition of slavery, and resulted in many social reforms.

## **Nineteenth Century**

Various revival movements influenced society in the 1800s, but 1858 in America and 1859 in Britain were outstanding.

Typically, it followed a low ebb of spiritual life. Concerned Christians began praying earnestly and anticipating a new move of God's Spirit.

Revival broke out at evangelistic meetings in Hamilton, Ontario in Canada during October 1857 with attendances at meetings reaching 6,000, and three or four hundred converted including many civic leaders. It was widely reported.

Jeremiah Lanphier, a city missionary, began a weekly noon prayer meeting in New York in September that year. By October it grew into a daily prayer meeting attended by many businessmen. Anticipation of revival grew, especially with the financial collapse that October after a year of depression. Materialism was shaken.

At the beginning of 1858 that Fulton Street prayer meeting had grown so much they were holding three simultaneous prayer meetings in the building and other prayer groups were starting in the city. By March newspapers carried front page reports of over 6,000 attending daily prayer meetings in New York, 6,000 attending them in Pittsburgh, and daily prayer meetings were held in Washington at five different times to accommodate the crowds.

Other cities followed the pattern. Soon a common mid-day sign on businesses read, 'Will re-open at the close of the prayer meeting.'

By May, 50,000 of New York's 800,000 people were new converts. A newspaper reported that New England was profoundly changed by the revival and in several towns no unconverted adults could be found!

In 1858 a leading Methodist paper reported these features of the revival: few sermons were needed, lay people witnessed, seekers flocked to the altar, nearly all seekers were blessed, experiences remained clear, converts had holy boldness, religion became a social topic, family altars were strengthened, testimony given nightly was abundant, and conversations were marked with seriousness.

Edwin Orr's research revealed that in 1858-59 a million Americans were converted in a population of thirty million and at least a million Christians were renewed, with lasting results in church attendances and moral reform in society.

Charles Finney (1792-1875) became one of the most famous preachers of that era. A keen sportsman and young lawyer, he had a mighty empowering by God's Spirit on the night of his conversion including a vision of Jesus. During the height of the revival he often saw the awesome holiness of God come upon people, not only in meetings but also in the community, bringing multitudes to repentance and conversion.

Wherever he travelled, instead of bringing a song leader Finney brought a someone to pray, especially Daniel Nash, known as Father Nash. Finney taught theology at Oberlin College which pioneered co-education and enrolled both blacks and whites. His 'Lectures on Revival' were widely read and helped to fan revival fire in America and England.

Revival swept Great Britain also. During September 1857, the same month the Fulton Street meetings began, four young Irishmen commenced a weekly prayer meeting in a village school near Kells. That is generally seen as the start of the Ulster revival of 1859 which brought 100,000 converts into the churches of Ireland.

Through 1858 innumerable prayer meetings started, and revival was a common theme of preachers. God's Spirit moved powerfully in small and large gatherings bringing great conviction of sin, deep repentance, and lasting moral change. Prostrations were common - people lying prostrate in conviction and repentance, unable to rise for some time. By

1860 crime was reduced, judges in Ulster several times had no cases to try. At one time in County Antrim no crime was reported to the police and no prisoners were held in police custody.

Edwin Orr noted that this revival made a greater impact on Ireland than anything known since Patrick brought Christianity there. By the end of 1860 the effects of the Ulster revival were listed as thronged services, unprecedented numbers of communicants, abundant prayer meetings, increased family prayers, unmatched scripture reading, prosperous Sunday Schools, converts remaining steadfast, increased giving, vice abated, and crime reduced.

Revival fire ignites fire. Throughout 1859 the same deep conviction and lasting conversions revived thousands of people in Wales, Scotland and England.

Revival in Wales found expression in glorious praise including harmonies unique to the Welsh which involved preacher and people in turn. There too, 100,000 converts (one tenth of the total population) were added to the church and crime was greatly reduced.

Scotland and England were similarly visited with revival. Again, prayer increased enormously and preaching caught fire with many anointed evangelists seeing thousands converted. Charles Haddon Spurgeon, that prince of preachers, saw 1859 as the high water mark although he had already been preaching in London for five years with great blessing and huge crowds.

## **Twentieth Century**

The early twentieth century revival was worldwide. It did not begin with the phenomenal Welsh revival of 1904-05 but began with prayer meetings which seemed to arise spontaneously all over the world.

### **Wales**

The Welsh Revival was the farthest-reaching of the movements of the general Awakening, for it affected the whole of the Evangelical cause in India, Korea and China, renewed revival in Japan and South Africa, and sent a wave of awakening over Africa, Latin America, and the South Seas.

The story of the Welsh Revival is astounding. Begun with prayer meetings of less than a score of intercessors, when it burst its bounds the churches of Wales were crowded for more than two years. A hundred thousand outsiders were converted and added to the churches, the vast majority remaining true to the end. Drunkenness was immediately cut in half, and many taverns went bankrupt.

Crime was so diminished that judges were presented with white gloves signifying that there were no cases of murder, assault, rape or robbery or the like to consider. The police became 'unemployed' in many districts. Stoppages occurred in coal mines, not due to unpleasantness between management and workers, but because so many foul-mouthed miners became converted and stopped using foul language that the horses which hauled the coal trucks in the mines could no longer understand what was being said to them, and transportation ground to a halt (Orr 1975:193).

Touches of revival had stirred New Quay, Cardiganshire, where Joseph Jenkins was minister of a church in which he led teams of revived young people in conducting testimony meetings throughout the area. The Presbyterian evangelist, Seth Joshua, arrived there in September 1904 to find remarkable moves of the Spirit in his meetings.

On Sunday 18th, he reported that he had 'never seen the power of the Holy Spirit so powerfully manifested among the people as at this place just now.' His meetings lasted far into the night.

19th. Revival is breaking out here in greater power ... the young people receiving the greatest measure of blessing. They break out into prayer, praise, testimony and exhortation.

20th ... I cannot leave the building until 12 and even 1 o'clock in the morning - I closed the service several times and yet it would break out again quite beyond control of human power.

21st. Yes, several souls ... they are not drunkards or open sinners, but are members of the visible church not grafted into the true Vine ... the joy is intense.

22nd. We held another remarkable meeting tonight. Group after group came out to the front, seeking the 'full assurance of faith.'

23rd. I am of the opinion that forty conversions took place this week. I also think that those seeking assurance may be fairly counted as converts, for they had never received Jesus as personal Saviour before (Orr 1975c:3).

Seth Joshua then held meetings at Newcastle Emlyn at which students from the Methodist Academy attended, among them was Sidney Evans a room mate of Evan Roberts. The students, including Evan Roberts, attended the next Joshua meetings in Blaenannerch. There Seth Joshua closed his ministry on the Thursday morning crying out in Welsh, 'Lord ... bend us' Evan Roberts went to the front, kneeling and fervently praying 'Lord, bend me.'

Evan Roberts in his twenties was one of God's agents in that national and worldwide revival.

'For ten or eleven years I have prayed for revival,' he wrote to a friend. 'I could sit up all night to read or talk about revivals... It was the Spirit that moved me to think about a revival' (Orr 1975:4).

This young miner who then became a blacksmith had attended church as a teenager on Sunday, prayer meeting Monday, youth meeting Tuesday, congregational meeting Wednesday, temperance meeting Thursday, and class meeting Friday. Saturday night was free, probably as bath night in preparation for Sunday!

He offered for the ministry in 1903. Before entering the Academy he had a deep encounter with God and had a vision of all Wales being lifted up to heaven. After this he regularly slept lightly till 1 a.m., woke for hours of communion with God, and then returned to sleep. He was convinced



revival would touch all Wales and eventually led a small band all over the country praying and preaching.

In October 1904 in his first year at the Academy, after the impact of the Spirit on him at Seth Joshua's meetings, he took leave to return home to challenge his friends, especially the young people.

The Spirit of God convicted people as Evan Roberts insisted:

1. You must put away any unconfessed sin.
2. You must put away any doubtful habit.
3. You must obey the Spirit promptly.
4. You must confess Christ publicly.

He believed that a baptism in the Spirit was the essence of revival and that the primary condition of revival is that individuals should experience such a baptism in the Spirit.

Evan Roberts travelled the Welsh valleys, often never preaching but sitting head-in-hands earnestly praying. In Neath he spent a week in prayer without leaving his rooms. The revival packed the churches out, but no one saw him all that week. He paid a price in prayer and tears.

Churches filled. The revival spread. Meetings continued all day as well as each night, often late into the night or through to morning. Crowds were getting right with God and with one another in confession, repentance and restitution of wrongs done. People prayed fervently and worshipped God with great joy.

Police had so little to do they joined the crowds in the churches, sometimes forming singing groups. Cursing and profanity diminished so much it caused slowdowns in the mines because the pit ponies could no longer understand their instructions and stood still, confused.

Oswald Smith described it this way:

It was 1904. All Wales was aflame. The nation had drifted far from God. The spiritual conditions were low indeed. Church attendance was poor and sin abounded on every side.

Suddenly, like an unexpected tornado, the Spirit of God swept over the land. The churches were crowded so that multitudes were

unable to get in. Meetings lasted from ten in the morning until twelve at night. Three definite services were held each day.

Evan Roberts was the human instrument, but there was very little preaching. Singing, testimony and prayer were the chief features. There were no hymn books, they had learned the hymns in childhood; no choir, for everybody sang; no collection, and no advertising.

Nothing had ever come over Wales with such far-reaching results. Infidels were converted; drunkards, thieves and gamblers saved; and thousands reclaimed to respectability. Confessions of awful sins were heard on every side. Old debts were paid. The theatre had to leave for want of patronage. Mules in coal mines refused to work, being unused to kindness! In five weeks, twenty thousand people joined the churches (Olford 1968:67).

News of that revival, and many people who had been involved, soon spread around the world. 'The Welsh Revival was the farthest-reaching of the movements of the general Awakening, for it affected the whole of the Evangelical cause in India, Korea and China, renewed revival in Japan and South Africa, and sent a wave of awakening over Africa, Latin America, and the South Seas' (Orr 1975:193).

Half a century later a similar move of God, but on a smaller scale, was stirring the Hebrides.

## **Hebrides**

Following the trauma of World War II, spiritual life was at a low ebb in the Scottish Hebrides. By 1949 Peggy and Christine Smith (84 and 82) had prayed constantly for revival in their cottage near Barvas village on the Isle of Lewis, the largest of the Hebrides Islands in the bleak north west of Scotland. God showed Peggy in a dream that revival was coming. Months later, early one winter's morning as the sisters were praying, God give them an unshakeable conviction that revival was near.

Peggy asked her minister James Murray Mackay to call the church leaders to prayer. Three nights a week the leaders prayed together for months. One night, having begun to pray at 10 p.m., a young deacon from the Free Church read Psalm 24 and challenged everyone to be clean

before God. As they waited on God his awesome presence swept over them in the barn at 4 a.m.

Mackay invited Duncan Campbell to come and lead meetings. Within two weeks he came. God had intervened and changed Duncan's plans and commitments. At the close of his first meeting in the Presbyterian church in Barvas the travel weary preacher was invited to join an all night prayer meeting! Thirty people gathered for prayer in a nearby cottage. Duncan Campbell described it:

God was beginning to move, the heavens were opening, we were there on our faces before God. Three o'clock in the morning came, and GOD SWEEPED IN. About a dozen men and women lay prostrate on the floor, speechless. Something had happened; we knew that the forces of darkness were going to be driven back, and men were going to be delivered. We left the cottage at 3 a.m. to discover men and women seeking God. I walked along a country road, and found three men on their faces, crying to God for mercy. There was a light in every home, no one seemed to think of sleep (Whittaker 1984:159).

When Duncan and his friends arrived at the church that morning it was already crowded. People had gathered from all over the island, some coming in buses and vans. No one discovered who told them to come. God led them. Large numbers were converted as God's Spirit convicted multitudes of sin, many lying prostrate, many weeping. After that amazing day in the church, Duncan pronounced the benediction, but then a young man began to pray aloud. He prayed for 45 minutes. Again the church filled with people repenting and the service continued till 4 a.m. the next morning before Duncan could pronounce the benediction again.

Even then he was unable to go home to bed. As he was leaving the church a messenger told him, 'Mr. Campbell, people are gathered at the police station, from the other end of the parish; they are in great spiritual distress. Can anyone here come along and pray with them?' Campbell went and what a sight met him. Under the still starlit sky he found men and women on the road, others by the side of a cottage, and some behind a peat stack - all crying to God for mercy. The revival had come.

That went on for five weeks with services from early morning until late at night - or into the early hours of the morning. Then it spread to the neighbouring parishes. What had happened in Barvas was repeated over and over again. Duncan Campbell said that a feature of the revival was the overwhelming sense of the presence of God. His sacred presence was everywhere (Whittaker 1984:160).

That move of God in answer to prevailing prayer continued in the area into the fifties and peaked again on the previously resistant island of North Uist in 1957. Meetings were again crowded and night after night people cried out to God for salvation.

Similar revivals have catapulted the church into amazing growth throughout this century. The story is too vast to tell. A few highlights indicate something of this miraculous work of God.

## **North America**

Many visitations of God have touched North America this century. Some, such as the following, have been widely reported.

### **Azusa Street, Los Angeles 1906-1913**

William J. Seymour, a negro, studied in Charles Parham's Bible School in Topeka, Kansas where on 1 January 1901 Agnes Ozman had spoken in tongues as did half of the 34 students. Those events have been seen as the beginning of Pentecostalism in America.

Elder William Seymour began The Apostolic Faith Mission located at 312 Azusa Street in Los Angeles on Easter Saturday, 14 April 1906 with about 100 attending including blacks and whites. It grew out of a cottage prayer meeting.

At Azusa, services were long, and on the whole they were spontaneous. In its early days music was a cappella, although one or two instruments were included at times. There were songs, testimonies given by visitors or read from those who wrote in, prayer, altar calls for salvation or sanctification or for baptism in the Holy Spirit. And there was preaching. Sermons were generally not prepared in advance but were typically spontaneous. J. Seymour was clearly in charge, but much freedom was given to

visiting preachers. There was also prayer for the sick. Many shouted. Others were 'slain in the Spirit' or fell under the power. There were periods of extended silence and of singing in tongues. No offerings were collected, but there was a receptacle near the door for gifts...

Growth was quick and substantial. Most sources indicate the presence of about 300-350 worshippers inside the forty-by-sixty-foot white-washed wood-frame structure, with others mingling outside... At times it may have been double that.

The significance of Azusa was centrifugal as those who were touched by it took their experiences elsewhere and touched the lives of others. Coupled with the theological threads of personal salvation, holiness, divine healing, baptism in the Spirit with power for ministry, and an anticipation of the imminent return of Jesus Christ, ample motivation was provided to assure the revival a long-term impact' (Burgess & McGee 1988:31-36).

### **Asbury College, February 1970**

A revival broke out in Asbury College in Wilmore, Kentucky, on Tuesday 3 February 1970. The regular morning chapel commencing at 10 o'clock saw God move on the students in such a way that many came weeping to the front to kneel in repentance, others gave testimonies including confession of sin, and all this was mixed with spontaneous singing. Lectures were cancelled for the day as the auditorium filled with over 1,000 people. Few left for meals. By midnight over 500 still remained praying and worshipping. Several hundred committed their lives to Christ that day. By 6 a.m. next morning 75 students were still praying in the hall, and through the Wednesday it filled again as all lectures were again cancelled for the day. The time was filled with praying, singing, confessions and testimonies.

