

# **EVANGELICAL REVIVALS**

**IN**

**NEW ZEALAND**

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**A History of Evangelical Revivals in New Zealand,  
and an Outline of Some Basic Principles of Revivals.**

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**by**

**Robert Evans and Roy McKenzie.**

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## PREFACE

Many years of experience in the Lord's work, and the relative ease of retirement from parish responsibilities, have provided both of us with the time to carry out a work of love in presenting to the public this history of evangelical revivals in New Zealand. It is an aspect of the work of God which we believe is of enormous importance, both for church and for society, but which has been widely neglected for many years.

The research for this book has relied, in the first instance, upon our privately-owned library resources. The main public libraries to which we are indebted are the New South Wales Uniting Church Archives Library and the Camden Library of the United Theological College, both in North Parramatta, the Hewitson Library of the Knox Theological Hall in Dunedin, the John Deane Memorial Library of the Bible College of New Zealand in Auckland (formerly The New Zealand Bible Training Institute), the Moore College Library (Anglican) in Sydney, and the Alexander Turnbull Library in Wellington. We also acknowledge the help of Miss Ferne Weimer, Director of the Billy Graham Center Library, in Wheaton, Illinois.

We have also been indebted to many individuals. Chief amongst these have been the Rev. Dr. J. Graham Miller, now living in Wangaratta, Victoria, Dr. Brett Knowles of Dunedin, and the Rev. John Thomson, now living in Nelson. Professor Ian Breward kindly reviewed one chapter. David Jull has also kindly given us access to material he was preparing for his PhD thesis. While we are very grateful for their thoughtful help, they cannot be blamed for any mistakes or lack of balance in this book. Such faults are purely our own. There are many others who have helped us, but, if we tried to mention by name everyone to whom we are indebted we would certainly omit someone mistakenly. To all these friends we express our grateful thanks. We also gratefully acknowledge our indebtedness to all the authors who have published books, or have written research papers, on more specialised parts of the story, and upon whose wisdom and collected information we have been able to rely.

So far as we are aware, this is the first published book to bring together, with this degree of detail, the various stories of revivals in New Zealand. Dr. J. Edwin Orr's "Evangelical Awakenings in the South Seas" provides a much briefer sketch outline, but he painted a picture on a much wider canvas.

We pray that this story of what God has done in the past, will help inspire prayer for a Great Spiritual Awakening in the land of the long white cloud, and that all the glory will go to God, to Whom it is all most justly due.

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## INTRODUCTION

The purpose of this book is to study what God has done in the realm of evangelical awakenings and revivals which have occurred in New Zealand since the coming of Christianity to these shores.

There is a value in centring our attention on New Zealand revivals in particular, and in looking at the many other features of New Zealand church history, and of New Zealand general history, only in so far as they relate directly to the revivals.

There is another value, very important historically, in looking at the revivals in their full context, as a single part of the whole panorama of New Zealand history. This has not been attempted here, as such a task would require the dedication of a professional historian much more qualified and experienced.

It will be obvious to every discerning reader that, at almost every point covered in this book, we have been able to rely upon valuable publications which already exist, and which embody records and research into aspects of our subject. We are indebted to these authors who did this work before us, and made our work much easier. Only in the case of the Waikaka Revival is there no basic resource already published.

It should be added, however, that in many instances, the previously published works on these different aspects of church history in New Zealand had a completely different aim from our's, which meant that the story of the revivals did not receive much attention, or may have received no attention at all. In a number of instances, therefore, the story of a revival movement has been hard to reconstruct in much detail from the sources which are currently available. More research into primary sources may well reveal other details not included here, and this would be a worthy project. Our purpose has been to make a basic history of the evangelical revivals in New Zealand, of good interest to the average reader, and not to embark upon a research project that would cause the book to become like an academic thesis.

As we shall see, evangelical revivals function on the basis of a certain general theological stance, and they cannot happen without this. Basically, we agree with the theology proclaimed during these revivals, and earnestly would like to see many more of such movements in New Zealand national history. Furthermore, we would like to see a wise, balanced, tradition of revivals develop in this country, which might continue and develop for many years.

### Definitions

While there is quite a discussion by various experts about the meanings which basic words might have, the meanings to be adopted here are as follows:

***A Folk Movement.*** This is a turning toward Christianity by a large group of people who are not tutored in the meaning of what it means to be a Christian, or in the basic components of the faith. Usually, this has occurred amongst uneducated, tribal people who have only just come into contact with Christianity for the first time.

***An Awakening.*** This is a movement where many people become concerned about their relationship with God, and they turn to Christ, with or without there being an extensive revival amongst the Christians first. In this sense, a folk movement is a particular kind of awakening. But many awakenings occur where a large nominally Christian population already exists. An awakening will often result in a percentage of the people being truly converted, but many others may only be affected superficially. Some of their previous religious and social customs and mores may change radically.

***Revival.*** This term applies to a deepening and resurgence of the quality of spiritual life, and vitality of the Spirit, and effectiveness of witnessing, amongst Christians. It normally arises only after much earnest prayer for this new vitality.. It involves much heart-searching, much conviction of sin which may be very powerful, and deep repentance. It involves new depths of experiencing the reality of the Holy Spirit in personal lives. It usually results in a new impact on the surrounding society, and an awakening amongst unconverted people. It usually also results in renewed efforts not only to win the lost for Christ, and to help the poor and needy, but to improve the moral tone of society as a whole, by renewed expressions of the fruit of the Holy Spirit in individuals, and often by concerted actions.

***Revivalism*** is a more modern term which will be used to apply to organised efforts at mass evangelism, often in the hope that real revival will accompany or follow these efforts. In this usage, "revivalism" and "mass evangelism" really mean the same thing.

The ordinary word "evangelism" applies to any human efforts to win others to Christ, including mass evangelism. But, many other activities are forms of evangelism, as well, including any personal contact which has the evangelistic aim.

Many of the scholars have used the word "revivalism" in other ways. For example, Dr. J. Edwin Orr wanted to use the words "revivalism" and "revivalist" in another way. He wanted to use the word "revivalism" in the way that

it was first used nearly 200 years ago. That meaning was that "revivalism" applied to activities which were actually part of real revivals. In the same way, the word "revivalist" would apply to someone who was involved in an actual revival. (1.) This was done by Dr. Orr in an effort to make the usage of these words both more consistent, and more Scriptural.

However, recent wide usage of the word "revivalism" to apply to all sorts of things has made it hard to adhere to the usage that he suggested. Some academic historians used the word to apply to revival, evangelism, and anything which looked even remotely like either of them. Some of these historians and journalists had very little understanding or sympathetic feeling for evangelical religion.

In some cases, the word "revivalism" has been made to apply to any activity which used to be seen in revivals in the past (especially the more spectacular and emotional kind), and which caught the imagination of people widely. The association of these activities with an actual revival had made them popular, and caused evangelists to copy them, in the hope that some of the effectiveness of the revival would continue to rub off onto their evangelistic work. So, these activities had then been used widely by evangelists, or by ministers, or by ordinary church members, in their meetings long after the real revival had gone.

So, the very loose usage of the word "revivalism" has meant that many of these writers have used the word to apply to evangelism, in any or all of its varieties. It seemed the simplest course of action to follow this precedent. So, at least in the way the authors of this book have tried to follow, revivalism is another word for evangelism. When we have quoted from some other author, the meanings have not always followed in the way we chose, because the other author may be using the word differently.

A great deal of mass evangelism, or "revivalism", takes place without any trace of real revival being present, and may indeed be of a character which works in the opposite direction. True awakenings and revivals are always the work of the Holy Spirit, who is the Lord. The Spirit of God takes the initiative, although many other factors will also be involved. Human initiative and evangelism may be part of the picture.

***Evangelical?*** When the word "evangelical" is prefixed to awakening or revival, a particular kind of awakening or revival is then being spoken of, which involves the theology of the evangelical awakenings and revivals of the Eighteenth and Nineteenth centuries. Reformation attitudes to the Bible are also part of it. For example, the 1859 Irish Revival was an evangelical revival for these reasons, whereas the high Anglican Oxford Movement would not be described as an evangelical revival, although it might be a Christian revival movement of another kind.

### **What is Evangelical Theology?**

Definitions of evangelical theology vary greatly from one theologian to another. Many ordinary conservative evangelicals find it hard to see themselves in what Karl Barth wrote in his book "Evangelical Theology", even if this is partly due only to the depth of some of his insights. But Barth's description is closer to the average than what one finds when many "evangelical liberals" start to describe what they believe.

So, although certain of creating problems by so doing, a few comments will be made about what we understand "Evangelical theology" to mean, so far as evangelical revival movements are concerned. Over-simplification and distortion are inevitable, in such a short statement, so I hope the reader will understand this, and be forgiving.

Evangelical theology swings around at least six foci.

**1. *The purposes of the Heavenly Father***, in the creation; in the plan of Redemption; and in acting so that His intelligent creatures would appreciate His glory.

**2. *The character of God***, especially in His holiness and love. God desires to impart both His holiness and His love to human beings.