As they continued in prayer that week many students felt called to share what was happening with other colleges and churches. Invitations were coming from around the country as news of the revival spread. So teams went out from the next weekend to tell the story and give their testimonies. Almost half the student body of 1000 was involved in the teams witnessing about the revival.

In the first week after the revival began teams of students visited 16 states by invitation and saw several thousand conversions through their witnessing. After six weeks over 1,000 teams had gone from the college to witness, some of these into Latin America with finance provided by the home churches of the students. In addition, the neighbouring Theological Seminary sent out several hundred teams of their students who had also been caught up in this revival.

Those remaining at the college prayed for the teams and heard their reports on their return. Wherever teams went the revival spread. The college remained a centre of the revival with meetings continuing at night and weekends there along with spontaneous prayer groups meeting every day. Hundreds of people kept coming to the college to see this revival and participate in it. They took reports and their own testimonies of changed lives back to their churches or colleges. So the revival spread.

### **The Jesus People, 1971**

By June 1971 revival movements had spilled over into the society with thousands of young people gathering in halls and theatres to sing, witness and repent, quitting drugs and immorality. The pendulum had swung from the permissive hippie drop-outs of the sixties to a new wave of conversion and cleansing in the seventies. Time magazine carried a cover article on the Jesus Movement.

Such national attention also attracted cultic followers of the movement, but amid the extremes a powerful revival movement kept spreading. Mass baptisms were held in the ocean with outdoor meetings and teams witnessing on the beaches and in the city streets. New church groups such as Calvary Chapel and its many offshoots emerged which did not fit traditional denominations. People turned up to these churches in bare feet and old clothes as well as more traditional attire. Witnessing and evangelism burst spontaneously from lives changed by the love and power of God.

### **Canada, October 1971**

Wilbert (Bill) McLeod, a Baptist minister in his mid-fifties, had seen many people healed in answer to prayer, often praying with a group of deacons. Bill invited the twin evangelists Ralph and Lou Sutera to speak at his church in Saskatoon. Revival broke out with their visit which

began on Wednesday 13 October 1971. By the weekend an amazing spirit gripped the people. Many confessed their sins publicly. The first to do so were the twelve counsellors chosen to pray with enquirers. Numbers grew rapidly till the meetings had to be moved to a larger church building and then to the Civic Auditorium seating 2000. The movement spread to other churches.

The meetings lasted many hours. People did not want to leave. Some stayed on for a later meeting called the Afterglow. Here people received prayer and counsel from the group as they continued to worship God and pray together. Humble confession of sin and reconciliations were common. Many were converted.

Taxi drivers became amazed that people were getting cabs home from church late into the night or early into the morning. Others were calling for taxis to take them to church late into the night as they were convicted by the Lord.

Young people featured prominently. Almost half those converted were young. They gave testimonies of lives that had been cleaned up by God and how relationships with their families were restored. The atmosphere in schools and colleges changed from rebellion and cheating to co-operation with many Bible study and prayer groups forming in the schools and universities.

Criminals were also confessing their sins and giving themselves up to the police. Restitution was common. People prayed long overdue bills. Some businesses opened new accounts to account for the conscience money being paid to them. Those who cheated at restaurants or hotels returned to pay their full bill. Stolen goods were returned.

In November a team went to Winnipeg and told of the revival at a meeting for ministers. The Holy Spirit moved powerfully and many broke down confessing their sins. Rivalries and jealousies were confessed and forgiven. Many went home to put things right with their families. The ministers took this fire back into their churches and the revival spread there also with meetings going late into the night as numbers grew and hundreds were converted or restored.

Sherwood Wirt (1975:46) reported on Bill McLeod preaching at Winnipeg on 15 December 1971:

I confess that what I saw amazed me. This man preached for only fifteen minutes, and he didn't even give an invitation! He announced the closing hymn, whereupon a hundred people came out of their seats and knelt at the front of the church. All he said was, That's right, keep coming!

Many were young. Many were in tears. All were from the Canadian Midwest, which is not known for its euphoria.

It could be said that what I was witnessing was revival. I believe it was.

Bill McLeod and a team of six brought the revival to the eastern Canada when they were invited to speak at the Central Baptist Seminary in Toronto. The meeting there began at 10 a.m. and went through till 1.15 a.m. next morning. Dinner was cancelled as no one wanted to leave. They did stop for supper, then went on again.

When the Sutera brothers commenced meetings in Vancouver on the West Coast on Sunday 5 May 1972 revival broke out there also in the Ebenezer Baptist Church with 2,000 attending that first Sunday. The next Sunday 3,000 people attended in two churches. After a few weeks five churches were filled.

The revival spread in many churches across Canada and into northern U S A especially in Oregon. Everywhere the marks of the revival included honesty before God and others, with confession of sin and an outpouring of the love of God in those who repented.

The German speaking churches were also touched by the revival and by May 1972 they chartered a flight to Germany for teams to minister there.

The Afterglow meetings were common everywhere in the revival. After a meeting had finished those who wanted to stay on for prayer did so. Usually each person desiring prayer knelt at a chair and others laid hands on them and prayed for them. Many repented and were filled with the Spirit in the Afterglow meetings which often went to midnight or later.

### **Vineyard Fellowships**



In 1977 John Wimber began pastoring the fellowship of about 40 people which had been commenced by his wife, Carol. It later became the headquarters of the Vineyard Christian Fellowships. John preached from Luke's gospel and began to pray for healings with no visible results for nine months although the worship and evangelism attracted many people. Then healings began to happen and became a regular part of Vineyard ministry.

In [1980] the congregation had an experience of corporate renewal. On the evening of Mothers' Day a young man who had been attending the church gave a testimony and asked those under twenty-five to come forward. He then invoked the Holy Spirit and the young people - about 400 of them - fell to the floor, weeping, wailing and speaking in tongues. Wimber and the rest of the congregation had never experienced anything like that before (Gunstone 1989:11).

A revival had begun. In the next four months they baptised 700 new converts. They began ministering in the Spirit's power in new ways and healings became a regular part of their church's life and their international teaching ministry. The church grew to 6,000 in a decade and commenced many other Vineyard fellowships.

## **Latin America**

Peter Wagner's research describes Latin American Protestants growing from 50,000 in 1900 to over 5 million in the 1950s, over 10 million in the 1960s, over 20 million in the 1970s, around 50 million by the end of the eighties and over 137 million by 2000. Over 100 new churches begin every week.

Pentecostals are the biggest proportion of this growth. One quarter of the Protestants were Pentecostal by the 1950s; three quarters by the 1980s. By then 90% of Protestants in Chile were Pentecostal (Wagner 1986:27).

Edward Miller tells of revival breaking out in Argentina from 1948. After he prayed earnestly for months, God told him to call his little church of 8 people to prayer every night from 8 p.m. to midnight. On the fourth night as they obeyed God the Holy Spirit fell on them. They heard the sound of strong wind. The church soon filled. There was much weeping,

confessing and praying. By Saturday teams were going out and ministering in the Spirit's power.

\* Two teenage girls wept as they walked down the street and met two doctors who mocked, but listened to their testimonies, were convicted, and knelt asking for prayer.

\* Two young people visited a lady whose mother was paralysed and had been in bed for 5 years. They prayed for her, and she got up and drank tea with them.

\* Two elderly people visited man in coma, a cripple with his liver damaged from drink. They prayed for him and he was healed.

A young rebel, Alexander and his band came to mock at one of the services aiming to disrupt it. God convicted him and he repented, so the other rebels rose to leave but fell under the Spirit's power on the way out. All were converted. Two went to the Bible Training Institute.

Later, when Edward Miller was teaching at the Bible Training Institute in the small town of City Bell near Buenos Aires, he was led to cancel teaching there and call the school to prayer.

The move of God in that Institute began in an unusual way on 4 June 1951. Alexander, now in Bible School, was still in prayer outside in fields long after midnight when he sensed a strange feeling of something pressing down upon him, an great light surrounding him and a heavenly being enfolding him. The boy was terrified and fled back to the Institute.

The heavenly visitor entered the Institute with him, and in a few moments all the students were awake with the fear of God upon them. They began to cry out in repentance as God by his Spirit dealt with them. The next day the Spirit of God came again upon Alexander as he was given prophecies of God's moving in far off countries. The following day Alexander again saw the Lord in the Spirit, but this time he began to speak slowly and distinctly the words he heard from the angel of God. No one could understand what he was saying, however, until another lad named Celsio (with even less education than Alexander), overcome with the Spirit of God markedly upon him, began to interpret. These communications (written because he choked up when he tried to talk) were a challenge from God to pray and indeed the Institute became a centre of prayer till the vacation time, when teams went

out to preach the kingdom. It was the beginning of new stirrings of the Spirit across the land (Pytches 1989:49-51).

The Bible Institute continued in prayer for 4 months, 8-10 hours a day, weeping. Bricks became saturated; one young man prayed against the wall daily, weeping. After 6 hours the tear stains reached the floor, and after 8 hours had formed a puddle on floor. The Lord gave them prophecies of revival in Argentina and around the world. They were told the largest auditoriums would be filled, and this happened with the visit of Tommy Hicks to Argentina.

Tommy Hicks was involved in revival in Latin America. In 1952 he was conducting a series of meetings in California when God showed him a vision. While he was praying he saw a map of South America covered with a vast field of golden wheat ripe for harvesting. The wheat turned into human beings calling him to come and help them.

He wrote in his Bible a prophecy he received about going by air to that land before two summers passed. Three months later, after an evangelistic crusade, a pastor's wife in California gave that same prophecy to him that he had written down. Cash began to arrive till he had enough to buy a one way air ticket to Buenos Aires. On his way there after meetings in Chile, the word Peron came to his mind. He asked the air stewardess if she knew what it meant. She told him Peron was the President of Argentina. After he made an appointment with the Minister of Religion, wanting to see the President, he prayed for the Minister's secretary who was limping. He was healed. So the Minister made an appointment for Hicks to see the President. Through prayer the President was healed of an ugly eczema and gave Hicks the use of a stadium and free access to the state radio and press. The crusade was a spiritual breakthrough.

Brazil also had revival. Edwin Orr visited each of the 25 states and territories in Brazil in 1952 seeing powerful moves of the spirit in his meetings which were supported by all denominations. The evangelical church council declared that the year of 1952 saw the first of such a general spiritual awakening in the country's history. Many meetings had to be moved into soccer stadiums, some churches increased in numbers by 50% in one week, and the revival movement continued in local churches in Brazil.

Many congregations in Latin America now are huge. By the eighties the Brazil for Christ Church in Sao Paulo seated 25,000 on a mile and a half of benches. The Jotabeche Methodist Pentecostal Church of Santiago in Chile has over 90,000 members. One of the largest fellowships in Argentina is the Vision of the Future church pastored by Omar and Marfa Cabrera and a committed team of leaders. They had 30,000 in 1979. That grew to over 145,000 by 1988. The Cabreras have a powerful personal and mass deliverance ministry, taking authority over demons in areas and in people.

Small rural churches spring up across the continent far outstripping the provision of trained leadership. By the 1960s the Presbyterians of Guatemala had initiated Theological Education by Extension, including weekly local seminars for on-the-job leadership development. This pattern is spreading worldwide in distance education programs.

1988 saw astounding revival in Cuba. The Pentecostals, Baptists, independent evangelical churches and some Methodist and Nazarene churches experienced powerful revival. One Assemblies of God church had around 100,000 visit it in six months, many coming in bus loads. One weekend they had 8,000 visitors, and on one day the four pastors (including two youth pastors) prayed with over 300 people.

In central Cuba, a miraculous healing took place at a 150-seat chapel at the beginning of a nine-day mission. The repercussions were so astounding that at one time 5,000 people crowded into the chapel. During those nine days, 1,200 people became Christians, and there were further healings. The two pastors were put in prison, but Cuban believers commented, 'Although the authorities stopped this crusade, they cannot stop the Holy Spirit.' Revival spread to the rest of Cuba (Mills 1990:18).

In many Pentecostal churches the lame walked, the blind saw, the deaf heard, and people's teeth were filled. Often 2,000 to 3,000 attended meetings. In one evangelical church over 15,000 people accepted Christ in three months. A Baptist pastor reported signs and wonders occurring continuously with many former atheists and communists testifying to God's power. So many have been converted that churches cannot hold them so they must meet in house churches.

In Cuba in 1990, an Assemblies of God pastor whose congregation never exceeded 100 people meeting once a week suddenly found himself conducting 12 services per day for 7,000 people. They started queuing at 2.00 a.m. and even broke down doors just to get into the prayer meetings (Robinson 1992:14).

## **Africa**

The church in Africa has grown from around 10 million in 1900 to over 200 million in the 1980s and over 300 million in the nineties. By 2000 that number passed 400 million, half the population. In the early 1900s one out of every 13,000 were Christians; now one out of three are reported as being Christians.

Africa has seen many powerful revivals, such as the Belgian Congo outpouring with C T Studd in 1914. 'The whole place was charged as if with an electric current. Men were falling, jumping, laughing, crying, singing, confessing and some shaking terribly,' he reported. 'As I led in prayer the Spirit came down in mighty power sweeping the congregation. My whole body trembled with the power. We saw a marvellous sight, people literally filled and drunk with the Spirit.'

Between 1946 and 1949 the Belgian Congo experienced a further visitation of God. It followed much prayer and fasting. Visions were common. Multitudes repented. Witch doctors burned their charms and became Christian.

Following independence in 1960 that country, then called Zaire, experienced a blood bath at the hands of rebels. Over 30 missionaries were martyred in Zaire in 1960-1965 as were hundreds of pastors and thousands of their members. Whole congregations were wiped out. In one place the Christians were driven into a church building and all burned alive. Yet the persecuted church of Zaire saw a remarkable revival. Born in agonising prayer and fanned by supernatural visitations of God, it grew in a powerful underground movement. The people, appalled at the killings, turned to God in thousands.

As the troubles subsided there was an extraordinary revival. More than one rebel said, 'The more we kill these Christians the more they multiply. They have got a power we haven't got.' Disillusioned with politics, there was a sudden wholesale turning to God among the people. A Congolese

pastor revealed, ‘During the long period when we were cut off from the missionaries we had a remarkable visitation of the Spirit of God. The pastors of our district had been fasting and praying because of the bloodshed and persecutions. As we were praying the Spirit descended on us in a wonderful way and His gifts operated among us. He told us many things in prophecy which have all come true. The Holy Spirit began to convict of sin as we went back to our churches to preach, and streams of men and women believed on the Lord Jesus and confessed their sins exactly as in Acts 19:17-20, bringing their heathen charms. This revival lasted eight months.’ This was repeated throughout the great area of the Zaire

Evangelical Mission; revival broke out everywhere and thousands upon thousands were converted and added to the churches (Whittaker 1984:117).

Similarly, persecution in Uganda for eight terrible years following Idi Amin’s coup in 1971, saw the church refined and aflame. In those years the Christians increased from 52% to around 70% of the twelve million population.

Many African revivals experience supernatural manifestations, visions, prophecies, and healings. For 40 years there has been continuous revival in East Africa. Revivals include a powerful move of God in Ethiopia in 1978. Revived Christians survived the Mau Mau massacres in Kenya and the church continued to grow. For example, 700 new churches began in Kenya in 1980 alone, a rate of about two a day. Nigeria experienced revivals in 1983-1984, accelerating church growth there (Pratney 1984:267-8).

Outstanding leaders have emerged including men such as the Zulu Nicholas Bhengu. Fluent in Zulu, Xhosa, English and Afrikaans, this dynamic leader of the Back to God Crusade moved across southern Africa for 40 years and started over 1,000 churches through the mighty outpourings of the Holy Spirit.

Reinhard Bonnke, a German evangelist called to Africa, has led amazing crusades filled with the power of God in which thousands are converted, healed and delivered of evil spirits. His multi-racial team in Christ For All Nations crusades ministered in a 10,000-seater tent which was often too small. In 1980 alone 100,000 people made commitments to Christ in his crusades, and those huge numbers have continued and increased each

year since. In 1983 he erected tent which seats 30,000 with which he plans to lead missions from Cape Town to Cairo.

The New Life for All movement challenges Christians to pray daily for ten people until each becomes a Christian. They tell those people of their daily prayers for them. As each is converted a new name is added to the list to keep it at ten. The new convert does the same, praying daily for ten others. That simple commitment has fuelled revival in Africa.

## **India**

The turn of the century prepared the way for revival movements in India. From 1895 the first Saturday of each month was set aside in Bombay for prayer for revival, and other centres followed this pattern. Revival came in 1905, again linked with world wide outpourings as in Wales.

Distress caused by famine in 1904 also caused Christians to pray all over India. As news of revival in Wales reached India, and returning missionaries told of God's move there, expectation and prayer grew across India.

Revival moved in groups across Eastern India especially among the tribal people. Revival swept through the Khasi hills and among the Garos to their west and into the Naga Hills. It turned the hills people from head hunters into predominantly Christian within a generation. Bengal was also touched by the revival as news from the north motivated Christians to pray, repent and believe.

Any Carmichael wrote of revival in Dohnavur, especially among the young people. They experienced deep repentance and conversion in large numbers.

The awakening in Kerala among Anglicans and Mar Thoma Christians produced simultaneous audible prayer, alien to their normal traditions. At one convention 17,000 broke into simultaneous audible prayer.

Pandita Ramabai heard of revivals and commenced special prayer circles with hundreds of her helpers and friends at Mukti from the beginning of 1905. This movement spread first among the girls and women, touching thousands. It spilled over into the community. It spread with teams

visiting Poona 40 miles away. Churches in Bombay were revived and filled with new vigour.

Revival affected India most strongly in the South and East, but North India also saw God's power change lives. John Hyde, known as Praying Hyde, spent days and nights in prayer with friends for revival in India. In schools, a seminary and then in conventions among the resistant Muslims, Sikhs and Hindus of North East India the revival spread. The Sialkot annual conventions grew in numbers and impact. A young Sikh named Sundar Singh had a vision of Jesus on 18 December 1904 and was converted. He became a Christian Sadhu mystic and evangelist in India and Tibet.

Orr (1975:156) notes that 'in the 1905 Revival, independence of the national Church was stressed, for, in the aftermath of revival, new men were ready for new work in new fields, men who had formerly been agents and employees of the Missions now were carrying revival and evangelism to the villages.'

## **Korea**

The first Protestant missionaries went to Korea in the 1880s. By the 1980s one quarter of South Koreans were Christian. In 1980 Here's Life Korea crusade drew 2,700,000, the largest single Christian meetings in history.

Revival in Korea broke out in the nation in 1907. Presbyterian missionaries, hearing of revival in Wales, and of a similar revival among Welsh Presbyterian work in Assam, prayed earnestly for the same in Korea. 1500 representatives gathered for the annual New Year Bible studies in which a spirit of prayer broke out. The leaders allowed everyone to pray aloud simultaneously as so many were wanting to pray, and that became a characteristic of Korean prayer meetings.

The meetings carried on day after day, with confessions of sins, weeping and trembling. The heathen were astounded. The delegates of the New Year gathering returned to their churches taking with them this spirit of prayer which strongly impacted the churches of the nation with revival. Everywhere conviction of sin, confession and restitution were common.



Brutal persecution at the hands of the Japanese and then the Russian and Chinese communists saw thousands killed, but still the church grew in fervent prayer. Prior to the Russian invasion thousands of North Koreans gathered every morning at 5 a.m. Sometimes 10,000 were gathered in one place for prayer each morning.

Early morning daily prayer meetings became common, as did nights of prayer especially on Friday nights, and this emphasis on prayer has continued as a feature of church life in Korea. Over a million gather every morning around 5 a.m. for prayer in the churches. Prayer and fasting is normal. Churches have over 100 prayer retreats in the hills called Prayer Mountains to which thousands go to pray, often with fasting. Healings and supernatural manifestations continue.

Now the city of Seoul has 6,000 churches, many huge. Koreans have sent over 10,000 missionaries into other Asian countries.

Paul Yonggi Cho has amazing growth in Seoul where he is senior pastor of a Full Gospel church of 800,000 with over 25,000 home cell groups, and 12,000 conversions reported every month. During the week over 3,000 a day and over 5,000 at weekends pray at their prayer mountain.

## **China**

In 1950, missionaries expelled from China left behind one million evangelical Christians, and three million Catholics. Conservative figures run from 50 to 80 million Christians in China now and some Asian researchers report 100 million Christians estimated out of 960 million population. This underground revival spread through thousands of house churches. Miracles, healings, visions and supernatural interventions of God marked this outpouring of the Spirit.

Many suffered and died in persecution. David Wong tells of a pastor imprisoned for over 22 years who left behind a church of 150 people scattered through the hill villages in northern China. On his release in the 1980s he discovered the church in that area had grown to 5,000. Three years later it had trebled to 15,000.

Mama Kwong, exiled in Japan because of her virile Christian leadership, tells how over 30 years she helped to lead one million to the Lord through preaching and home cell meetings. She was imprisoned three times.

Such leaders often faced long imprisonment or martyrdom, and her own son and others were nailed alive to church walls. The blood of the martyrs is still the seed of the church in China.

Mama Kwong says that during those days [1960s], God chose 300 dedicated Christians to start a new church. As they gathered at 3 a.m. one morning, they saw a vision of the Lord and clearly heard His voice saying, 'Although Communism is evil, I will open the door and no-one will shut it.' As the 300 went out and shared the gospel, tremendous miracles began to happen. Whole towns and villages turned to Christ' (Whittaker 1984:153).

A Hong Kong and China Report of March 1991 produced by the Revival Christian Church tells of continuing opposition and imprisonment, but also of astounding church growth.

In 1989 preachers from Henan province visited North Anhui province and found several thousand believers in care of an older pastor from Shanghai. On the first night of their meetings that winter with 1,000 present 30 people were baptised. First was a lady who had convulsions if she went into cold water. She was healed of that and other ills and found the water warm. A twelve year old boy, deaf and dumb, was baptised and spoke, 'Mother, Father, the water is not cold - the water is not cold.' A lady nearly 90, disabled after an accident in her twenties, was completely healed in the water. By the third and fourth night over 1,000 were baptised.

A young man who has been leading teams since he was 17, reported in 1990 at the age of 20: 'When the church first sent us out to preach the Gospel, after two to three months of ministering we usually saw 20-30 converts. But now it is not 20. It is 200, 300, and often 600 or more will be converted.'

In 12 March 1991, the South China Morning Post, acknowledged there were one million Christians in central Henan province, many having made the previously unheard of decision to voluntarily withdraw from the party. 'While political activities are cold-shouldered, religious ones are drawing large crowds.'

Asia Outreach reported that Outer Mongolia had four known Christians by the beginning of 1991. That grew to over 70 by August, and many churches and a Bible school have been established since then.

## **Russia**

In 1990, the Soviet Union acknowledged before its demise that 90 million of its 290 million inhabitants confess allegiance to a church or religious community. Christians have estimated over 97 million were Christian (Pratney 1984:273).

Sergie Kordakov, a teenage thug leader of tough marines, worked for the KGB including breaking up house churches or Christian home groups, arresting the pastors and beating the Christians, especially any young people found there. He was eventually converted through the witness of a young girl Natasha who kept coming to home groups inspite of being bashed. He noted how a secret revival was sweeping Russia involving many young people as well as older Christians.

Another young man, Vanya saw God's miraculous protection and intervention in his military service where he unashamedly witnessed to his faith in God, before his mysterious death..

The earnest prayers of suffering Christians through most of this century has been a significant part in more recent freedom to worship God experienced in Russia and its neighbours. Reports from Russia have included huge numbers turning to Christ recently. In 1991, for example, 70,000 out of 90,000 made commitments to Christ in an evangelism rally in Leningrad. Churches are packed. All available Bibles were sold. In 1992 David Yonggi Cho preached in eastern Russia with 35,000 making commitments to Christ (see D Y Cho, "Speaking God's Word" in Issue 8: Awakening).

## **Nepal (Himalayas)**

Nepal has been traditionally resistant to Christianity. That is changing. David Wang (Asian Report, May/June 1991) tells of a former Lama priest, illiterate, who has been a pastor for 13 years and pastors 43 fellowships with total of 32,000 people. Another pastor oversees 40,000 people. Most conversions in Nepal involve casting out demons.

## **Burma**

Missionaries were expelled from Burma in the 1960s but the church continues to grow. The largest known baptismal service in the world happened there at the Kachin Baptist Centennial Convention in 1977 with 6,000 baptised in one day.

## **Cambodia**

In September 1973 Todd Burke arrived in Cambodia on a one week visitor's visa. Just 23 years old, he felt a strong call from God to minister there, the only charismatic missionary in the country. Beginning with two English classes a day, conducted through an interpreter, he taught from the Good News Bible. Those interested in knowing more about Jesus stayed after class and he saw daily conversions and people filled with the Spirit and healed. Revival broke out in the war torn capital of Phnom Penh and rapidly spread to surrounding areas.

During that September Todd's wife DeAnn joined him, they received permission to stay in the country, and mounted a three day crusade in a stadium where thousands attended and hundreds were saved and healed supernaturally. A powerful church spread through a network of small house churches. Todd met with the leaders of these groups at early morning prayer meetings every day at 6 a.m. Most pastors were voluntary workers holding normal jobs. Some cycled in from the country and returned for work each morning. Healings, miracles and deliverance from demonic powers were regular events, attracting new converts who in turn were filled with the power of the Spirit and soon began witnessing and praying for others.

When the country fell to the communists in 1975 the Burkes had to leave. They left behind an amazing church anointed by the power of God before it was buried by going underground to survive. They recorded their story of those two years of revival in *Anointed for Burial* (1977).

## **Indonesia**

The Spirit of God brought revival to Indonesia during the troubled and politically uncertain times there in the sixties. Much of it happened outside the established church, with a later acceptance of it in some churches. Thousands of Moslems were converted, the biggest Christian impact on Islam in history.

A Bible School in East Java experienced revival with deep repentance, confession, renunciation of occult practices, burnings of fetishes and amulets and a new humility and unity among staff and students. The Lord led individual students and teams in powerful evangelism in many islands.

A team visited Timor and saw evidences of revival beginning which burst into unprecedented power in September 1965. This revival spread in the uncertain days following the attempted army coup on 30 September, 1965 in Indonesia. Four days previously a visitation from God had begun in Timor.

A rebellious young man had received a vision of the Lord who commanded him to repent, burn his fetishes, and confess his sins in church. He did. He attended the Reformed Church in Soe, a mountain town of about 5,000 people, where the revival broke out at that service on Sunday 26 September 1965. People heard the sound of a tornado wind. Flames on the church building prompted police to set off the fire alarm to summon the volunteer fire fighters. Many people were converted that night. Many were filled with the Spirit including speaking in tongues, some in English. By midnight teams of lay people had been organised to begin spreading the gospel the next day. They gave themselves full time to visiting churches and villages and saw thousands converted with multitudes healed and delivered. In one town alone they saw 9,000 people converted in two weeks.

Another young man, Mel Tari witnessed this visitation of God and later became part of Team 42. Eventually, about 90 evangelistic teams were formed which functioned powerfully with spiritual gifts. Healings and evangelism increased dramatically. Specific directions from the Lord led the teams into powerful ministry with thousands becoming Christians. They saw many healings, miracles such as water being turned to non-alcoholic wine for communion, some instantaneous healings, deliverance from witchcraft and demonic powers, and some people raised from death through prayer.

The teams were often guided supernaturally including provision of light at night on jungle trails, angelic guides and protection, meagre supplies of food multiplied in pastors' homes when a team ate together there during famines, and witch doctors being converted after they saw power

encounters when the teams' prayers banished demons rendering the witch doctors powerless.

The teams learned to listen to the Lord and obey him. His leadings came in many biblical ways:

1. God spoke audibly as with Samuel or Saul of Tarsus,
2. many had visions as did Mary or Cornelius,
3. there were inspired dreams such as Jacob, Joseph or Paul saw,
4. prophecies as in Israel and the early church occurred,
5. the Spirit led many as with Elijah or Paul's missionary team,
6. the Lord often spoke through specific Bible verses,
7. circumstances proved to be God-incidences not just co-incidences,
8. often when leadings were checked with the group or the church the Lord gave confirmations and unity.

Mel Tari, Kurt Koch and others have told of the amazing revival in Indonesia. The Reformed Church Presbytery on Timor, for example, recorded 80,000 conversions from the first year of the revival there, half of those being former communists. They noted that some 15,000 people had been permanently healed in that year. After three years the number of converts had grown to over 200,000. On another island where there had been very few Christians 20,000 became believers in the first three years of the revival.

So often in times of great tribulation, political upheaval and bloodshed, the Spirit of the Lord moves most powerfully and the church grows most rapidly, as happens in many countries today.

## **Pacific Islands**

Revival has been spreading in Pacific islands, especially in the Solomon Islands. Teams have gone from there to other countries such as Papua New Guinea and helped to light revival fires around the Pacific.

### **Solomon Islands, July 1970**

Muri Thompson, a Maori evangelist from New Zealand, visited the Solomons in July and August 1970 where the church had already experienced significant renewal and was praying for revival.

Many of these Christians were former warriors and cannibals gradually won to Christ in spite of initial hostility and the martyrdom of early missionaries and indigenous evangelists.

Beginning at Honiara, the capital, Muri spent two months visiting churches and centres on the islands. Initially the national leaders and missionaries experienced deep conviction and repentance, publicly acknowledging their wrong attitudes. It was very humbling. A new unity and harmony transformed their relationships, and little things which destroyed that unity were openly confessed with forgiveness sought and given.

Then in the last two weeks of these meetings the Spirit of God moved even more powerfully in the meetings with more deep repentance and weeping, sometimes even before the visiting team arrived. At one meeting the Spirit of God came upon everyone after the message in a time of silent prayer when the sound of a gale came above the gathering of 2000 people.