**3. *The nature of human personality and human sin***. The evangelical understanding of human nature is markedly different from the secular and humanistic theories of human nature that used widely today. Christian views emphasise that humans are both creatures and creators. Thus we are able to achieve wonderful things, but need also to practise much humility, in submission to God, and God's judgment upon us. Our sin has both voluntary and unconscious aspects. Our sins make us enormously blameworthy and associated with guilt, because our sins are primarily directed against God. They are also often directed against creation and other humans. Our sins are also anti-social. Sin has its seat in the human character. So-called sinful actions are symptoms of the corrupted character within a person.

**4. *The Person and Work of Jesus Christ***. If any of the foci is more central to evangelical theology than the others it is this one. Although this theology is unquestionably trinitarian, it centres in Jesus Christ. All God's purposes are fulfilled in Him. It is through His crucifixion that Redemption is achieved. His sacrifice is to be understood in terms pre-figured by the Old Testament sacrifices, as outlined especially in the New Testament's Epistle to the Hebrews. Redemption is through the blood of Christ.

**5. *The Work of the Holy Spirit***. This work is seen in many ways, including in the creation; in the original

inspiring of the Scriptures, and in their subsequent use in personal Christian experience. The Holy Spirit is the power at work in the believer to create in that person all that Christ wills the believer to possess and experience.

Evangelical theology sees the Bible as chosen by God to be our "text book", or trustworthy guide to the knowledge of God, and instruction in what it means to obey God.

**6. *The Kingdom of God here, and hereafter.*** This includes pre-conversion conviction of sin, repentance, faith in the efficacy of Christ's death as the means of our salvation, conversion, the new birth, the practical side of being "in Christ Jesus", maturity in Christian holiness, carrying out our great missionary task, the impact of the Gospel upon society, continual improvements in the standard of justice, and the eventual consummation of all things.

Evangelical Revivals often produce a renewed interest in the promised Second Coming of Christ. They can also, at times, be millenarian, even utopian, and can help spawn strange sects, although thankfully these undesirable details are not essential.

### **Further Comments on the Nature of Evangelical Revivals**

Revivals fit into the same pattern of spiritual experience as the rest of evangelical experience, outlined too briefly above. The difference between revival periods and normal periods rests in such factors as the following:-

During a time of revival,

(1.) the spiritual experiences of many individuals will be more clearly due to the sovereign and powerful workings of the Holy Spirit, and not to merely psychological or human causes, especially in the conviction of sin, the conversion experiences, and cases of Divine guidance. There are many more of these experiences happening within a short time-span than in a normal period.

(2.) There is a growth to an unusual degree in the quality of displaying the humble, loving and gracious fruits of Christlikeness in the characters of the Christians who are involved in the revival. This will be done in a simple and straight-forward manner, without guile, or "taking on airs".

(3.) There is a new surge in what evangelicals call "the spirit of prayer", especially in the praise of God, and in intercessory prayer directed toward the conversion of family members, neighbours, friends, members of the community, the nation, and anyone in other countries.

(4.) There will also be a similar surge in the efforts of Christians to spread the Gospel, to help the needy, to be strong in facing persecution, and in making personal sacrifices for Christ.

As a result of the foregoing, evangelical revivals are characterised by deep and powerful conviction of sin, in both believers and unbelievers; by conversion experiences which transform personal character; by beautiful displays of the fruit of the Holy Spirit, and by sacrificial living in the service of Christ. They are revivals of the praise of God, and of appreciation of the love of Christ for us in His death and resurrection. They are revivals of obedience to the Word of God.

In recent years, Pentecostalism, and the rise of the Charismatic Movement, have seen a very strong emphasis placed upon certain gifts of the Holy Spirit, especially speaking in tongues and the gift of healing.

Differences between evangelical revivals and Pentecostal or Charismatic revivals are largely a matter of emphasis, and of discovering and showing what aspect of the work is the primary factor.

Asking "What is the primary factor in what is going on here?" is also the way to see the difference between evangelical revivals and revivals which might occur in churches which emphasise sacramentalist theologies, or revivals which might occur in Islam or in Buddhism, or in some completely secular activity, such as a revival in a certain type of architecture, or in women's fashions.

In evangelical revivals, any or all of the gifts of the Holy Spirit may occur, but none of them are essential. In many revivals, the gift of tongues has never appeared. In some modern revivals all of the gifts mentioned in the New Testament have been present. If what happens is primarily a revival of the gifts of the Holy Spirit, and if conviction of sin, repentance, conversion, and spiritual fruits, are secondary, then what has occurred is not primarily an evangelical revival. It is primarily some other kind of revival.

Someone made a list of three symptoms of revival. These were (1.) the Word of God is preached with unusual effect, and an unusual thirst for the Word of God is evident. (2.) There is a prevalence of anxious enquirers. (3.) There is widespread earnest desire for God - expressed in much secret and social prayer.

With this list of three, there were also six fruits of revival. (1.) Sorrow and shame at our former lesser spiritual estate. (2.) A hearty renunciation of sin, and dedication to God. (3.) A high and loving esteem given to communion with God, and to all the means of grace. (4.) A new spirit of charity and humility, and the other fruits of the Spirit. (5.) A zeal to reach others for Christ. (6.) A great concern to live the Gospel worthily, and thus to honour the Heavenly Father.

These definitions should be borne in mind throughout the book. We have tried to take care, in instances where we have quoted from another author, who may not share these definitions.

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**Reference.**

1. Orr. J. Edwin., "The Re-study of Revival and Revivalism."  
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## ABOUT THE AUTHORS

**Robert Evans** was born in Sydney, Australia, in 1937. He trained for the Methodist ministry, and was ordained by the N.S.W. Methodist Conference in 1967. He served as a Circuit minister, and subsequently also in the Uniting Church, retiring from parish responsibilities in 1998.

He graduated from the University of Sydney, majoring in philosophy and modern history. In his private studies he has specialised in the nature and modern history of evangelical revivals and the great awakenings, and in the literature relating to these movements, assembling a large private library about this subject.

In 1988, he was awarded the Medal of the Order of Australia, for contributions to science. He is a member of the International Astronomical Union, and of other professional and amateur astronomical bodies. He is an honorary member of the Royal Astronomical Society of Canada, and holds many awards for his work as an amateur in searching for supernova explosions in other galaxies.

He is married to Elaine, and they have four adult daughters, and two grandsons.

**Roy McKenzie** was born in Nelson, New Zealand, and his family made their home in Blenheim. He graduated with a Bachelor of Arts degree from the Victoria University, Wellington, and gained a Diploma in Theology from Knox Theological Hall, Dunedin. He is an ordained Presbyterian minister.

He served four pastorates from 1963 to 1994, including one Congregational charge, and concluded with a ten-year pastorate in Dunedin. Roy, and his wife, June, moved to Gore, and enjoy a part-time preaching-teaching-pastoral ministry, largely around Southland churches.

Study Leave research on revival, in the Scriptures, in Church History, and in personal experience, has fuelled an ever-growing prayerful desire for a nation-wide spiritual awakening.

June and Roy are thankful for three sons, with three grandchildren.

**PART ONE**

**A HISTORY OF**

**EVANGELICAL REVIVALS**

**IN**

**NEW ZEALAND**

## CHAPTER ONE

### THE GREAT AWAKENING AMONGST THE MAORIS

The greatest evangelical movement to occur, so far, in New Zealand, was in fact the first one to happen at all. This movement occurred approximately between the years 1835 and 1845, centring around the year 1839.

Strangely, this great movement has been largely neglected amongst church historians in the land of "the long white cloud". It was to be followed by a period of terrible wars, between some of the Maoris and some of the white people. The conflict tended to overshadow the great good which had happened before, causing it to be forgotten or denied. There was much unoccupied land in parts of New Zealand when the white settlers began arriving after 1840, but some conflict was probably inevitable. The great awakening also occurred substantially before large-scale white settlement began. As a result, church history in New Zealand is often seen as starting with the beginnings of the white settlement.

It is hard to deny the verdict of historians who know the story of what happened just before white settlement, that, if this great evangelical movement had not occurred, the arrival of large numbers of white settlers would have been marked by far greater distress and blood-shedding than actually took place. Captain Hobson, the first Governor, said in his address to the Legislative Council in 1841:- "Whatever difference of opinion may be entertained as to the value and extent of the labours of the missionary body, there can be no doubt that they have rendered important service to the country, or that, but for them, a British colony would not at this moment be established in New Zealand." (1.)

In 1867, the main Anglican historian of this Maori movement, Bishop William Williams, published the story, entitled "Christianity Among the New Zealanders". In his earlier ministry he had translated the New Testament into the Maori language; had seen many of the events he described, and had access to many C.M.S. documents of the relevant time. In 1989, the Banner of Truth Trust publishing house in Edinburgh, issued a reprint of this book. These publishers expressed their belief that this great movement was "a work of grace...which ranks second to none in the annals of missionary endeavour." (2.)

#### Maori Religious Ideas

Before tracing this great movement, however, it is useful to comment upon aspects of Maori religious beliefs at the time of the arrival of the first missionaries, because these beliefs strongly influenced what the missionaries could achieve. Religious beliefs in any society go through an evolution over a period of time, and, at the time when the missionaries arrived, Maori beliefs had reached a point where the gods they believed in could be grouped into four distinct categories.

- (1.) Io, the Supreme God, Creator of the Universe;
- (2.) Departmental gods, such as personifications of the forces of nature and mind;
- (3.) District gods, belief in whom was widely held;
- (4.) Demons, spirits, deified ancestors and household gods.

Io was viewed as the eternal, majestic, good, omnipotent and all-knowing God. Here was ultimately a pure monotheism. But Io was only known about, and worshipped, by the priests. The chiefs and common people knew nothing of Him. If knowledge of Io had been widespread when the missionaries arrived, their task would have been much easier. Even the missionaries themselves did not discover this Maori belief in Io until well after they had begun their work. The word used for "God" in early Bible translating was the word applying to lesser gods, possibly noted for evil deeds and killings. The mythical stories portrayed a situation where the lesser gods had removed Io, the supreme God, completely away from normal human existence.

Every aspect of life was affected by the Maori's understanding of the various lesser gods, and of the relationship that people had to these gods.

These theological ideas produced a situation where every aspect of life was lived in the presence of the gods, and in reaction to them. Every aspect of life was sacred in a varying number of ways.

The coming of the missionaries began to produce an element of secularisation, which had not been present before. There was also a secularising element, in the days before 1840, produced by the small number of white traders, etc., who had come to live in New Zealand, and who, in most cases, lived godless, dissolute and irreligious lives. Where such men married Maori women, they became affected by Maori kinship rules, and some tribal responsibilities.

But, the main secularising impact came after 1840, with the floods of white people, and a new government, much of which was largely secular in character.

A whole range of fascinating mythological stories existed involving the lesser gods, including stories about the creation of nature, and of humanity. But these gods were not necessarily good or well-behaved.

When the missionaries arrived, there was no belief in any penalty for evil, or reward for righteousness, amongst the ordinary Maoris. This reduced greatly any reasons for behaving in a civil manner, especially toward one's enemies, who were always treated with extreme barbarity.

There was a general belief in an afterlife in the form of an underworld, but a higher idea of an afterlife was only found amongst the priests.

"The fact that there was no line of demarcation between righteousness and sin, between godliness and devilry, between goodness and badness had a great deal of bearing on the Maori's reception of Christianity. But, in the absence of this sense of values, what check was there on unbridled licence? Often enough the missionaries were puzzled and dismayed by this lack in the native race, and despaired of achieving any permanent results in bringing the faith to a people of such alien thought" (3.)

## **Maori Culture and Personal Qualities**

When the first missionaries arrived, the Maoris had many personal and cultural qualities of a positive kind, but these tended not to be noticed so much by the missionaries.

After all, the missionaries had come to make changes to Maori individuals and culture. This was part of their mandate from the New Testament, that they should make disciples of Christ from all nations, principally by preaching the Gospel to them, and encouraging Christian behaviour. In the service of this goal, they brought English civilization and technology with them, as well.

But, as well as seeing English technology and outlooks as servants of the Gospel, the missionaries were also enmeshed in that culture in deeper ways than they realised.

The missionaries also saw many Maori personal and cultural features which appalled them, and these features were the main ones which were described in their letters home. The purpose for doing this was often to encourage prayer to God, that, with His help, a major change could be made in these apparently negative qualities.

Naturally, the missionaries were influenced in what they thought civilized behaviour should be like by what they knew from life in England. They were also influenced in what they thought Christian behaviour ought to be like, as well, by what they had experienced amongst Christians in England. Evangelicals were well aware that not everything that passed for civilization was Christian, and all these missionaries were evangelicals.

Dr. J. M. R. Owens cites an example of how one missionary recognised positive Maori qualities where, in his Journal, John Hobbs contrasted the healthy, natural methods of rearing babies, as practised by Maori women, with the unhealthy methods used in England. (4.)

Other qualities, which sometimes caused problems for the missionaries, but which we might now see as positive qualities, are factors arising from the very strong kinship ties which the Maoris enjoyed, and the ways they felt obliged to support their relations, and other tribal members. Their family structures, also, were extended, and Maori children enjoyed benefits flowing from that factor, which tend not to be enjoyed in cultures where the nuclear family principle operates more fully.

Since that time, the missionaries have been criticised many times for destroying aspects of Maori culture. But, as Owens points out, the churches did more to preserve than to destroy Maori culture. Ever since the 1840's, there have been a steady stream of church people who were vitally concerned for Maori welfare on the widest front. The churches had a much better record in this than the universities, for example. It is only since the 1960's that the universities have realised that there is such a thing as Maori culture. (5.)

There were, nevertheless, deep ways in which the missionaries failed to understand the Maoris. On the other hand, it must be said that the missionaries came with the purpose of loving the Maoris in the best ways that they, as Christians, knew how.

But the more obvious negative qualities possessed by the Maoris at that time included that they were aggressive and bloodthirsty. They loved to fight; they were cannibals, and they delighted in treachery. In this way they were like so many of the other Pacific island tribal groups at that time. The Maoris were a race of Polynesian descent, strong and well-built.

The negative qualities were, no doubt, accentuated by the fact that the Maoris had only just come into contact with modern gunnery, and these weapons provided each tribe with a means of the wholesale destruction of the enemies that the tribe might have. It was naturally good strategy to get a supply of guns quickly, before the neighbouring tribes could do so. Much effort was put into this project, and the weapons were then used, with devastating effect. Traditionally, wars began for slight reasons. As a result, a process of de-population was occurring, when the missionaries arrived, being inflicted by as many tribes as could put it into practice.

These, and other, negative qualities were illustrated by an early Wesleyan missionary, the Rev. William Woon, writing home in 1846, and trying to emphasise the great change which had recently taken place before his eyes.

"Truly, this people have been the slaves of sin and Satan. The account we have heard of what they did in the days of their ignorance, and when under the power of the enemy, is revolting to humanity; being without natural affection, and guilty of shedding each others blood without remorse. They now shudder at the deeds of death they have

perpetrated, and the change experienced they all ascribe to the influence of the Gospel. In one of the settlements which I visited the other day, being formerly one of the principal fortifications of this people in the time of their wars, the residents related to me how numerous were its inhabitants which were swept away by their enemies; and but for the Gospel the remainder would all have been cut off, as late as 1835 an exterminating party came upon them but were repulsed, and disappointed in their expectations. MOTHERS who used to trample their children to death, when infants, to get rid of them, because they were troublesome, are now possessed of the love of God, and love their offspring. MEN whose hands were against every man, and every man's against them, who used to kill and devour their enemies in war, are now walking in the fear of God, and in the comforts of the Holy Spirit, who love their neighbours as themselves, and all mankind for Christ's sake. CHILDREN who were ignorant and debased by the corrupt example of their parents, are now instructed and taught in schools, and can read fluently in the New Testament Scriptures." (6.)

## **First Contacts**

Like the story of Henry Obookiah of Hawaii, and others of a similar kind, the entry of the gospel into New Zealand was prepared by God in a most remarkable way through a young Maori chief who was taken away from his homeland in a ship to a distant world.

Tuatara was the son of a chief. He had been taken away from his home to meet King George. Instead, he was badly treated, cheated of all his wages, saw very little of London, and was put on a convict ship, in a very poor state of health. It so happened that this was the ship carrying the Rev. Samuel Marsden to Australia. Upon hearing his story, Marsden took Tuatara under his personal care. By proper treatment, Tuatara recovered, and remained under Marsden's roof in Sydney for six months until the opportunity arose to send him back to his own people. Tuatara would also be able to make a welcoming situation for missionaries who were soon to arrive.

On this trip from Sydney to New Zealand, the Maori was again despised, defrauded and ill-treated. Although the ship passed only a few miles from the spot where Tuatara's people lived, and was in sight of his home, he was carried to Norfolk Island, and left there. A whaler found him there almost naked and in the last stages of want, and took him back to Samuel Marsden in Sydney.

After another short stay with the Marsdens, he was at last taken back to his native home, and what a story he had to tell! The tales of the wrongs done to him were enough to create a thirst for revenge, which would have been directed at the first white person to appear, whether innocent or guilty. But this was counter-balanced by the story of Marsden's kindness. Tuatara was very grateful to the clergyman, and this respect was shared by many of the other Maoris. It increased with the years.

After a preliminary visit to Tuatara's tribe by three pioneer missionaries, and a return visit to the Marsdens by Tuatara and six other chiefs, the senior chaplain in N.S.W. was at last given permission by the Governor to sail to New Zealand. After much preparations by his Maori friends, the first Christian service was conducted on New Zealand soil, on the morning of Christmas Day, 1814. The Rev. Samuel Marsden conducted it, and preached the sermon, while Tuatara translated it as best he could for the crowd of Maoris. The text was "Behold! I bring you glad tidings of great joy."

However, Tuatara died very shortly afterwards. Another chief of this tribe, Hongi, by name, went to England and met the king, but then became inflamed to be sole ruler of New Zealand. Hongi commenced a series of wars, using firearms he had brought from overseas, and wreaked devastation far and wide. These wars made all missionary work extremely difficult, and led to the destruction of the Wesleyan work in 1827, which had been commenced by the Rev. Samuel Leigh and his helpers, with the encouragement of Marsden, and the fraternal wishes of all of Marsden's C.M.S. missionaries.