Multitudes were broken, melted and cleansed, including people who had been strongly opposed to the Lord. Weeping turned to joyful singing. Everywhere people were talking about what the Lord had done to them. Many received healings and deliverance from bondage to evil spirits. Marriages were restored and young rebels transformed.

Everywhere people were praying together every day. They had a new hunger for God's Word. People were sensitive to the Spirit and wanted to be transparently honest and open with God and one another.

Normal lectures in the South Seas Evangelical Church Bible School were constantly abandoned as the Spirit took over the whole school with times of confession, prayer and praise.

Teams from these areas visited other islands, and the revival caught fire there also. Eventually pastors from the Solomons were visiting other Pacific countries and seeing similar moves of God there.

### **Western Highlands, PNG, September 1973**

Prayer meetings began among pastors, missionaries and Bible College students in the Baptist mission area among Engas of the Western

Highlands of Papua New Guinea in the early 1970s owing to the low spiritual state in the churches.

This prayer movement spread to the villages. In some villages people agreed to pray together everyday until God sent new life to the church.

During September 1973 pastors from the Solomon Islands and Enga students who were studying at the Christian Leaders Training College visited the Enga churches.

Revival broke out in many villages on Sunday 16 September. Many hundreds of people, deeply convicted of sin, repented and were reconciled to God and others with great joy.

Pastors in one area held a retreat from Monday to Wednesday in a forest which previously had been sacred for animistic spirit worship. Others joined the pastors there. Healings reported included a lame man able to walk, a deaf mute who spoke and heard, and a mentally deranged girl restored.

Normal work stopped as people in their thousands hurried to special meetings. Prayer groups met daily, morning and evening.

In the following months thousands of Christians were restored and thousands of pagans converted. The church grew in size and maturity (Vision magazine, 1973:4-6).

### **Duranmin, PNG, March 1977**

Pastors from the Solomon Islands spoke about their revival at a pastors and leaders conference in the highlands of Papua New Guinea. Diyos Wapnok attended from the Baptist Mission area at Telefolmin. He heard God call his name three times in the night there and realised that the Lord was drawing his attention to some special challenge.

Later, on Thursday afternoon 10 March, 1977 at Duranmin in the rugged western highlands, where Diyos was the principal of the Sepik Baptist Bible College, while he spoke to about 50 people they were all filled with the Holy Spirit and great joy. Revival had begun. It spread through the area with vibrant new enthusiasm. Conversions, Bible studies, prayer and healings of many kinds were common. 3,000 were added to the church



in 3 years. The church grew and was strengthened. This revival movement spread to other areas as Diyos and others told of what God was doing.

### **Sepik, PNG, 1984**

In the Sepik lowlands of northern Papua New Guinea a new visitation of God burst on the churches at Easter 1984, again sparked by Solomon Island pastors. It too was characterised by repentance, confession, weeping and great joy. Stolen goods were returned or replaced, and wrongs made right.

Ray Overend reports (1985:9-10):

I was preaching to an Easter convention at a place called Walahuta during the recent Sepik revival in Papua New Guinea. The words the Lord gave us were from Isaiah 6 ...

After the last word of the message the whole church rose to its feet and clapped loudly - something completely new to me! I knew they were not applauding me. They were acknowledging to God in praise the truth of his Word... Then I sat down in the only spare little space in the overcrowded church and the whole congregation began to sing - one song after another...

Many faces were lifted to Heaven and many hands raised in humble adoration. The faces looked like the faces of angels. They were radiating light and joy. And then I noticed something.

Right beside me was a man who had heard the Word and now he just watched those radiant faces lost in praise. Then he hung his head and began to sob like a child. He was ministered to. Demons were cast out. And he received the Lord Jesus right into his heart. Then he too began to clap in gentle joy.

But who was he? A pastor came over to tell me that he had been until this moment the leader of the Tambaran cult in the Walahuta area - that Satanic cult of which the whole village lived in mortal fear - and traditionally the whole of the Sepik

The man who was second-in-charge of the Tambaran cult in that area was also converted that day while he was listening to the worship from a distance as God's love and power overcame him. Ray continues:

I will never forget June 14th, 1984. Revival had broken out in many churches around but Brugam itself [the headquarters], with many station staff and many Bible College and Secondary School students, was untouched. ... Then early on Thursday night, the 14th, Judah Akesi, the Church Superintendent, invited some of us to his office for prayer. During that prayer time God gave him a vision. In the vision he saw many people bowed down in the front of the church building in the midst of a big light falling down from above just like rain.

So after the ministry of the Word that night Judah invited those who wanted to bring their whole heart and mind and life under the authority of Christ to come forward so that hands might be laid on them for prayer.

About 200 people surged forward. Many fell flat on their faces on the ground sobbing aloud. Some were shaking - as spiritual battles raged within. There was quite some noise...

The spiritual battles and cries of contrition continued for a long time. Then one after another in a space of about 3 minutes everybody rose to their feet, singing spontaneously as they rose. They were free. The battle was won. Satan was bound. They had made Christ their King! Their faces looked to Heaven as they sang. They were like the faces of angels. The singing was like the singing of Heaven. Deafening, but sweet and reverent (Overend 1986:36-37).

The whole curriculum and approach at the Bible School for the area changed. Instead of traditional classes and courses, teachers would work with the school all day from prayer times early in the morning through Bible teaching followed by discussion and sharing times during the day to evening worship and ministry. The school became a community, seeking the Lord together.

Churches which have maintained a strong Biblical witness continue to stay vital and strong in evangelism and ministry, filled with the Spirit's

power. Christians learn to witness and minister in spiritual gifts, praying and responding to the leading of the Spirit.

Many received spiritual gifts they never had before. One such gift was the 'gift of knowledge' whereby the Lord would show Christians exactly where fetishes of '*sanguma*' men were hidden. Now in Papua New Guinea *sanguma* men (who subject themselves to indescribable ritual to be in fellowship with Satan) are able to kill by black magic... In fact the power of *sanguma* in the East Sepik province has been broken (Overend 1986:23-24).

In 1986 a senior pastor from Manus Island came to the Sepik to attend a one year's pastors' course. He was filled with the Spirit.

Shortly afterwards he went to Ambunti with a team of students on outreach. There they were asked to pray for an injured child who couldn't walk - and later in the morning he saw her walking around the town. He came back to his course and said: 'In my 35 years as a pastor on Manus I had never seen the power of God like that!' (Overend 1986:38).

### **North Solomons, 1988**

Jobson Misang, an indigenous youth worker in the United Church and former student of Alcorn College in Brisbane (now incorporated in Trinity Theological College) wrote a letter reporting on a further revival movement in the North Solomons Province of Papua New Guinea in 1988:

Over the last eight weekends I have been fully booked to conduct weekend camps. So far about 3,500 have taken part in the studies of the 'Living in the Spirit' book. Over 2,000 have given their lives to Jesus Christ and are committed to live by the directions of the Spirit. This is living the Pentecost experience today!

These are some of the experiences taking place:

1. During small group encounters, under the directions of Spirit-filled leadership, people are for the first time identifying their spiritual gifts, and are changing the traditional ministry to body ministry.

2. Under constant prayers, visions and dreams are becoming a day to day experience which are being shared during meetings and prayed about.
3. Local congregations are meeting at 4 a.m. and 6 a.m. three days a week to pray, and studying the Scriptures is becoming a day to day routine. This makes Christians strong and alert.
4. Miracles and healings are taking place when believers lay hands on the sick and pray over them.
5. The financial giving of the Christians is being doubled. All pastors' wages are supported by the tithe.
6. Rascal activities (crimes) are becoming past time events and some drinking clubs are being overgrown by bushes.
7. The worship life is being renewed tremendously. The traditional order of service is being replaced by a much more lively and participatory one. During praise and worship we celebrate by clapping, dancing, raising our hands to the King of kings, and we meditate and pray. When a word of knowledge is received we pray about the message from the Lord and encourage one another to act on it with sensitivity and love.

Problems encountered include division taking place within the church because of believers baptism, fault finding, tongues, objections to new ways of worship, resistance to testimonies, loss of local customs such as smoking or chewing beetle nut or no longer killing animals for sacrifices, believers spending so many hours in prayer and fasting and Bible studies, marriages where only one partner is involved and the other blames the church for causing divisions, pride creeping in when gifts are not used sensitively or wisely, and some worship being too unbalanced.

### **Eastern Highlands, P.N.G, 1988-1989**

Johan van Bruggen, principal of a Lutheran Evangelist Training Centre near Kainantu in the Papua New Guinea highlands reported in newsletters on the beginnings of revival in their area:

There came Thursday 4 August, a miserable day weather wise, although we had great joy during our studies. Evening devotions - not

all students came, actually a rather small group. I too needed some inner encouragement to go as it was more comfortable near the fire.

We sang a few quiet worship songs. ... Samson was leading the devotions. We had sung the last song and were waiting for him to start. Starting he did, but in an unusual way. He cried, trembled all over! ... Then it spread. When I looked up again I saw the head prefect flat on the floor under his desk. I was praying in tongues off and on. It became quite noisy. Students were shouting! Should I stop it? Don't hold back! It went on and on, with students praying and laughing and crying - not quite following our planned programme! We finally stood around the

table, about twelve of us, holding hands. Some were absolutely like drunk, staggering and laughing! I heard a few students starting off in tongues and I praised the Lord. The rain had stopped, not so the noise. So more and more people came in and watched!

Not much sleeping that night! They talked and talked! And that was not the end. Of course the school has changed completely. Lessons were always great, I thought, but have become greater still. Full of joy most of the time, but also with a tremendous burden. A burden to witness.

What were the highlights of 1988?

No doubt the actual outpouring of the Holy Spirit must come first. It happened on August 4 when the Spirit fell on a group of students and staff, with individuals receiving the baptism of the Holy Spirit on several occasions later on in the year. The school has never been the same again. As direct results we noticed a desire for holiness, a hunger for God's Word which was insatiable right up till the end of the school year, and also a tremendous urge to go out and witness. Whenever they had a chance many of our students were in the villages with studies and to lead Sunday services. Prayer life deepened, and during worship services we really felt ourselves to be on holy ground.

[In 1989] Our 35 new students were again fascinated by the new life they discovered among the second year students. The Word of God did the rest. During the month of March real repentance took place. One week before Easter the Holy Spirit moved mightily

among the students and staff. There was a lot of crying during that week. Each night the students met in small prayer groups. The aim was to get them prepared to go out to seven small Easter camps that were planned for the Gazup area - our area here around the school.

God's Spirit really prepared them well! I have never seen and heard so much crying. Many students had listed all their sins. I must confess that some of these lists really shook me. There was witchcraft, magic, adultery, stealing, drunkenness. It once again showed me how deep and far the world has invaded the church today. There was tremendous relief as students were assured of forgiveness and were filled with the Holy Spirit.'

An example of how God used these students is the account of a young man, David, Markham Valley of the Eastern Highlands in Papua New Guinea who was studying at the Training School. He had a growing burden for his village of Waritzian which was known and feared as the centre of pagan occult practices.

During his studies he was concerned for his people who were not ready for the Lord's return. He prayed much. As part of an outreach team he visited nearby villages and then went to his own people in May, 1989. They had already written to the Training School asking for him to come to teach them. He was concerned about the low spiritual life of the church. He spent a couple of days alone praying for them.

Then as he was teaching them they heard the sound of an approaching wind which filled the place. Many were weeping, confessing their sins. They burnt their fetishes used in sorcery. This had been a stronghold of those sanguma practices. Many people received various spiritual gifts including unusual abilities such as speaking English in tongues and being able to read the Bible. People met for prayer, worship and study every day and at night. These daily meetings continued.

### **Vanuatu, 1961-62, 1991-92**

Paul Grant was involved in the early stirrings of revival in Vanuatu during 19961-2. He writes:

It is important to note the following components in the lead-up to later visitation and reviving:

1. A shared concern of missionaries for revival.
2. A significantly developed interest in the quickening power of the Spirit among west Ambai church members and leaders through teaching of the Scriptures and news of revival and the power-works of the Spirit in other parts of the world, e.g. a Series of talks on the East Africa revival, the Welsh revival, signs and wonders and healings as reported from the Apostolic Church in Papua New Guinea, and inspiring records in other magazines.
3. An emphasis on prayer meetings, both between missionaries and in local churches.
4. Regular and frequent prayers for a visitation of God's Spirit by Apostolic Churches around the world. The first Monday night of each month was observed as a prayer night for worldwide missions.
5. Concentrated, sustained Scripture teaching in the classrooms of the primary school where students later would experience the power of God. ...

Beginning in the Santo church on August 15th 1962 and continuing there and in churches on Ambae (commencing in Tafala village in October) over a period of about 12 weeks the power of God moved upon young people. There were many instances of glossolalia, healings, prophetic utterances, excitation, loud acclamations to God in public services, incidents of deep conviction of sin, conversions, restitutions, and other manifestations of holiness of life...

This visitation resulted in a liveliness not known before. Initially it was mainly among young people. In later months and years it spread among all age groups and to my present knowledge was the first such visitation in the history of the Christian Church in Vanuatu. My gratification centred upon the following particulars:

1. The Holy Spirit had animated and empowered a people who were well taught in the Scriptures. Records show a lift in spiritual vitality in all the village churches.
2. It brought the church as a whole into a more expressive, dynamic dimension and also a charismatic gift function. They were much more able to gain victory over spirit forces so familiar to them.

3. It began to hasten the maturation processes in developing leadership.
4. The reality matched the doctrinal stand of the church. There was now no longer a disparity.
5. It confirmed to me the very great importance of being ‘steadfast, unmoveable, always abounding in the work of the Lord forasmuch as you know that your labour is not in vain in the Lord’ (1 Corinthians 15:58 AV).
6. It led to significant outreach in evangelism, both personal and group. ...

In the following years some of the young men and women served God in evangelistic teams, school teaching, urban witness, government appointments, and as pastors and elders to their own people. One of them has with his wife been an effective missionary... in Papua New Guinea (Grant 1986:7-10).

More recent revival movements in Vanuatu have stirred parts of the church there, such as described in this letter from Ruth Rongo of Tongoa Island (another former student of Trinity Theological College) written on 28 August 1991:

I’ve just come back from an evangelism ministry. It lasted for three months. God has done many miracles. Many people were shocked by the power of the Holy Spirit. The blind received their sight, the lame walk, the sick were healed. All these were done during this evangelism ministry. We see how God’s promise came into action. The prophet Joel had said it. We people of Vanuatu say ‘The spirit of the Lord God is upon us because he has anointed us to preach the Gospel to the poor people of Vanuatu.’ Praise God for what he has done. In where I live, my poor home, I also started a home cell prayer group. We’re aiming or our goal is that the revival must come in the church where I am. Please pray for me and also for the group.

Our prayer group usually meets on Sunday night, after the night meeting. We start at 10.30 p.m. and go to 1 or 3.30 a.m. If we come closer to God He will also come close to us. We spend time in listening and responding to God.

These revival movements continue to increase in the Pacific, especially as indigenous teams minister in other areas with the Spirit’s fire. The



church grows stronger, even through opposition. Indigenous Christians live and minister in New Testament patterns from house to house, from village to village. See G Waugh's articles and *South Pacific Revivals* for updates.