The wars resulting from Hongi's ambitions were not, however, the main problems that the missionaries faced. The wars created political and diplomatic problems, but the main problems were more spiritual and cultural.

The Maori priesthood held a strong sway, based in the use of witchcraft and sorcery, superstitious beliefs and practices, and involving the whole pantheon of lesser gods. Naturally, the priests did not want to lose their power base. Also, the chiefs were looked upon as sacred. This idea of their sacredness, or "tapu", helped to fortify their position of power.

## **Commencement of the Wesleyan Work**

In his youth, Samuel Marsden had been brought up amongst the Wesleyan Methodists. He retained a great regard for them, and agreed with their evangelistic thrust. His own support came from the evangelical wing of the Anglican Church in England, and the missionaries who were sent out to carry out this work were all evangelical in sympathy, and in the main thrust of their spiritual work.

After Marsden had been in New South Wales for a number of years, the first Wesleyan missionary arrived in Australia, the Rev. Samuel Leigh. He was welcomed at Parramatta by the Marsden family. It was natural, therefore, that he should try to encourage the Wesleyans to be interested in missionary work in New Zealand, as well.

As a result of this encouragement, Leigh himself led the first Wesleyan missionary advance to New Zealand.

His biography gives many details of the early years of this work. He was ably supported by a number of ministers and laymen in this work. Leigh, himself, was not able to continue long at it, because his health became undermined. His health was such that even when he returned to New South Wales, he was not able to contribute very much to the Wesleyan work there. In due course, he returned to England.

There were no signs of the outpouring of the Holy Spirit in the early Wesleyan days any more than the Anglicans saw. Both groups faced the same difficulties and dangers.

Indeed, the difficulties caused by Hongi's wars were such that the Wesleyan work was effectively destroyed in 1827, and did not re-commence until 1830.

## **The Situation in 1824**

It is so often the case that God allows His people to get to a very low point just before He begins to unfold His blessings. That is what happened here. Not only were the missionaries praying for new signs of spiritual life, but many in other countries were praying for New Zealand, as well.

In the C.M.S. work, the year 1824 brought the very first signs of some success. Up to this time, the Maoris were totally indifferent to the instructions that the missionaries tried to place before them. In general, this situation continued for several more years. "They did not regard the white man and the New Zealander as having anything in common. They had their own traditions about the origin of the world. Their language, their customs and their gods were different, and their superstitions led them to believe that it would be fatal for them to neglect any of those rites which had been handed down to them, and exchange them for those of a foreign race. They were dead in sin, and it was only the power of God which could give them life. Hence therefore, when a chief was asked why the people did not attend when they knew the white man was coming, he would reply that they did not care about such things; all they thought of was eating and fighting; he had called his people, but they would not come. When told that they should die in their present state, they must for ever be banished to the place of darkness and misery, they were unconcerned about such tidings; and as to the work of redemption, they said they could not understand it. The dominion of Satan was never more visible. If the time had not arrived for this people to receive the gospel message, certainly the time was come for the servants of the Lord to pour out their prayers to him in humble supplication to remove the veil from the eyes and hearts of this people.

The greatest desire of the natives was to possess muskets and powder, and in order to procure these they laboured hard to grow potatoes for the whaling vessels, where the supply of these commodities was to be had. Their ambition was that the whole tribe should be well equipped for their wars, which now engrossed their whole attention. And yet there was encouragement for the missionaries, inasmuch as they were able to hold their ground against so much indifference and opposition. The natives, too, upon the whole were kind to them, and while they cared not for instruction, they liked to have the missionaries living with them. Some, too, began to be dissatisfied with themselves. A few desired that their children should be educated. These indications were worthy of notice, but the exercise of faith was required to look forward to a substantial change", and to the fulfilment of God's promises about the results of the preaching of the Gospel. (7.)

## **First Baptisms in the C.M.S. Work**

A Maori named Whatu had been to New South Wales, and had heard Samuel Marsden talking about Jesus Christ, but could not understand what was being said.

Back in New Zealand, he began to suffer from a fatal illness, and had more time to think. Being brought low, he was glad to hear about another hope beyond this world, which is secured to the helpless sinner through that Saviour who died for him, and there was good reason to believe that Whatu learned to depend upon this.

"But another instance of the power of the Gospel soon followed. After the devastations committed by Hongi at the river Thames, the people of Bream Bay, a little further north, who were Hongi's allies, felt insecure in their position between the hostile tribes; and through fear of the vengeance of the Thames natives, they came to live at the Bay of Islands. Rangi was a chief of some rank in this tribe, and he, with his small party, took up their abode about a mile from Paihia, where they came under the frequent instruction of the missionaries. While indifference marked the character of most of his friends, old Rangi listened with attention to the new instruction. He impressed upon his people the propriety of observing the sabbath day, and he was in the habit of hoisting a piece of red cloth for a flag, as a signal to his neighbours that it was God's sacred day. At length it pleased God to bring him very low by sickness, and he was gradually falling away under the ravages of a severe cough. But as the body wasted his mind was becoming light, as the rays of the sun of righteousness had evidently beamed upon him. About two months before his death, when he was under much bodily suffering, he was asked what he thought of death.

"My thoughts," he said, "are continually in heaven, in the morning, at mid-day, and at night. My belief is in the great God and in Jesus Christ."

"That is very good", he was told, "for there is no pain in heaven, either for the mind or the body, no fear of the

enemy coming to kill you, but a quiet rest for ever. But do you not at times think that our God is not your God, and that you will not go to heaven?"

"That is what I sometimes think when I am alone. I think I shall go to heaven, and then I think perhaps I shall not go there; and possibly this God of the white people may not be my God; and then, after I have been thinking in this way, and my heart has been cast down, it again becomes more cheerful, and the thought that I shall go to heaven remains last."

"But what payment have you to bring to God for the sins you have committed?"

"I have nothing to give Him, only I believe that He is the true God, and I believe in Jesus Christ."

"Do you not know who was the payment for your sins?"

"I do not quite understand that."

"Have you forgotten that Jesus Christ is the Son of God, and that He came into this world and suffered for us.?"

"Yes, yes, I remember you told me that before, and my whole wish is to go and dwell in heaven when I die. I have prayed to God, and to Jesus Christ, and my heart feels full of light."

His end was drawing near. He had maintained a steadfast course for many months; he professed his faith in Christ as his Saviour, and appeared to rejoice in hope of eternal life. Every proof of sincerity which could be looked for was given, and he was now admitted into the Church by baptism. To those who had been the means of leading him to a knowledge of Christ, it was a season of gladness. Surrounded by those who would willingly have drawn him back, he, in the presence of all, boldly renounced the darkness which once hung over him, and he was able to profess the sure and certain hope of soon being in glory.

This was the first Christian baptism, the earnest of a large harvest, which in God's appointed time was to be gathered in." (8.)

"About the close of the year 1827, after a season of unusual trouble, it became evident that there was a more general diffusion of that divine influence, which was to extend on the right hand and on the left. In the missionary stations there were a few who began to pay more serious attention. It was noticed that some met together for prayer and reading the Scriptures. A small book was printed at this time in New South Wales, consisting of the first three chapters of Genesis, the twentieth of Exodus, the fifth of St Matthew, and the first of St John's Gospel. This was a small matter in itself, but it was a beginning, and the little book was of great use among the few who were disposed to profit by it." (9.) In some villages, a few people showed interest also.

Hongi died in 1828, as a result of wounds from one of his campaigns. But the Maori appetite for violence, cruelty and fighting, for revenge, and for the total destruction of one's enemies, had been built up more than normal, and, as a result, the fighting continued. Whole areas had become depopulated, and, in some cases, smaller or less warlike tribes had been wiped out.

Modest schools had been in operation at several mission stations for a few years, now. And some fruits of education were beginning to appear. Annual examinations and displays of work were held. After a few of these gatherings had occurred, a contrast started to become clear between the present and the past. "Here were a number of cannibals collected from the tribes around, who a few years before were ignorant of every principle of religion (i.e. of Christianity), many of them, like their fathers, had feasted on their fellow-creatures, and gloried in the practice, but now there was not an individual who was not in some degree acquainted with the truths of the Christian religion, which, with the blessing of God, might be the means of their conversion. Not long before they had commenced on the simple rudiments of instruction; now many of them could read and write their own language with propriety, and some were masters of the first rules of arithmetic. But a few years before a chisel made of stone was their only implement; now they had not only the tools of civilized man, but were learning to use them. Work done by the native carpenters...would have done credit to a workman in a civilized country."

"The progress which had been made in the work of evangelisation was very slow up to this period, but it was a steady advance. A spirit of inquiry was now at work in the missionary stations. A little band was starting to feel its way after those doctrines which they had long heard without effect." (10.)

### **Further Small Advances Commence in 1830**

In 1830, Taiwhanga was received into the Church, along with another man and his wife. But the other two soon fell away, and dishonoured their Christian name. Taiwhanga alone stood firm. When he kneeled, and was baptised, much joy was experienced by the missionaries.

"But now the time seemed to have arrived when the New Zealanders were about to receive the Gospel. The interest manifested by a few of those in the settlement at Paihia now became almost general, and the cry as soon as evening prayers were concluded was, "May we not come to you and talk?" The example of some had the effect of drawing others.

"One evening, when the natives had shown marked attention during an address at prayers, Mr Davis invited all who might be disposed to attend to come to his house for conversation. About thirty men and boys responded, and an interview of deep interest followed." (11.) One of the Maoris stood, and exhorted the others to turn from sin, and pray to be saved, and others agreed enthusiastically, while some others were not so keen.

Only two days passed, however, before a storm broke. The dissolute habits of a whaling captain caused a

massing of warriors ready to fight. The natives at the mission station felt compelled to leave and take sides with their relatives. A lot of shooting took place the next day, and many were killed and wounded. So, one step forward seemed to be followed by two steps backwards. The Rev. Samuel Marsden arrived by ship the next day, and was able to help negotiate a peace.

The Wesleyan work was commenced again in 1830, re-locating to another area called the Hokianga, where the chief, Patuone, was more friendly.

The missionaries, both Anglican and Wesleyan, were constantly involved in peace negotiations, wherever they could be of assistance. Portions of the Scriptures were being translated, and printed, and increasing numbers of Maoris were learning to read these portions. Evangelistic preaching, and regular Sunday worship, progressed.

The C.M.S. work had several stations by now. In 1830, at Paihia, nine Maoris were baptised, and there were many other candidates. Nearly two hundred lived at the station, and were being instructed.

Wars, and rumours of wars, continued through 1831 and 1832, and spiritual progress was very slow. The Maoris were subjected to long periods of probation before they were admitted to Church membership, and this led to a situation where very few of those who were baptised became a disgrace to their Christian profession. Even then, after twenty years of missionary work, only fifty Maori Christians could be listed by the C.M.S. workers.

In October, 1833, a group of natives and missionaries left the Bay of Islands in order to establish a new station on the Thames river, in an area badly affected by Hongi's wars, and by treacherous massacres carried out by Ngapuhi. After several days they arrived. They met some of the local Maoris. "Human bones lay scattered about in all directions, and some of the people pointed out the spots where their relatives had been killed and eaten. Having taken their evening meal, they assembled from 150 to 200 natives to evening prayers. It was a pleasing sight. There were several fires in front of the tents, which, with some torches held by those in the distance, gave a striking effect to the scene. The missionaries commenced as usual by singing a hymn, but what was their surprise when they heard the whole assemblage join and sing correctly with them; and in the prayers also the responses were made by all as by the voice of one man. Nothing like this had been witnessed before, and they believed that the Lord had now led them to the spot where His altar should be erected. When addressed upon the Gospel message, the natives were very attentive. Many asked for books and slates. These people had received instruction from three youths who had lived in the mission families at Paihia. Thus the work of God was carried on without the previous arrangement of man.

They travelled up the river, and met Waharoa, the great chief of that tribe. "The old man was sitting in state, and gave them a hearty welcome. They pitched their tents in a clear spot, a good assemblage watching their movements with much interest. On the Sunday, the people congregated together beneath the trees in an adjoining wood, where the message of peace was listened to with apparent respect by a body of savage warriors. Old Waharoa asked many significant questions, and inquired what they were to do without a missionary to teach them." (12.) A place was chosen near the mouth of the river, between two adjoining tribes.

As they prospected for other possible locations for mission stations, the same question was put to them again and again. "What will we do with no one to teach us?"

## **New Beginnings in the Wesleyan Work**

As mentioned earlier, the Wesleyan missionary work was re-commenced in 1830. This time the mission station was at Mangungu on the Hokianga, which was on the opposite coast of the North Island of New Zealand from the Bay of Islands.

The normal problems existed, but the difficulties of the work were increased because the superintendent, William White, had a very difficult personality. The other missionaries found it very hard to get along with him. He also became involved in additional land purchases to protect the mission from having unscrupulous trading businesses close by, and this created difficulties which appeared later in the story.

White had a violent temper, and he was not discreet about the problems he had with other staff members, allowing the problems to become known to the Maoris. Chiefs who wanted an excuse for not responding to the Gospel could point to these problems as a reason for avoiding a positive decision for Christ.

Despite these things, he worked hard and long, and had enormous amounts of energy. He was also a zealous preacher, travelling far and wide in his evangelistic work. As a result, many were added to the membership. Several notable conversions took place. One of these was Kotia, a slave who had been allowed to go to the Mission. He was a deceitful youth, but under White's ministry he became a changed character, and on his conversion and later baptism, he took the name George Morley, after an honoured minister in England.

White's journal recorded eleven baptisms on the 23rd December, 1833, and lists the new names that the natives took to mark their new way of life.

In 1835, the Mission authorities instructed the Rev. Joseph Orton in Sydney to inspect the mission situation in New Zealand. "When Orton and his party reached Hokianga, he analysed the situation to the best of his ability and made a candid but courteous report to the Wesleyan authorities on White's administration. He did not lay all the blame at White's door, but he made no bones about the matters in which he felt that White had been in the wrong." (13.) White was given a copy of the report, and in reply he wrote a long letter to justify himself. This letter showed that his intentions had been good, and it was sad that his attitudes and actions worked against what he was trying to do, to such a marked degree.

Each of the missionary families had serious domestic problems, as well. Especially in the number of children who died at birth, or soon after, for one reason or another.

Early in 1834, Whiteley was travelling north of Hokianga, and came to Kaihu. "He was struck by the evidences of missionary influence. Although no European missionary had ever been closer than 30 or 40 miles to Kaihu, the Maoris had extended the work in the district and had built a chapel. They were using a few precious printed materials and holding regular services." (14.)

Despite the strains between White and Whiteley, the work at Mangungu showed encouragements. A number of the Hokianga chiefs, including Patuone, expressed their wish to embrace Christianity.

It was at this point that both the Anglican and Wesleyan missions decided to widen their work in a southerly direction, dividing the territory between their missions in order to avoid any show of disunity or competition between themselves to the Maoris. William Woon, who had recently arrived in New Zealand from Tonga, was to be sent south to Waikato, to open up this work for the Wesleyans.

During 1835, White worked tirelessly to develop the work down south, and also suggested that Nathaniel Turner should be sent across from Tasmania to lead the work in New Zealand. Many difficulties were accentuated also because of delays and failures in the delivery of letters to and from London. The people at each end had no idea if their questions would arrive at a destination, or if they would ever get any answers.

Early in 1836, the difficulties with White reached a head. Very serious moral charges were being reported against him by faithful native assistants, and these could not be left without examination. William Woon travelled overland to Mangungu to help meet this situation. It was a hazardous and difficult trip, and he narrowly escaped drowning at one place. Despite all these difficulties, Woon was greatly impressed by the deepening of the work at Mangungu in the 18 months since he had been there last. A group of 62 adults were baptised at Mangungu on 28th February, 1836.

White's controversies, as well as his behaviour, had prompted the Anglicans to report unfavourably about the opening of the work at Waikato. The complaint was that White was trespassing on territory which the Anglicans were supposed to care for. Without discovering the whole picture, the Mission authorities in London decided to withdraw from Waikato, and to dismiss White from Mission employment, and replace him by the appointment of Nathaniel Turner as Mission Superintendent. Turner arrived on 26th April, 1836, and a drastic re-organisation occurred.

Turner protested to the Anglicans that they should staff the southern stations about which they had complained, but the Anglicans did not have the staff to do so. It was three years later that the Wesleyans went back to the southern stations they had vacated in favour of the Anglicans in 1836, in answer to pathetic appeals from the chiefs in those areas.

"With the development of the timber trade in the Hokianga, it was decided to build a weatherboard chapel at Mangungu in 1836. It was capable of holding up to 500 people but there were Sundays when 100 or 200 people stood round outside." There were repeated references to such occasions at this time, with responsible leading chiefs joining the Church. Among the new members were also slaves of war from the south. Groups of visitors from Waikato and elsewhere also came, and stayed for long periods to benefit from the gatherings. Mostly, these visitors pressed their requests for mission staff to come to their areas.

The Anglican printing press at Paihia produced the New Testament in Maori in 1837, and people from both missions sought after it eagerly. In February, 1837, Marsden and his daughter arrived, and great numbers of Maoris gathered to honour their old friend.

Turner reported in 1837 that nearly 600 had been received into membership, or were on probation. (15.)

## **The Appearance of Two New Major Obstacles**

At this stage, in 1838, two major obstacles appeared on the scene. The first was the arrival of the first Roman Catholic prelate to come to New Zealand with the arrival at Hokianga of Bishop Pompallier and several priests. This led to a period of intense sectarian bitterness, which was a cause of great confusion for the Maoris. The Catholics began an intense proselytising campaign amongst people that the Anglicans and Wesleyans had been trying to influence for many years. They baptised many after a very limited period of instruction. "As long as they could repeat certain very elementary affirmations, they were baptised and presented with some token, either a religious medal or a colourful picture, and the other missionaries felt that insufficient emphasis was being placed upon reformation of character." (16.)