## **Australia**

Powerful moves of God's Spirit in Australia have included the Sunshine Revival in Melbourne from February 1925 and the aboriginal revival beginning in Galiwin'ku (Elcho Island) from March 1979.

### **Sunshine, February 1925**

Two young men in their twenties led the Sunshine Revival. Charles Greenwood began prayer meetings in his home in 1916 and the group completed building the Sunshine Gospel Hall in February 1925. A. C. Valdez, recently arrived from America, joined the group and became its leader that year. At first meetings were held on a Saturday and Sunday. Then they had a two week campaign. The hall was packed. Charles Greenwood reported:

During this campaign the power of God was manifested in a mighty way - sinners were converted; many believers were baptised in the Holy Spirit and healed. Soon the news spread that the Lord was pouring out His Spirit at Sunshine, and people came from near and far. Over 200 Christians from all denominations were baptised in the Holy Spirit in this blessed outpouring of the 'Latter Rain' (Chant 1984:90-91).

They established the Pentecostal Church of Australia following that campaign and public meetings were then held in the Prahran Town Hall because of the crowds. Later that year they moved into Richmond Theatre which became Richmond Temple. It could seat 1200 and had shops at the front which became their Bible and Tract Department. In 1926 A. C. Valdez believed his work there was completed and he returned to the States. Kelso Glover, also in his twenties, arrived from the States and led meetings for three weeks in a revival atmosphere. He was invited to stay on as pastor. Richmond Temple became the headquarters of the Pentecostal Church of Australia and from July 1926 they produced their national paper the *Australian Evangel*.

## **Galiwin'ku (Elcho Island), March 1979**

Revival among aborigines commenced in Galiwin'ku (Elcho Island) from 1979. Djiniyini Gondarra ministered there where half the island became involved in the church and the whole community was affected. The pattern is similar to other revivals - prayer and expectation, the Spirit of God moving in new and powerful ways, repentance and confession on a wide scale, restitution of stolen goods and money, forgiveness and reconciliation between people, crime and drunkenness greatly diminished, renewed concern for justice and righteousness in the community, churches filled with Christians alive in the Spirit. Here too, teams have travelled to other areas bringing some of the fire of revival to ignite churches and communities with a vital Christian commitment and a strong impact on society.

What is our response to these modern day accounts so similar to the Book of Acts? Will we humble ourselves, and pray, and seek God's face, and turn from our sin, so that God will forgive us and heal the land (2 Chronicles 7:14)?

We can do that. We must. Alone. In prayer clusters. In home groups. In meetings. In constant prayer and repentance.

'Lord, engulf us in your holy fire. Burn our dross. Refine us. Ignite us, and multitudes in the land, for your glory, setting your church on fire.'

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See further updates in later issues of the *Renewal Journal*, and on [renewaljournal.com](http://renewaljournal.com)

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# ***Renewal Journal 1***

## ***Reviews***

***Prayer: Key to Revival, by David Yonggi Cho***

***Dictionary of Pentecostal and Charismatic Movements, by Burgess and McGee***

***Experiences of the Spirit, by Jan Jongenell, ed.***

***Pentecost, Mission and Ecumenism: Essays on Intercultural Theology. Festschrift in Honour of Professor Walter J. Hollenweger, Jan Jongeneel, ed.***

***Church on Fire, Geoff Waugh, ed.***

***YWAM Videos/DVDs.***

***Prayer: Key to Revival, by David Yonggi Cho.***

Waco: Word, 1984, 158 pages.

Prayer: Key to Revival, by David Yonggi Cho, describes many ways to pray effectively. Coming out of the Korean church scene where early morning prayer meetings, nights of prayer, and prayer mountains set apart for continual prayer and fasting are common, it reflects a strong commitment to prayer still rare in the West.

Sections in the book cover motivation to pray, types of prayer (petition, devotion, intercession), different forms of prayer, and methods of prayer. It has chapters on personal devotional life, family devotions, church meetings, cell groups, prayer retreats, all-night prayer meetings, fasting, waiting on the Lord, persistence, prayer in the Holy Spirit, faith, listening to God, group prayer and powerful prayer.

This is essential reading for anyone serious about Christian living, discipleship and leadership. It is one of the best handbooks on prayer available today. Paul Yonggi Cho spends five hours a day in prayer. He requires that all his leaders and staff in their church of over 800,000 people pray for at least three hours a day. No wonder they're experiencing revival with around 12,000 converts every month.

Filled with personal examples it is fascinating and timely. It challenges us to believe God and act on that belief as we pray. Read it for enjoyment. Study

it for key insights. Apply it to ministry.

***Dictionary of Pentecostal and Charismatic Movements,***

edited by S M Burgess and G B McGee.

Grand Rapids: Zondervan, 1988; with corrections 1990. 914 pages.

Every church and college library should have this comprehensive single volume encyclopaedia. The 800 articles written by 65 contributors make it the best reference work on Pentecostalism and charismatic renewal available.

Both a strength and a weakness is its focus on North America with some reference to Europe. Other volumes are needed for South America, Africa, Asia and the Pacific. At least the limitations make it a manageable size.

The 300 historical and contemporary photographs enhance the text. Informative articles discuss baptism in the Spirit, Bible institutes and colleges, Catholic-Pentecostal dialogue, the charismatic movement, Elim, Episcopal renewal, eschatology, evangelism, glossolalia, healing, Holy Spirit doctrine, the Jesus Movement, missions, prophecy, statistics, and many more issues. Failures are well documented as well as the amazing spread of Pentecostalism and charismatic renewal.

Statistics cover the growth of the movement since 1900. Growth continues to accelerate with over 400 million, or one quarter of all Christians, involved by 1992. By 1990, figures were:

First wave: Pentecostalism - over 193 million;

Second wave: Charismatic Movement - over 140 million;

Third wave: Mainstream Church Renewal - over 33 million.

Concise biographies include those of David Barrett, Reinhard Bonnke, Don Basham, John Bertolucci, Jamie Buckingham, Yonggi Cho, Larry Christenson, Andrae Crouch, Nicky Cruz, John Alexander Dowie, David du Plessis, Tom Forrest, Terry Fullam, Kenneth Hagin, Michael Harper, Jack Hayford, Tommy Hicks, Peter Hocken, Melvin Hodges, Walter Hollenweger, George and Stephen Jeffreys, Kathryn Kuhlman, Killian McDonnell, Francis McNutt, Aimee Semple McPherson, Ralph Martin, Bob Mumford, Edward O'Connor, T L and Daisy Osborn, Agnes Ozman, Charles Parham, David Pytches, Kevin and Dorothy Ranaghan, Oral Roberts, Pat Robertson, Michael Scanlan, William Seymour, Chuck Smith, Russell Spittler, Cardinal Suenens, Peter Wagner, David Watson, David Wilkerson, Rodman Williams, John Wimber, Maria Woodworth-Etter, Thomas Zimmerman and others.

It needs an index. That would make these topics more accessible! This well written, comprehensive volume will be a major reference book for years to come.

**See also:**

Burgess, SM & Van Der Maas, EM (eds.) 2002, ***International Dictionary of Pentecostal and Charismatic Movements***, Zondervan, Grand Rapids, MI. – updated and more international.

***Experiences of the Spirit***, edited by Jan Jongeneel.

Frankfurt am Main (also New York): Peter Lang, 1990, 280 pages.

In 1989 the University of Utrecht in the Netherlands hosted the fifth Conference on Pentecostal and Charismatic Research in Europe. The 50 participants came from ten European countries, the United States and South Africa. *Experiences of the Spirit*, edited by Jan Jongeneel the Professor of Missions at Utrecht, gathers 17 papers from the conference in six parts including contributions from well known charismatic authors such as Walter Hollenweger (Reformed) and Peter Hocken (Roman Catholic).

Part 1, *The Search for a Pneumatology*, discusses doctrines and experiences of the Holy Spirit. For example, Jan Jongeneel shows how ‘The right doctrine leads the church to doxology and the right experience leads the church to go out into the world in mission.’ Walter Hollenweger writes about priorities in Pentecostal research noting that ‘A movement which represents more or at least as many members as all the other protestant denominations taken together can no longer be considered a fringe topic in church history, missiology, and systematic theology.’ This section discusses Spirit-baptism, the charisms, and the contribution of charismatic theology to ecclesiology.

Part 2, *The Message of Healing*, explores theological links between vibrant revivalistic or Pentecostal spirituality and engagement for social justice and liberation. Articles cover faith healing in the Netherlands, the importance of Spirit-baptism and spiritual gifts in bringing balance to limited perspectives, and the importance of spiritual healing in the therapeutic supermarket.

Part 3, *Black Spirituality*, discusses South African Pentecostalism in the struggle against apartheid ideology, and argues for the significance of British Black Theologies within the African Diaspora in North America, the



Caribbean, and Britain.

Part 4, The Dialogue with the Churches, notes that ‘bilingual men and women are needed, who are able to interpret both the academic rational language of western theology and the oral expression of Pentecostalism.’ Articles trace charismatic and ecumenical developments in France, and comment on Roman Catholic/Pentecostal dialogue. Peter Hocken argues for ‘the operation of the full range of New Testament gifts and ministries. To the extent they are not given scope in the historic churches, they will appear outside, and are thereby themselves reduced.’

Part 5, Short Reports, survey developments in Czechoslovakia and in Latin America.

Part 6, Epilogue, evaluates the conference from ecumenical and missiological perspectives in papers written by staff members of the Faculty of Theology of Utrecht University. It includes suggestions for improving ecumenical commitment and communication in the interface between charismatic renewal, ecumenical developments and social engagement.

The book explores significant missiological and ecumenical issues positively, identifies unresolved problems, and indicates areas needing further research. Most papers are written by scholars involved in Pentecostal and charismatic ministry and teaching. The book strongly emphasises the mission of the church in the world.

***Pentecost, Mission and Ecumenism: Essays on Intercultural Theology,***

Festschrift in Honour of Professor Walter J. Hollenweger, edited by Jan Jongeneel and others.

Frankfurt am Main (also New York): Peter Lang, 1992, 380 pages.

These 26 articles were written by students and colleagues of Walter Hollenweger to honour his work. He retired in 1989 from his position as Professor of Mission at the University of Birmingham, where he had been appointed in 1971 as the first Professor of Mission in an English university. A Swiss theologian, he is well known for his pioneering work in Pentecostal studies, especially his book *The Pentecostals* (1972; 2nd ed. 1976; 3rd ed. 1988) based on his doctoral research at Zurich.

His Ph.D. students included Arnold Bittlinger, Peter Hocken and James Haire. Part of a tribute from James Haire is included (p. 37):

Research students came before everyone else. Work was corrected and returned within days. Criticisms and suggestions were precise and for the aid of the researcher. ...Most of all, I remember those moments when tears came to his eyes, whether in interviews or in teaching... when the magnitude and indescribable depth of the Grace of God became apparent to him. Here was a person beyond denomination or cultural background for whom God's action was quite overwhelming.

The book is arranged in three parts.

Part 1 covers the biography of Professor Walter Hollenweger, with six articles describing the wide range of his interests and abilities. For example, his doctoral study of Pentecostalism ran to ten volumes, and he learned twenty foreign languages in those six years of research in order to read the sources in their original tongue! His study of this movement throughout the world increased his appreciation of oral and narrative theology.

Part 2 deals with historical case studies and statistics on Pentecostalism and charismatic renewal in missiological and ecumenical perspective. Articles range from the beginnings of Pentecostalism to its world wide influence, including an article by Martin Robinson on the work of David du Plessis, one by James Haire on Indonesia, and one by David Barrett on signs, wonders and statistics in the world today.

Part 3 gives missiological and ecumenical reflections on enculturation and encounter. Writers include Jan Jongeneel, Charles Kraft, Peter Staples and Peter Hocken. The various articles discuss the impact of Pentecostalism and charismatic renewal on mission and liturgy, on ecumenical theology and the ecumenical movement.

***Church on Fire***, edited by Geoff Waugh

Melbourne: Joint Board of Christian Education, 1991, 176 pages.

Barry Chant's review:

Over the last 30 years, the face of the church in Australia has changed dramatically. Hundreds of ministers and churches have been transformed and radically re-directed by their experience of charismatic renewal.

In both city and country, among Catholics and Protestants, in large churches and small churches, there has been a renewed baptism of fire.

In *Church on Fire*, Geoff Waugh, then Director of Distance Education at the Uniting Church's Trinity Theological College in Brisbane, has brought together stories from all over Australia of what the Holy Spirit has been doing.

The book begins with the exciting record of the revival among aborigines in the Northern Territory in 1979 and the years that followed. This is followed by numerous personal testimonies and then examples of renewal and revival in local churches.

The final section includes a number of observations on charismatic renewal by a wide range of people including such well known names as Hamish Jamieson, Arthur Jackson, Rowland Croucher and Dan Armstrong.

For anyone who wants some insight into the charismatic movement, this is a valuable resource.

(This review is reprinted by permission from New Day, September 1992, PO Box 564, Plympton SA 5038)

Additional note: Contributors to *Church on Fire* are -

**Aboriginal Renewal:** Djiniyini Gondarra, John Blacket

Personal Renewal: John-Charles Vockler, Owen Dowling, Charles Ringma, Dorothy Harris, Gregory Blaxland, David Todd, Barry Manuel, Ruth Lord

**Church Renewal - Examples:** Barry Schofield, John Lewis, Vincent Hobbs, Phil Audemard, Brain Francis, David Blackmore, Bob Dakers, Geoff Waugh

**Church Renewal - Observations:** Barry Chant, Hamish Jamieson, Tom White, Lazarus Moore, Glen Heidenreich, Rowland Croucher, Arthur

Jackson, Don Drury, Don Evans, Peter Moonie, Dan Armstrong

*Church on Fire* is available through the Renewal Journal, [www.RenewalJournal.com](http://www.RenewalJournal.com)

## **DVD Reviews**

***Making God Known into the 21st Century.*** This 14 minute, lively and well edited promotional video describes the activities of Youth With a Mission (YWAM) in Australia, including the outreaches. Loren Cunningham, the International Director and Steve Aherne the Australian Director comment briefly. The video shows the wide range of YWAM training and ministries including Discipleship Training Schools, church planting, worship, street evangelism, drama, mime and dance, and modules of study available from their University of the Nations through bases around the world, including Australia. Copies may be borrowed from YWAM bases or purchased from Australian Religious Films, 258 Sailors Bay Road, Northbridge N.S.W. 2063.

***Global Perspectives.*** Youth With A Mission (YWAM) produced international news DVDs describing their work around the world. The 30 minute video, produced in America, is a professionally produced bulletin, interesting and informative. It gives clips of YWAM teams in many different countries, medical and mercy missions to worn torn and famine areas, outreaches at international events such as the Olympics and World Expo, and a summary of major YWAM outreaches around the world. Contact your nearest YWAM base for this valuable current resource.