The second obstacle was in the first appearance in the Hokianga of a Maori movement which was led by a man who came to call himself "Te Atua Wera."

1838 also saw a major disaster for Nathaniel Turner and his family when their house was destroyed by fire very early one morning. Mrs Turner was only just recovering from a long illness, and one of the young sons was almost overlooked in the rescue. In later years, the Rev. John Turner could say that he was a brand plucked from the burning in more ways than one, just like his more famous namesake, John Wesley, many years before. More serious for the historian, this fire saw the destruction of fourteen years' worth of Nathaniel Turner's private diary, and many other private and mission papers - a major loss indeed.

Bloodthirsty wars continued to harass the tribes on every side, and make mission properties unsafe, but there was beginning to be the influence of some numbers of Christian Maoris who would not take part in these wars.

Terrible scenes of devastation and cannibal heartlessness still occurred.

### 1839 and 1840

Williams' summing up of the situation in 1839 included long paragraphs, two of which have been divided up for easier comprehension.

"The progress of Christianity had been hitherto slow but certain. It was like the field of wheat, which in the early part of the season shows signs of life, and the husbandman lives in prospect of seeing the fruit of his labours in due time, but during the inclement weather of early spring the chilling blasts prevent the development of the plant. Then a genial warmth succeeds, and the whole aspect is changed, the blade shoots up with vigour, the seed-stalk follows, and soon the fields become white unto the harvest.

It was at this period, during the year 1839, that this was realised in the gospel-fields of New Zealand. God had poured out his Holy Spirit, and had inclined great numbers to listen to the invitation given to them. At all the old mission stations in the north there was a great increase in the congregations, and in six months two hundred and twenty-nine persons were received into the Church. Those natives who had embraced Christianity gave this proof of the sincerity of their profession, that they endeavoured to bring in their relatives also who continued in heathenism. The chief of the Rawara tribe, Nopera Panakareao, distinguished himself in this way. He often went, for a week at a time, to the surrounding villages, with his Testament in his hand, bearing testimony to the benefit he had received, and inviting his countrymen to partake of it, and was thus the means of inducing many tribes to join the Christian band, who before had been quite aloof.

At the Thames also, at Waikato, and at Tauranga, the movement was of the same character, though perhaps less general; while the desire for books was so great, that it was impossible for some time to meet the demand.

True Christianity requires a change of heart which is designated as a new nature; the evil and corrupt heart being removed, and another heart of a totally different character being given in the stead of it. When the work is of God, this is the manner of it. But it was to be expected that when Christianity came to be received on an extensive scale, there would often be an incongruous mixture of the good and the bad. The new doctrines were frequently ingrafted upon a stock which yet retained much of the old superstition, and there were many in whom the change was little more than external. This is sufficient to account for those numerous cases of painful inconsistency which are frequently to be met with where a Christian Church has been newly established. But, happily, the missionary had frequent cause to rejoice over those who were Christians indeed. At an early period of his labours in Waikato, the Rev. R. Maunsell had a brilliant instance of that mighty change which is wrought by the grace of God, and it was received as an earnest of that blessing that was to follow. Ngataru, a young chief, had for some time been afflicted with consumption, and seemed to be not far from death. It was expected that, with a man of his rank, everything around would be sacred, and that none would be allowed to approach but the person whose business it was to feed him. When Mr Maunsell, however, visited him, he invited him to draw near, and entered readily into conversation on religious subjects. His wife, also, seemed to be a superior woman. She produced her copy of the Testament, which bore marks of frequent use. She had kept it tied up in a neat little bag, and, lamenting that it was so much worn, asked if it could not be repaired. Shortly after this, Ngataru left his native village, and went to a house on the mission station. This was taking a decided step. His relations felt it to be a degradation that he should go to the land of another tribe, and his grandfather, Kukutai, the head chief, and a very proud old heathen, did not approve of the step. Mr Maunsell hastened, therefore, to see him, and asked plainly what his soul rested on for salvation.

"The cross." was his only reply.

"But what good thing is there to bring you near to God?"

"Nothing," he said, "but the blood of Christ."

"But do you not think that the native 'tapu' will restore you to health?"

"Ah!", said he, "It is all horihori, unmeaning nonsense."

On a subsequent visit, it was thought well to propose to him that he should be baptised.

"How can I," said he, "as I have got no garment?"

"What garment do you mean?"

"I have no garment for my soul." he said. "It is naked. My ideas are very limited."

"Yes; but Christ will be a garment for it."

"But who knows," he rejoined, "that I have hold of Christ?"

It came out afterwards that there was a further meaning in his remarks. His clothes were sacred, according to native usage, and he had written to his relations for their consent to his baptism. His grandfather, Kukutai, had sent word that he would not consent to this so long as he retained those garments. Their custom was that the clothing and the whole person, and the head particularly, of a chief, should be sacred; and if he suffered any desecration, the tribe would often deem it due to his rank to come and strip him of all the property they might find about him, as a proof of their regard.

This was the obstacle with Ngataru. If he presumed to divest himself of his tapu while he retained his former garments, his relations would most likely deprive him of all his little property. It was pointed out to him that this difficulty might soon be met, by following the course of those who used the curious arts, who, when they believed Paul's preaching gathered together their books, and burnt them in the presence of all. This plan pleased him, and he

asked to have the passage pointed out. After further conversation, Mr Maunsell considered that both Ngataru and his wife were fit subjects for baptism."

Eventually, his clothes, "a good pair of blankets and a comfortable mat, together with his wife's clothing, which was also tapu, all these articles being of far greater value to a native than a European can well imagine, were consigned to the flames. That same day, Ngataru and his wife were admitted into the fold of Christ." (17.)

Williams continues his assessment of the new situation by saying:-

"The character of missionary work was now much changed. Instead of that indifference and opposition which the first missionaries had encountered, here was a people all ready to receive instruction. God had prepared them by sending his own instruments first, and He had granted so large a measure of success, that a change was perceptible, even by the casual observer." (18.)

Very soon after this, the first group of European settlers arrived in New Zealand, being brought out by the New Zealand Company. "Colonel Wakefield remarks in his journal at the time, that a change of this character had recently taken place among the natives. It was stated also by one of the early settlers -- 'The whole of the native population of this place profess the Christian religion, and though there are no missionaries among them, they are strict in the performance of their religious exercises. As is to be expected, however, they are but imperfectly acquainted with the doctrines of Christianity, and are superstitious in many of their observances. Compared with what they must have been before the introduction of these doctrines among them, -- and this is obviously the true standard of comparison, -- the improvement by their conversion to Christianity is most striking.'" (19.)

The arrival of large numbers of white settlers, including many soldiers, was seen by the missionaries as a future source of difficulty, because it would introduce many more examples of white people who lived unworthy lives, and who would cause great problems for the Maoris by taking advantage of them, and depriving them of many things that rightfully belonged to the Maoris. Many of the natives would find a place in the new society, and use new financial resources to buy things which would bring disaster to them, instead of blessing.

"During the first year of the establishment of the government, the spirit of enquiry after Christianity was greatly on the increase. In many it proceeded from a clear conviction of the evil of their former system, and of the blessings which Christianity offered them. In others this change would be merely the effect of example. It was so in the early days of Christianity, and we are therefore prepared to expect a reaction, when any strong influence is brought to bear upon them, which might test a profession that is not based upon an absolute conviction. The people now flocked in large numbers to attend the classes of candidates for baptism. This was particularly the case in the old stations in the Bay of Islands, and also at Waikato and the Thames; and in almost every part of the country the profession of Christianity became so general, that the total number of attendants at public worship was estimated at not less than 30,000, besides those in connexion with the Wesleyan mission." (20.)

This last estimate indicates that a considerable percentage of the total Maori population at that time was actively participating in formal or informal Christian activities. On top of the 30,000 who were directly involved in Anglican worship should be added those involved in the Wesleyan work, as well as all the other Maoris who had been contacted by their own people, without much or any direct contact by missionaries, and who were adopting Christian practices, in one form or another, in their own villages, and without outside help. We have already noticed instances of this happening, and much more of it would have occurred, because books spread around, and so did people who had learned to read. The missionaries, on the other hand, were very thinly spread, and there were many places where they could not go.

Williams believed that the Maoris were sincere in their practice of Christianity, regardless of the degree of depth, or of superficiality that there might have been.

"While the deeply-rooted superstitions of their fore-fathers had been with one consent relinquished, there was nothing to set in the opposite balance save the advantages which Christianity bestows. Human nature is ever impatient of restraint, and it was no easy thing to submit to the yoke of Christianity, so opposed as it was in every point to their former habits. When this change is met with, where a disposition to restless warfare has given way to peace, and a murderous treachery to Christian simplicity -- where quarrels are settled by arbitration, and a power to resent injury gives way to amicable adjustment -- where restitution is made for an injury done, and where heathenish rites give place to Christian worship: it is clear that something more than a transient alteration has taken place. This change continued in the case of those who were first the subjects of it, and a progressive advancement in other quarters showed that the Divine blessing was resting upon the work." (21.)

## **The South Island**

All of the history we have noticed so far had occurred on parts of the North Island of New Zealand. But the blessing spread to the South Island., as well, although not in quite such a dramatic way.

One example only of this will be given.

The Rev. James Watkin was a Wesleyan missionary who worked amongst the Maoris of the South Island for two years before he baptised the first Maori who was a convert resulting from Watkin's own ministry.

He had baptised several other people beforehand, one of whom was a dying lad of twenty years. Hoani Tokonui was baptised on 21st January, 1841, and dying soon afterwards, was the first Maori to receive Christian burial in Southern New Zealand.

What made Watkin's heart sing was the baptism of Mahaka on Christmas Day, 1842. This was the real first-fruits of his toil.

Many Maoris attended worship, and a larger building was required by May, 1843. In the frame of this church, on June 19, another great occasion took place. Nineteen men, two women and one child were baptised. Watkin said that, although he had baptised hundreds in Tonga, he had never got more pleasure administering the rite than on this occasion involving a small group of poor Maoris.

Five more men were baptised on July 30, when the building was dedicated.

"By the close of the year he had baptised over two hundred converts, and a gracious revival was in progress." (22.) Fifty were baptised on Christmas Eve of that year. At a Love Feast held that afternoon many of the natives bore striking testimony to God's transforming grace. The preacher that night was Hoani Weteri Korako, and at the Holy Communion that followed large numbers of Maoris took the solemn vow of allegiance to Jesus Christ.

One of the Christian leaders in this area was Matiaha Tiramorehu. He had a great knowledge of Maori occult lore, traditions and tribal customs that had been passed down through generations. His knowledge of generational antiquities was without rival. On becoming a Christian, his devotion to the cause of the mission was an example of consistency to Maori and European alike.

An instance of this was recorded by Mr Watkin on January 20, 1844. A sub-Protector of the Maoris was in the neighbourhood gathering material for a book. He asked Matiaha for information. This was freely given, but, on the Saturday, the official wanted to continue the subject on Sunday.

"No." was the firm answer of Matiaha.

"Why?" asked the visitor.

"Because it is the Sabbath," responded the native.

"But I am leaving on the Monday." urged the white man.

"Never mind that," was the crushing rejoinder. "If the day is common to you, it is sacred to me."

Some of the converts were people of outstanding talent, but many of the others were not. Whether greatly talented, or not, they served their newly found Lord. Some of these "ordinary" converts are described in the following way.

"It is worthy of note that within four years of commencing his work Mr Watkin had trained and planted twenty-six native teachers in the settlements from Moeraki to Stewart Island. Despite the chiefly rank of a majority of them they had no special gifts of intellect or speech. They acted as village pastors and as itinerant preachers, held week-night services, led the class meetings and conducted schools. They had only a meagre training for their work and it is remarkable that so much was achieved so speedily with helpers so ill-equipped and so recently reclaimed from heathenism."

"These simple native converts -- erstwhile cannibals some of them -- knew nothing of any subtle philosophy of salvation. They could no more state the rationale of the Atonement than they could give the chemistry of colours or the mathematics of a sunrise. They only knew that they were free from the dread shadow of "tapu" and from the tyranny of "taipo"; that life was taking on tints of rarer beauty and that their daily lot was bright with a strange, rich radiance. That radiance was the reflection of the mysterious, all-satisfying shining of the face of the new-found Father." (23.)

One of the classic stories about the effects of Maori evangelism, and of the great awakening amongst the Maoris, is quoted by Laursen. "Brunner, the first white man to set foot on the West Coast of the South Island, records in his journal his amazement at finding every Maori village observing the seven-day week, and every day of the week commenced and ended with simple Christian observances - all the result of the work of native teachers from the Anglican or Wesleyan Mission stations of the North. These men and their Bibles had become the centre of the village. The Maoris found much in the Old Testament running parallel with their old teachings and they eagerly read and learned these new teachings." (24.)

### **The Wesleyan Reaction to Nominalism Amongst the Maoris**

Both Wesleyan and C.M.S. missionaries marvelled and praised God for the many real signs of true conversion by the power of the Holy Spirit in the lives of so many of the Maoris.

The Wesleyans were perhaps more successful in sending out Maoris to evangelise their own people, armed with the ability to read, and with copies of the New Testament. From the merely human point of view, this was the key, more than any other factor, which achieved the evangelisation of the Maori race. But the missionaries were well aware that the change which took place with a great many Maoris was not really evangelical conversion. There had indeed been a radical change in an entire system of social custom. The change had been accepted by many Maoris readily enough, because they lived in a social system, with kinship and family structures, which caused the whole group to do things together. And the old system and beliefs had gone.

The missionaries struggled to understand what should be done about the widespread nominalism that they saw beneath the external changes.

What was at that time seen as a natural evangelical reaction, by the Wesleyans especially, was to seek "a deeper baptism of the Holy Spirit", and to emphasise the need to teach the Maoris the New Testament steadily and thoroughly.

Not only was this solution to the problem of nominalism consistent with evangelical theology, but it was

known by the personal experience of some of the missionaries. They knew that this solution had worked already in many places.

The nature of a powerful revival movement, worked by the Holy Spirit, in answer to earnest prayer, is such that nominalism will be turned into heart-felt devotion for many people, regardless of what the cultural or social system might be, and regardless of the personality characteristics of the races of people involved.

This very thing had happened in Hawaii, and in Tonga, just a few years previously. Nathaniel Turner and James Watkin had seen this with their own eyes, and had taken part in it. All of the Wesleyan missionaries knew about movements like these, records of which were published regularly in such places as the Wesleyan Methodist Magazine. Revivals like this were a basic part of the Methodist heritage.

In a few years' time, the same thing was to happen in Fiji.

Other factors were seen to be involved, also. Dr Owens has brought to light a more obscure quotation from James Buller, where, in June 1838, Buller reported John Whiteley's view, that the problems of nominalism were due to three things.

These were "the Maoris' more general intercourse with Europeans, the diversion of their attention to European trade, and sinking into "a state of careless indifference" because the dissemination of Christianity had shaken earlier beliefs without taking their place." Owens says this analysis was very perceptive. (25.)

The "deeper baptism" was the precise thing calculated to overcome the problem represented by this last point, according to evangelical theology and experience. A powerful revival would cause the law of God to be written on the hearts of many more of the Maori people. There would be deep conviction of sin, and thoroughgoing conversion experiences, as had happened elsewhere.

In the annals of Christian missions, powerful revivals have occurred in all kinds of societies. In some cases, the people previously knew little or nothing of the Christian doctrine of sin. In some cases, wild horses, physical torture, or threat of instant death would not have been enough to make people confess their sins in public. Yet these things have happened, by the power of the Holy Spirit, and strong churches have grown in those places.

This, more than anything else, would have set a strong foundation for a truly Maori church, and would have produced a Maori theology.

In another place in his valuable lecture, "The Unexpected Impact", Dr Owens seems to say that the extended family structures, to which the Maoris belonged, would tend to produce people who would not be likely to have dramatic conversion experiences. Whereas, children from nuclear families would be naturally conditioned in such a way as to have stressed personalities, which would be more open to dramatic conversions.

As a result, the kind of preaching which aimed at producing conviction of sin was suitable to deliver to Europeans, who came from nuclear families, but such preaching confronted problems that did not exist for the Maoris. (26.)

This sort of analysis may be appropriate in individual cases, because it takes all types of people to make the world. But it is easy to show that, as a general principle, this reasoning has little foundation. In the history of evangelical revivals world-wide, there are so many exceptions to this rule that it is not much use, as a general principle.

Regrettably, this needed powerful "follow-up" revival amongst the Maoris did not happen. Such a revival would have softened some of the problems which arose soon after 1840, some of which we still have today. But such a revival may have produced other problems for us to cope with.

## **Human and Demonic Retaliation**

Success like this cannot continue for long without reaction from two sources. The first source of reaction is the normal evil aspects of human nature. The second reaction is from the evil powers of the demonic world, whose empire had been attacked and upset by a power stronger than their own.

These reactions took several forms.

Firstly, there were instances where Maoris reverted to heathenism, and embarked upon murderous escapades, similar to what they had done before, but not on such a grand scale. This happened quite simply, because many of the Maoris had not really been "born again". Their experience of Christian things had been skin deep only, or even less than that.

Secondly, with the coming of white settlements, there were those Maoris who earned money, and then learned that they could spend it on alcohol. Before long, vast amounts of liquor were being consumed by Maoris.

A third reaction came in the form of cult-like movements arising from various people amongst the Maoris. One of these has been mentioned already in the person called Te Atua Wera. Another arose in the form of the Hau Hau movement. In some cases the new religion arose through the activities of someone who was mentally unbalanced. In other cases, a new surge of nationalism can be dressed in religious clothes. In other cases, a false prophet can arise, and this can happen anywhere. Even in so-called sophisticated, educated and enlightened countries as in the Western world of today, a charismatic and dominating person who thinks that he or she gets messages from heaven can bewitch many, and lead many people into illusions.

A factor which contributed to this third reaction is the fact that maturity of Christian character and understanding does not happen overnight, and so it is not difficult for people with limited understanding of Christian things to be misled by some new idea that comes along.