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## ***Appendix: Resources***

### **Renewal Journal Publications**

See

**[www.renewaljournal.com](http://www.renewaljournal.com)**

for Blogs on each book

PDF Books, eBooks, and Paperbacks

Available on  
Amazon and Kindle  
Most Paperbacks in both  
Basic Edition and  
Gift Edition (colour)

**[Renewal Journal Publications](https://renewaljournal.blog/)**

**<https://renewaljournal.blog/>**

**PDF Books, eBooks, and Paperbacks**

**Most Paperbacks are in both**

**Basic Edition and**

**Gift Edition (colour)**

**Revival Books**

**[Flashpoints of Revival](#)**

**[Revival Fires](#)**

**[South Pacific Revivals](#)**

**[Pentecost on Pentecost & the South Pacific](#)**

**[Great Revival Stories](#), comprising:**

**[Best Revival Stories](#) and**

**[Transforming Revivals](#)**

**[Renewal and Revival](#), comprising:**

**[Renewal: I make all things new](#), and**

**[Revival: I will pour out my Spirit](#)**

**[Anointed for Revival](#)**

**[Church on Fire](#)**

**[God's Surprises](#)**

## Renewal Books

[Body Ministry](#), comprising:

[The Body of Christ, Part 1: Body Ministry](#), and  
[The Body of Christ, Part 2: Ministry Education](#),  
with  
[Learning Together in Ministry](#)

[Great Commission Mission](#) comprising:

[Teaching Them to Obey in Love](#), and  
[Jesus the Model for Short Term Supernatural Mission](#)

[Living in the Spirit](#)

[Your Spiritual Gifts](#)

[Fruit & Gifts of the Spirit](#)

[Keeping Faith Alive Today](#)

[The Leader's Goldmine](#)

[Word and Spirit](#) by Alison Sherrington

## Study Guides

[Signs and Wonders: Study Guide](#)

[The Holy Spirit in Ministry](#)

[Revival History](#)

[Holy Spirit Movements through History](#)

[Renewal Theology 1](#)

[Renewal Theology 2](#)

[Ministry Practicum](#)

## **Devotional Books**

*Inspiration*

*Jesus on Dying Regrets*

*The Christmas Message – The Queen*

*Holy Week, Christian Passover & Resurrection*

comprising:

*Holy Week*, and

*Christian Passover Service*, and

*Risen: 12 Resurrection Appearances*

*Risen: Short Version*

*Risen: Long version & our month in Israel*

*Mysterious Month – expanded version Risen:*

*Long version*

*Kingdom Life series*

*Kingdom Life: The Gospels* – comprising:

*Kingdom Life in Matthew*

*Kingdom Life in Mark*

*Kingdom Life in Luke*

*Kingdom Life in John*

*A Preface to the Acts of the Apostles*



[The Lion of Judah series](#)

[The Titles of Jesus](#)

[The Reign of Jesus](#)

[The Life of Jesus](#)

[The Death of Jesus](#)

[The Resurrection of Jesus](#)

[The Spirit of Jesus](#)

[The Lion of Judah](#) - all in one volume

[Discovering Aslan - comprising:](#)

[Discovering Aslan in The Lion, the Witch and the Wardrobe](#)

[Discovering Aslan in Prince Caspian](#)

[Discovering Aslan in the Voyage of the 'Dawn Treader'](#)

[Discovering Aslan in the Silver Chair](#)

[Discovering Aslan in the Horse and his Boy](#)

[Discovering Aslan in the Magician's Nephew](#)

[Discovering Aslan in the Last Battle](#)

## **General Books**

[\*You Can Publish for Free\*](#)

[\*My First Stories\* by Ethan Waugh](#)

[\*An Incredible Journey by Faith\* by Elisha Chowtapalli](#)

### **Biographical:**

[\*God's Surprises\*](#)

[\*Looking to Jesus: Journey into Renewal & Revival - Geoff's autobiography\*](#)

[\*Journey into Mission\*](#) – Geoff's mission trips

[\*Journey into Ministry and Mission\*](#)

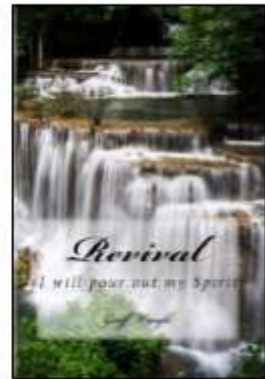
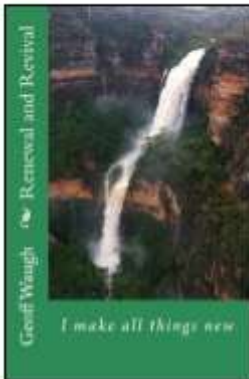
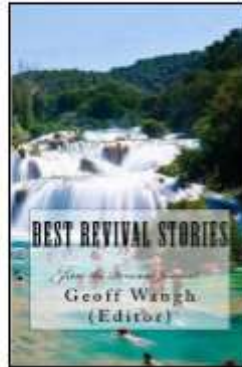
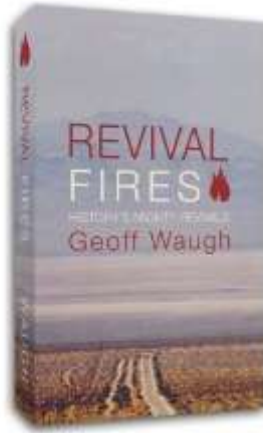
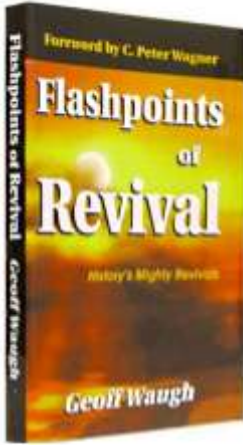
[\*King of the Granny Flat\* by Dante Waugh](#)

[\*Exploring Israel\*](#) – Geoff's family's trip

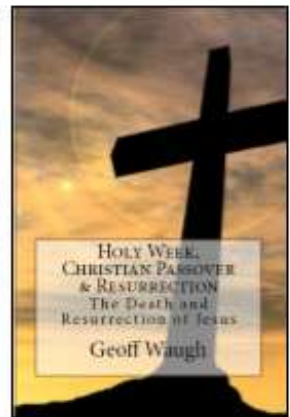
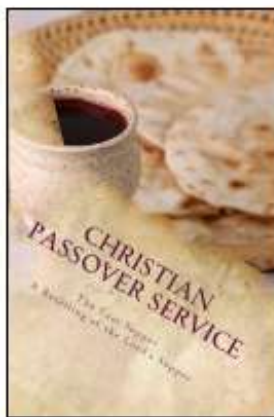
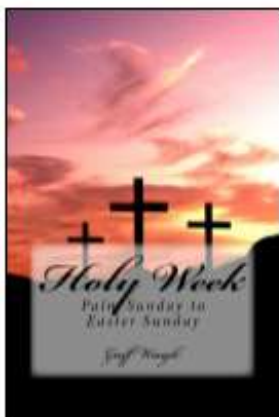
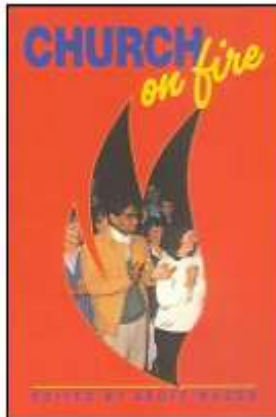
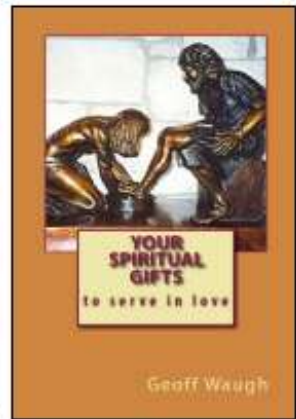
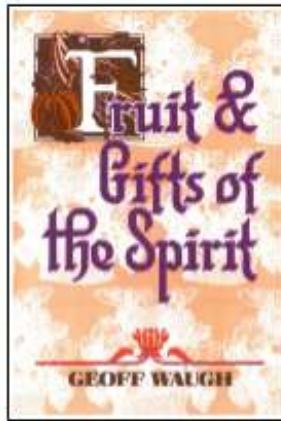
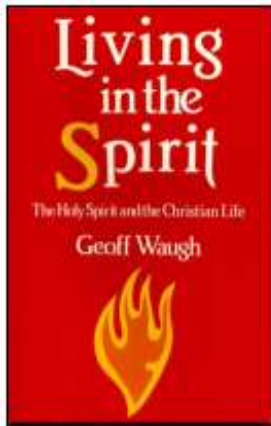
[\*Light on the Mountains\*](#) – Geoff in PNG

[\*Travelling with Geoff\* by Don Hill](#)

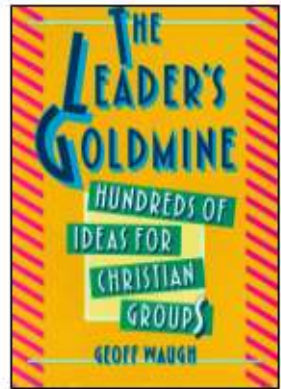
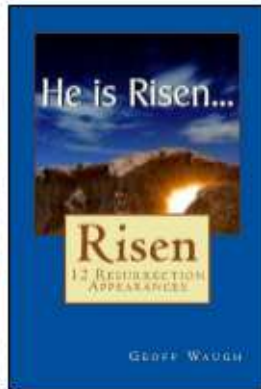
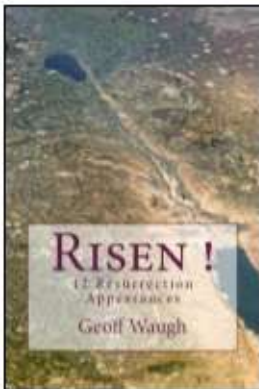
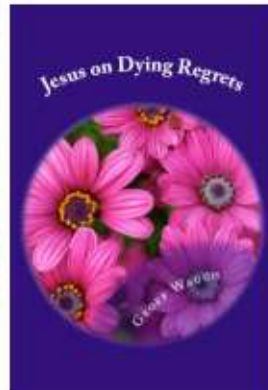
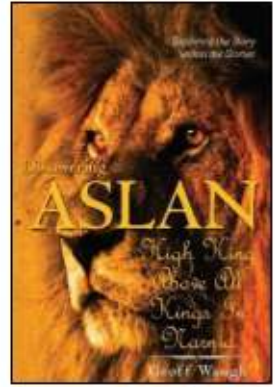
[\*By All Means\* by Elaine Olley](#)



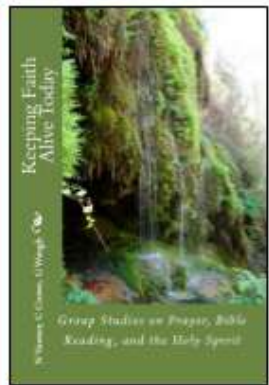
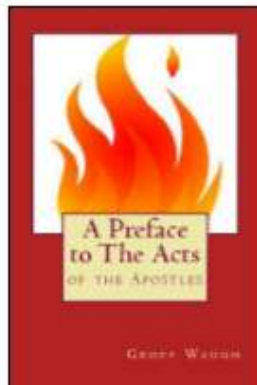
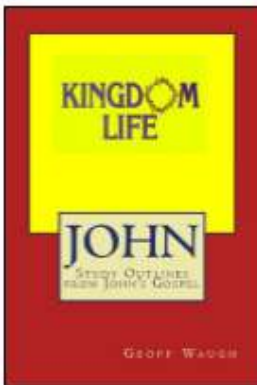
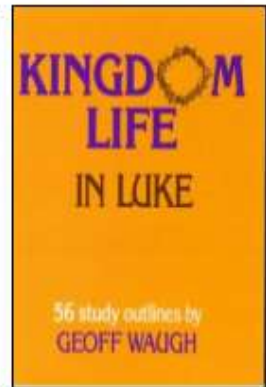
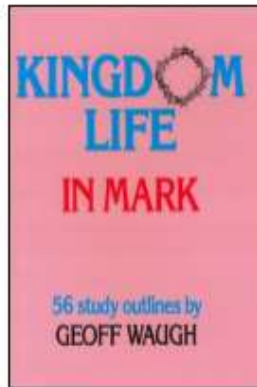
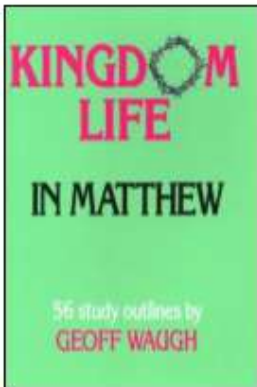
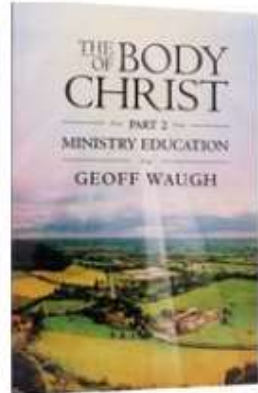
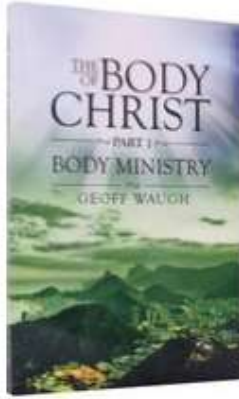
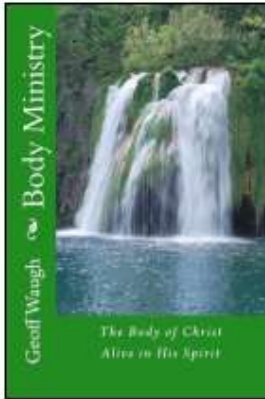
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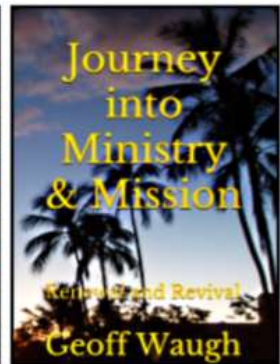
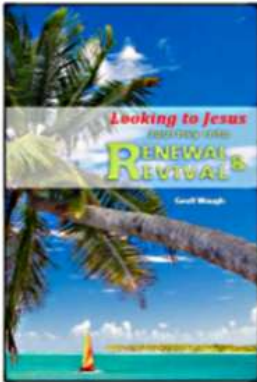
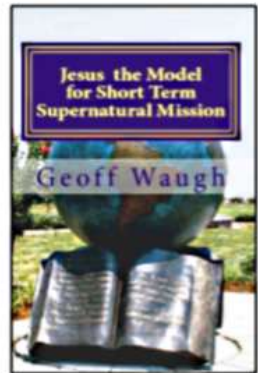
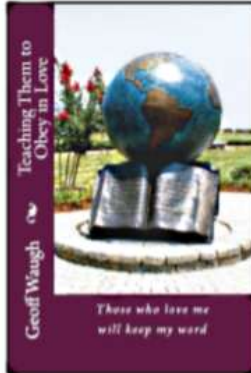
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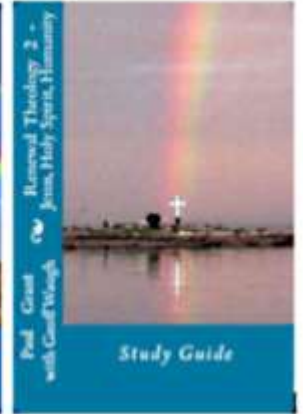
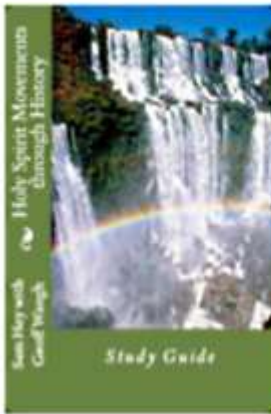
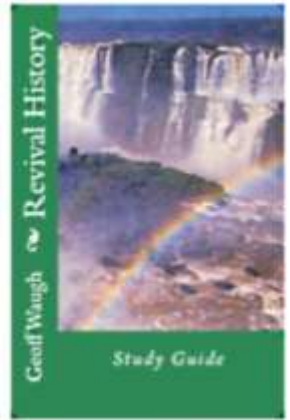
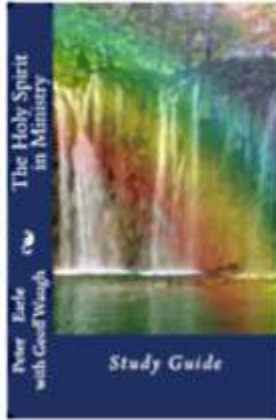
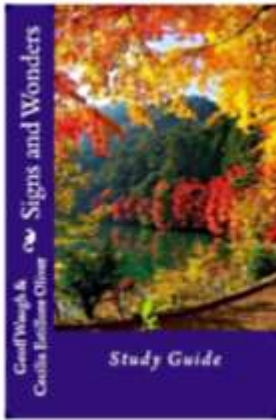
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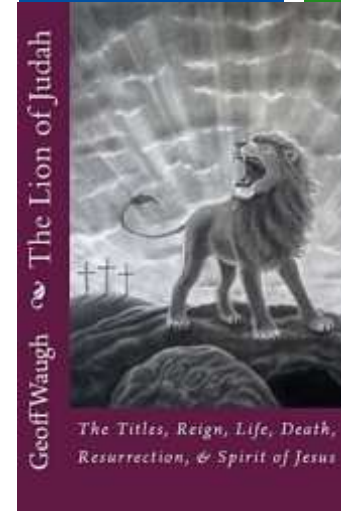
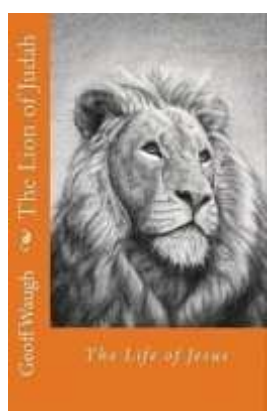


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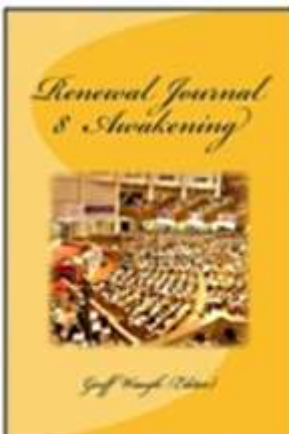
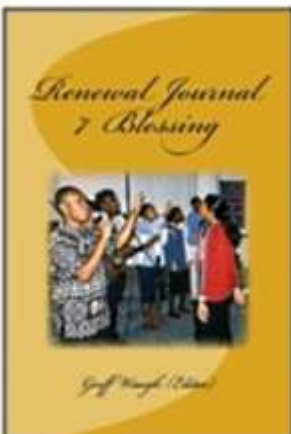
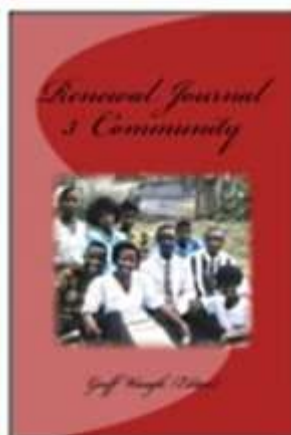
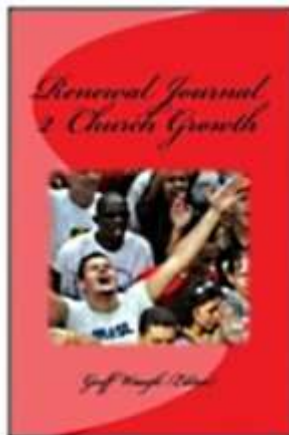
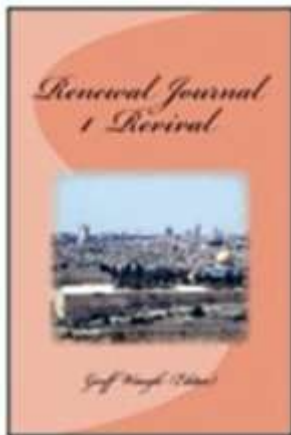


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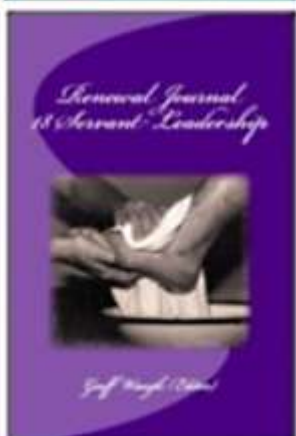
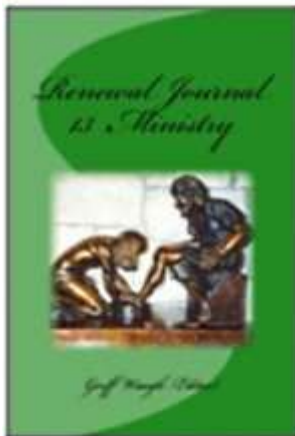
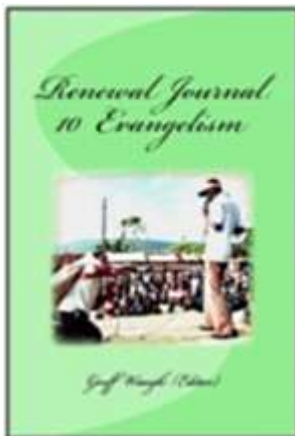




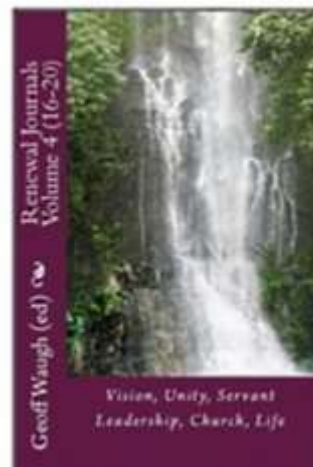
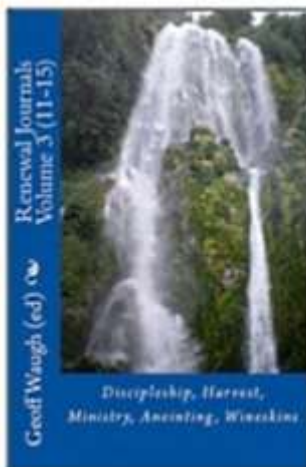
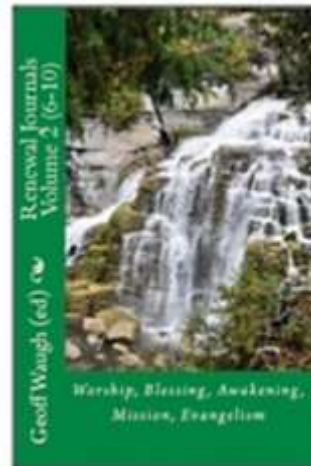
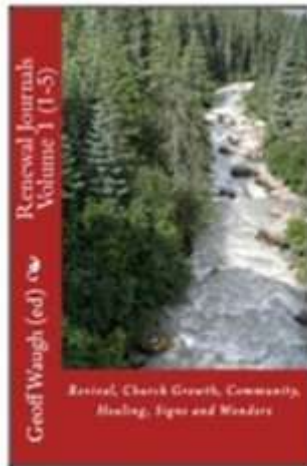
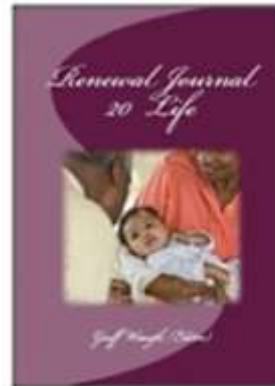
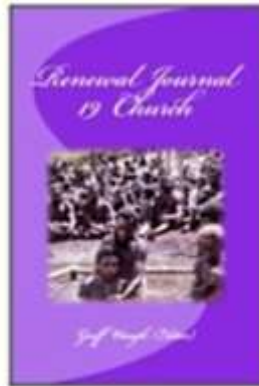
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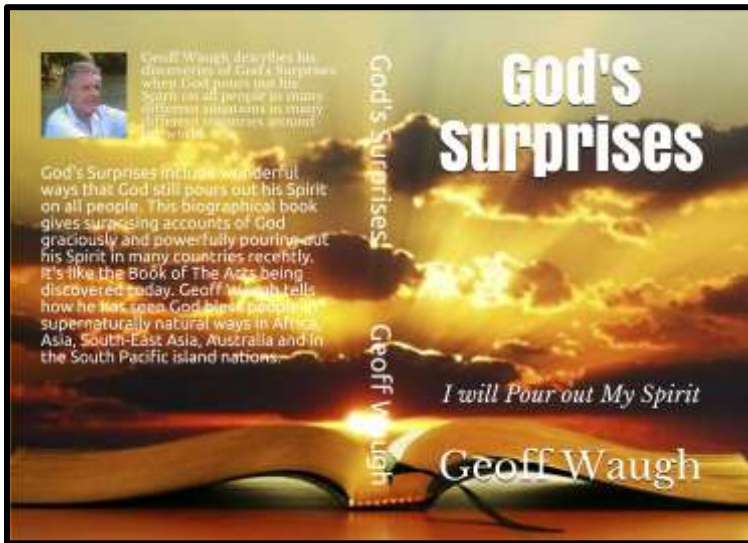




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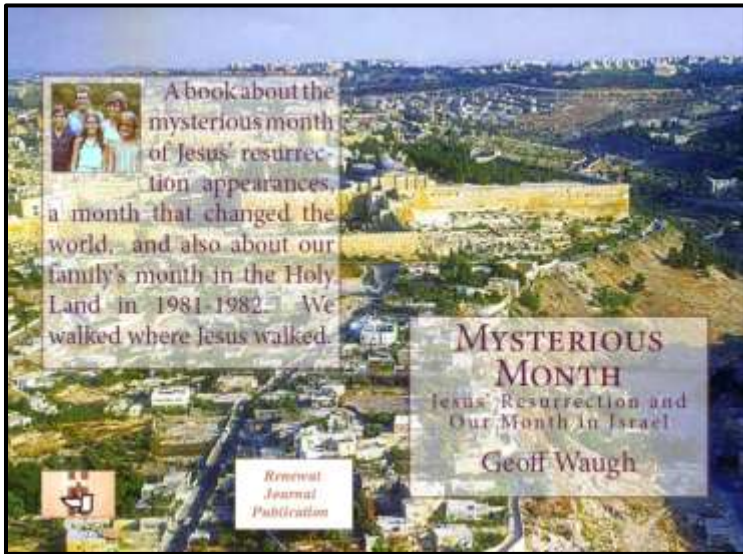
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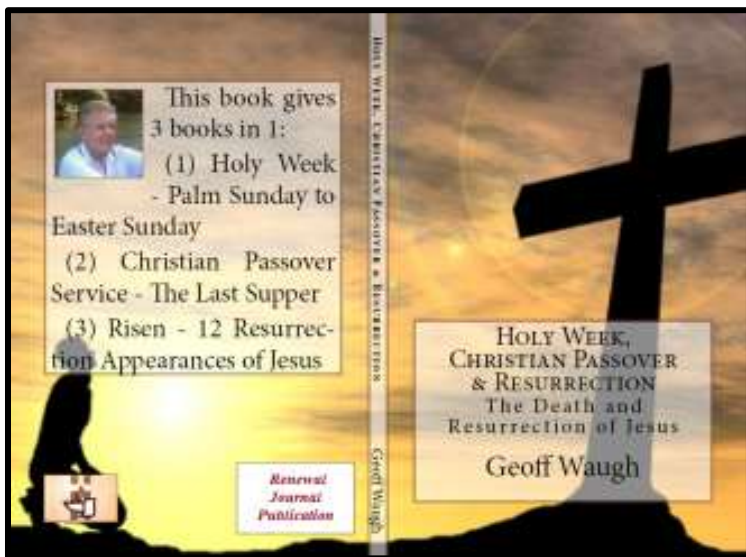
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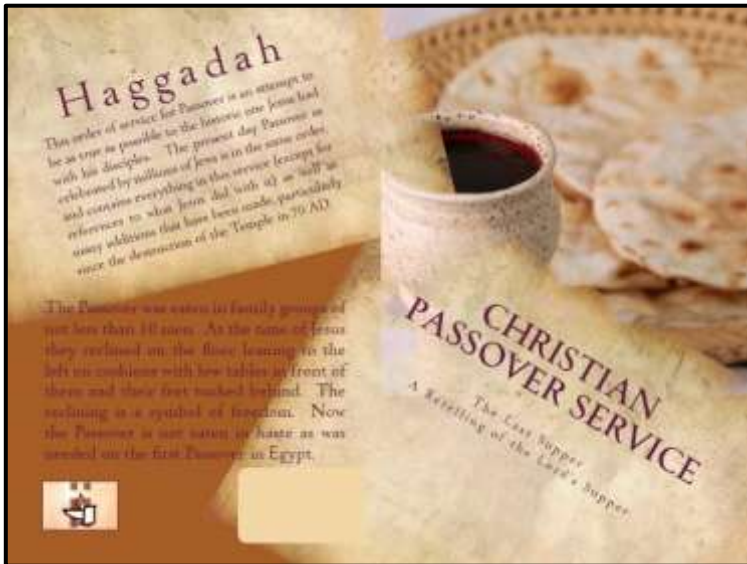
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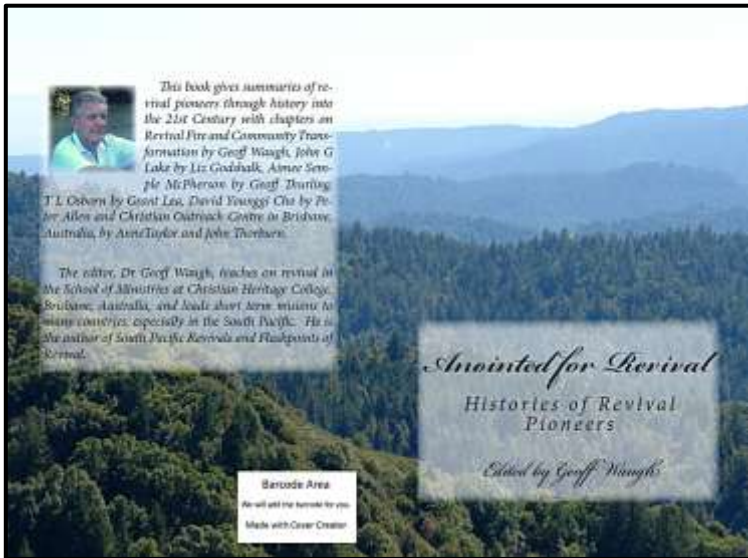


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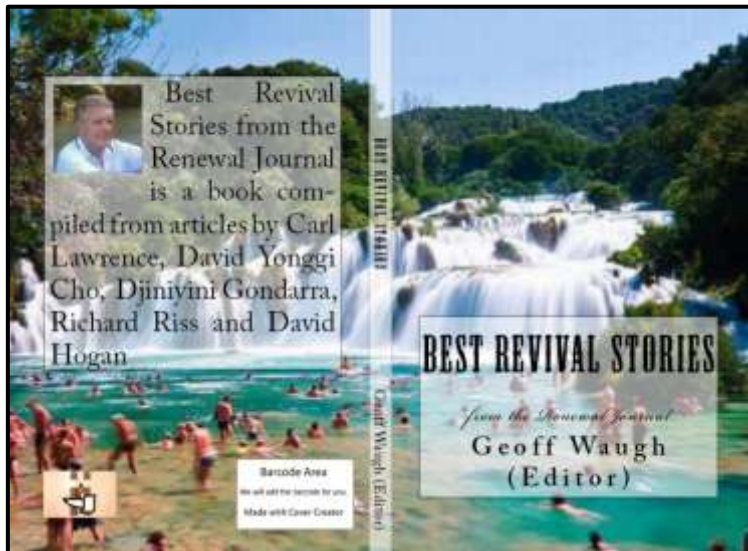


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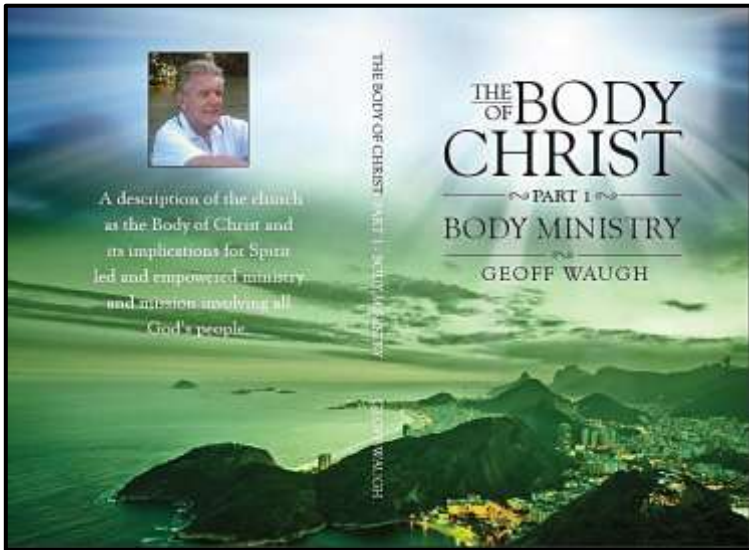




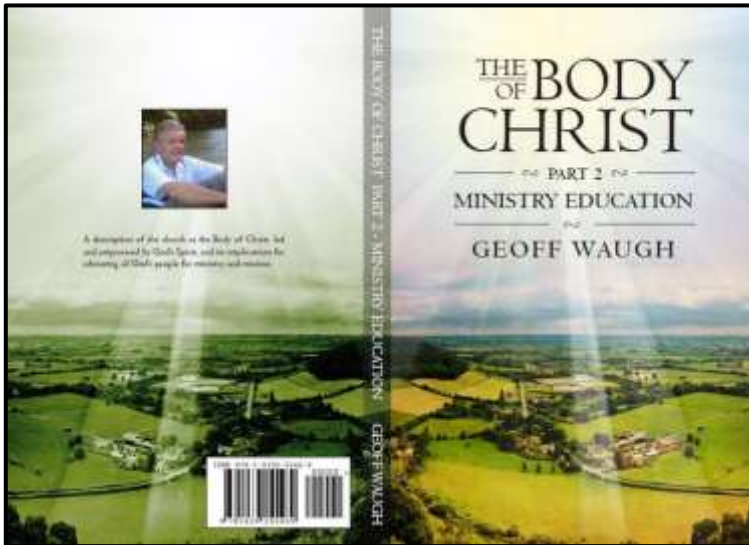
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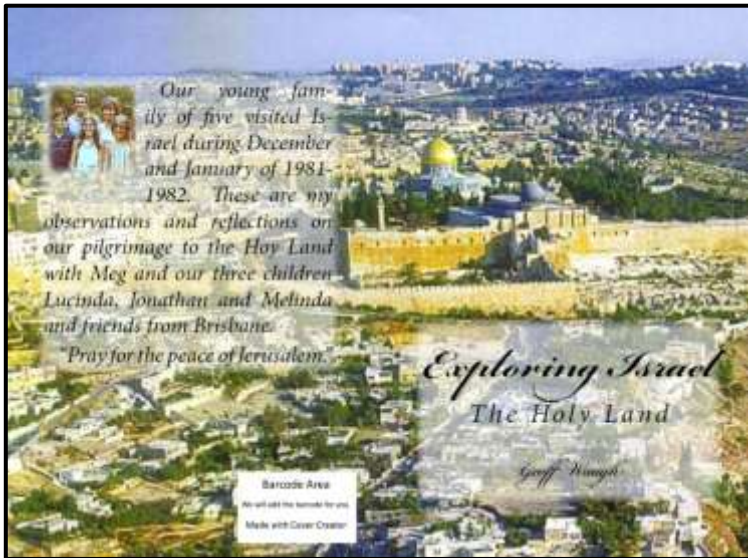
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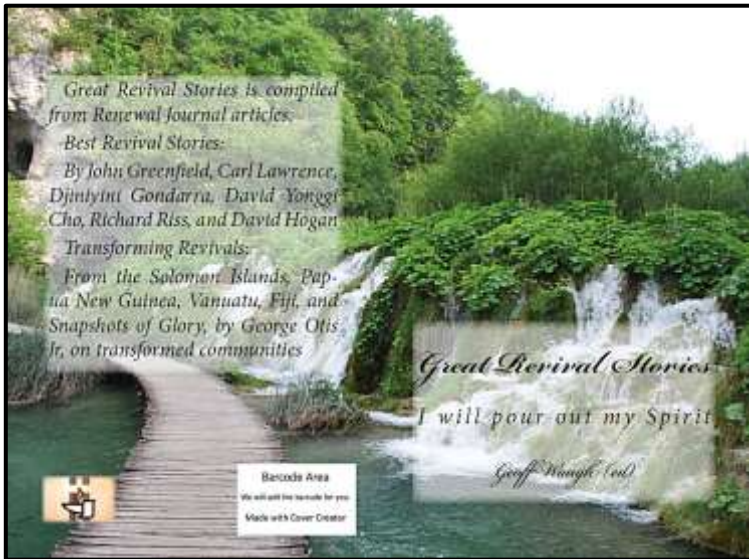
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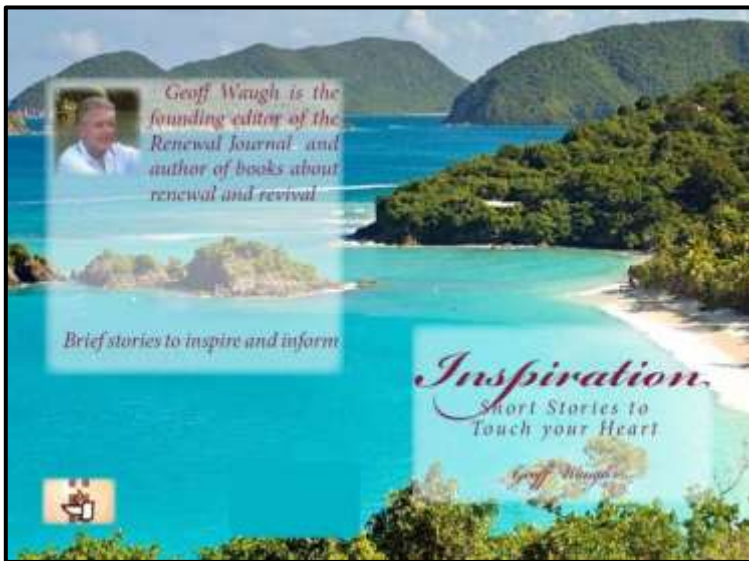
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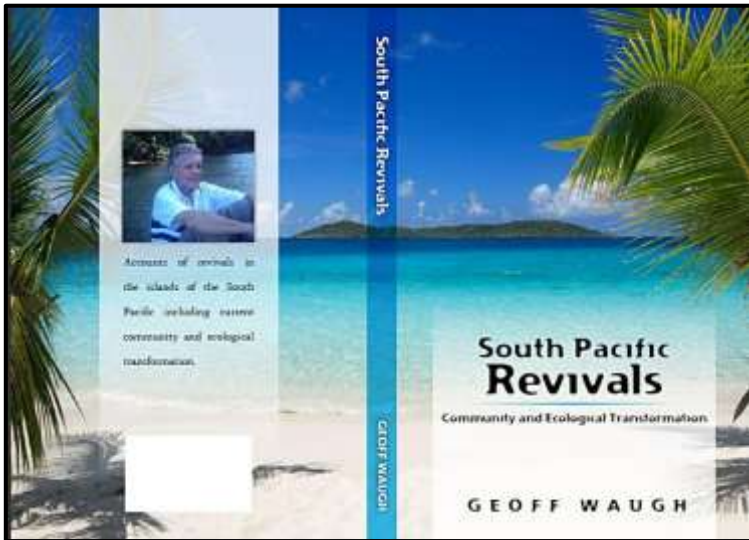
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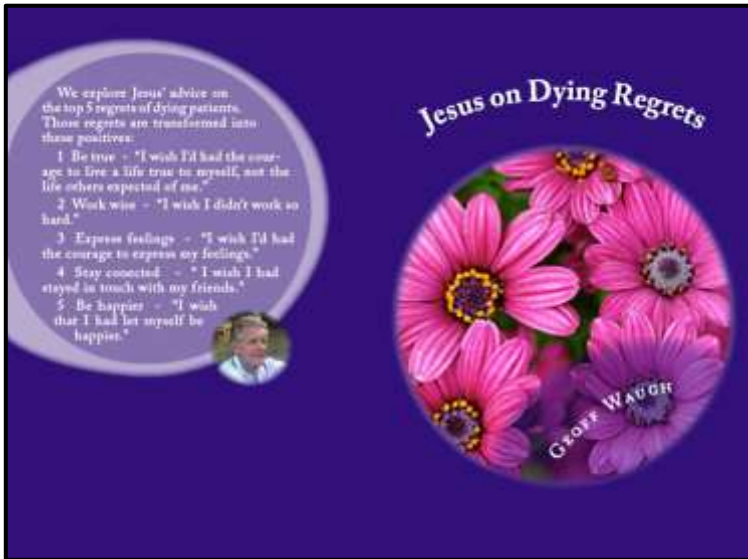
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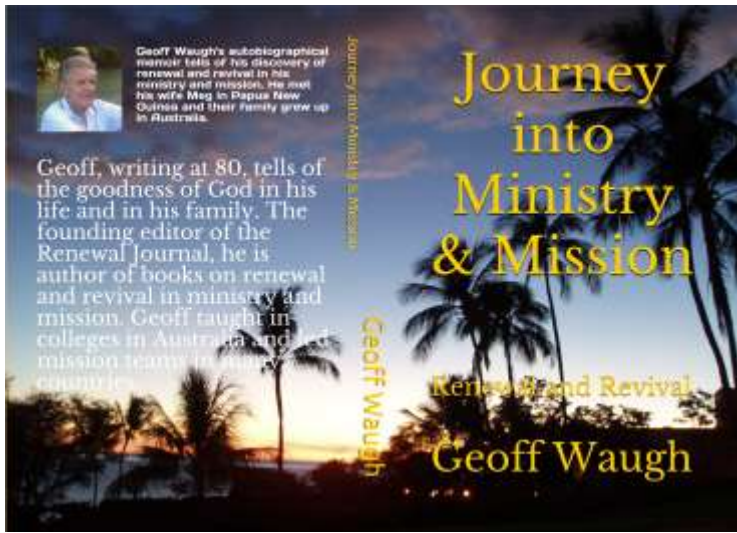
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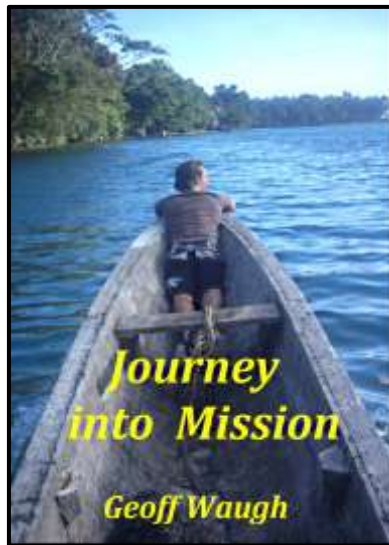
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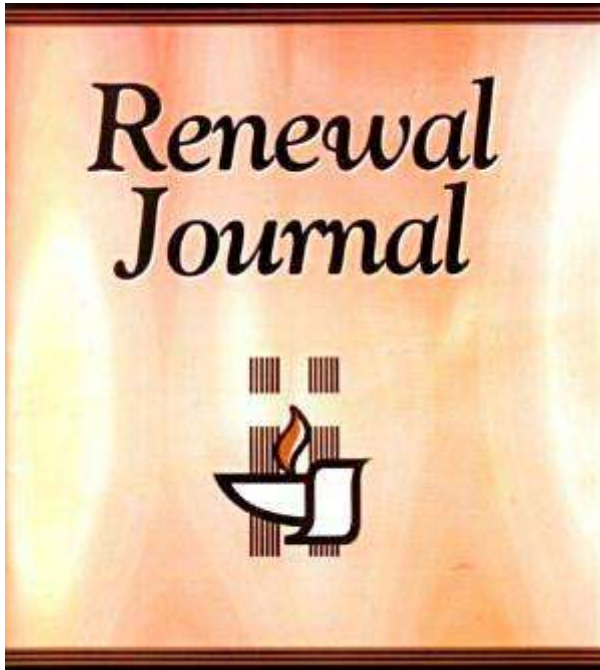


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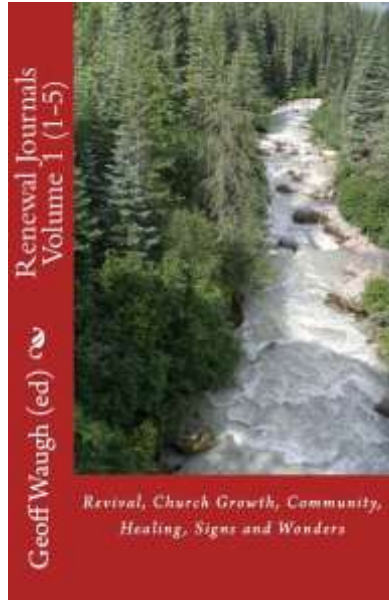
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