A fourth reaction arose from the way in which the Roman Catholic missionaries carried on their work, which has been mentioned earlier. In the Western world we get used to many churches, denominations and traditions. It is all a part of a pluralistic world that we have grown up in. But for the Maoris, sectarian rivalry was a cause of great confusion. There were also many unworthy ways in which the Catholic priests did their proselytising, such as instances where Maoris were enticed to become Catholics by being offered bribes of one kind or another.

The most serious reaction which caused the most damage to Christian work amongst the Maoris, however, arose from the insatiable thirst for land by the white settlers, and the unsatisfactory way that the authorities had for settling disputes which arose in their dealings with the Maoris. This sort of thing led ultimately to outbreaks of racial wars, with the resulting bloodshed, hatred and distrust, and the many other terrible things which flow from such fighting.

In addition, Christianity came to the Maoris from the homeland of the white people who were fighting against them, and in many cases wrongly treating them.

Over a period, vast numbers of Maoris gave up their Christian profession. There are many lessons to be learned by Christian workers from a study of the factors which caused such a turning away from Christ. And, many of the things which caused these apostacies were such that the missionaries could do very little about them. They were problems too large for the missionaries to overcome.

The difficulties were accentuated because the London Wesleyan office decided no longer to finance missionary work in New Zealand, soon after the advent of white settlement. The missionaries were often the main mediators between whites and Maoris, when discussions or conflicts occurred, and understood the Maoris better than most, at that time. Most of the Wesleyan missionaries had to become Circuit ministers.

Reed told these two stories to illustrate the wonderful successes of the Anglican and Wesleyan missions to the Maoris.

"...here, for instance, is the testimony of Mary Ann Wunu: 'The Spirit of God showed me all the sins of my heart, and my heart became dark and pained. I thought all things here were perishing, and I cannot live by them, but the Word of God endures for ever. This was my thought when I heard the Word of God, therefore I gave my sins to Christ, and consented to Him, and if I be obedient unto Him till death, I shall live.'

And of Hone Eketone, who afterwards became a native minister; 'I will not talk the thoughts of others; but will tell you my own. When the Gospel came I was in the house of bondage. I listened, and heard that the new religion was a good thing. I received this truth, consented to Christianity, and began to worship. Then I thought, 'This is life and salvation.' But no. I went to the Class Meeting and thought, 'This will save me.' But no. Then I sought for baptism, and thought that would save me; but no, though I thought I should now be delivered from sin, and be happy. I hoped now all was right; but found I was still wrong. I went away to Hokianga and came back; but was still ignorant. Then I saw by the Book, and the teaching of the Holy Spirit, that a man was not to be saved by outward ceremonies; but by heart work. Great has been my wickedness. My sins would fill this chapel quite full; and if there were many large ships in the harbour, they would all be filled and sunk by the number and weight of my sins; but I believe that God can pardon, and wash them all away; and though he has not done so yet, I believe he will do so very soon. Finished is my talk.' This is Christianity working in a Maori mind and heart, not a parrot-like repetition of lessons learned by rote." (27.)

But, Reed also told another story, from the period of the Maori wars, attempting to crystallise underlying issues which would continue to play a role for many years.

He quotes the story from Buller. "A company of Native allies was then associated with the Colonial troops. One of these called Katene, one day said to an officer of Gudgeon's force, 'Do you trust me?' 'I do,' replied the officer. Katene sat and looked in the fire for some moments, then laid his hand on his friend's knee, and said, 'You are right; and you are wrong. You are right to trust me now, for I mean you well; but never trust a Maori. Some day I may remember that I have lost my land, and that the power and influence of my tribe have departed, and that you are the cause. At that moment I shall be your enemy. Do not forget what I say.'"

Reed then quotes a comment that Morley once made, in response to that story. "'...in that utterance is the key to the darkest and most chequered page in New Zealand's history', and he was right. The work of the conversion of the Maori race has always been thwarted and hampered by Pakeha-Maori relations outside the church." (28.)

It is a many-sided and complicated problem. But, whatever might be said about such matters, it is still true that a marvellous work of God's grace occurred amongst the Maoris, as has been described here. Many lives were truly transformed by the power of the Gospel. This was the Lord's doing, and it is marvellous in the eyes of all those who appreciate His wonderful works, and His gracious dealings with humanity, whatever race or circumstance they may come from.

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## CHAPTER TWO

### METHODIST REVIVALS IN NEW ZEALAND UP TO 1900

The Nineteenth Century was the main period of years when the various Methodist denominations saw an enormous number of revivals in their work. Many of these revivals were quite localised, perhaps involving only one congregation, a Circuit, or a modest area. Other revivals were much more widespread. In some cases, these revivals were part of major periods of awakening which affected the whole Christian world. These revivals occurred in a great many countries around the world.

New Zealand was part of this scene.

In the vast majority of cases, the Methodists who took their share in carrying on the work of God in New Zealand belonged to the Wesleyan Methodists. The Wesleyans were, in any case, by far the main branch of Methodism, and were descended directly from the groups formed by John Wesley. In this book, all of the Methodists referred to are Wesleyans, unless stated otherwise.

We have already seen that the first Methodist preachers who came to New Zealand worked as missionaries amongst the Maoris. The Mission was founded in 1822 by the Rev Samuel Leigh, and a small group of helpers. This work was destroyed in 1827, and re-commenced in 1830. The great awakening amongst the Maoris, which was described in the previous chapter, answered the prayers of the missionaries and their supporters that the Holy Spirit would be poured out in their midst.

#### The Growth of White Settlement

1840 saw the beginning of official white settlement in New Zealand. Because the coastline was extensive, and had many safe and excellent harbours, the incoming population spread out, and was not concentrated in a few locations, as happened in Australia.

The New Zealand Land Company formed bases at Wellington, Nelson, New Plymouth and Wanganui. Auckland soon became the seat of government, and the centre for Maori trade. Otago was chosen as a settlement area by Free Church of Scotland people, and they also occupied Southland. The Canterbury area was chosen as the site for a Church of England settlement scheme.

After the discovery of gold, there was a great flood of miners, with the towns of Hokitika, Grey, Charleston and Westport springing up overnight. Later, the Hawkes Bay area was developed from Wellington, and the towns of Napier and Gisborne were founded.

These places all became centres of activity, and the surrounding areas were steadily opened up. It is natural that the growth and expansion of the churches has been affected by the same factors, and has followed the same pattern. (1.)

For information about these revivals it has been necessary to rely primarily and heavily upon William Morley's classic "History of Methodism in New Zealand", published in 1900. In writing about the various circuits, Morley followed the pattern described above in which the country had been opened up to white settlement, and in which churches had been established. Morley does not always provide dates for the revivals. As a result, our description of revivals follows the same order that Morley followed, and does not follow a chronological order.

Other sources of information have supplemented what Morley has provided. Other major histories of New Zealand Methodism, such as the one by W. J. Williams, say very little about evangelism, and nothing at all about the revivals of the period. Most published histories of other denominations suffer in the same way. This aspect of church historical writing will be commented on later.

But, before looking at Morley's records of Methodist revivals before 1900, it is necessary to ask a question raised some years ago by Dr Peter Lineham. What did Morley mean by "revival"? (2.)

Some possible answers will be listed here, and these will be discussed further after we have looked at William Morley's record of events.

Did he mean that a revival is an impressive and fruitful evangelistic occasion? Is it a period of religious excitement? Is it an event involving religious excitement? Is it a moving of the Holy Spirit producing scriptural holiness? Is it a deep sense of awareness of the presence of God? Is it powerful conviction of sin, and dramatic conversion? Does it have the same vitality as the 1738 -1742 revival that John Wesley saw? Is Morley's view a combination of these things, or something else? Does what Morley means by "revival" vary from time to time?

## Auckland District

The first minister in *Auckland* was the Rev. George Buttle, who arrived in 1843. The following year, the Rev Walter Lawry arrived as superintendent minister, taking over from Buttle. In 1845, Lawry gained an assistant, especially for the times when he had to visit other parts of the Pacific, as part of his work. This was the Rev T. Buddle. Buddle was also joined by the Rev William Kirk, in 1845, while Lawry was away. Kirk is described as "A thoughtful expositor, animated in style and intensely evangelistic, he has always been conspicuous and successful in revival services." (3.) Kirk threw himself with great energy into the work in Auckland.

Buddle reports: "We have had a very delightful work among the young people of our congregation and Sunday School. Several of the teachers were made partakers of saving grace, and went to their work in the school full of love and zeal. The scholars caught the influence, and the general routine of teaching had to be suspended and give place to prayer, when several of the children were able to testify of the grace and mercy of God. The same power has been felt by the church generally; the members have been quickened, and several added. Our congregations are excellent, and would be still larger, had we more accommodation." Prayer meetings were held each Friday evening, and Sunday morning, and were well supported.

Kirk added; "Mr Buddle is almost carried away with joy." (4.)

"Shortly after, the Revs A. Reid and J. H. Fletcher arrived in the colony and their exceptionally able discourses tended to the increase of the congregation and the consolidation of the church. Within two years the number of members had doubled. The spiritual atmosphere thus created characterised the church for long after. The writer (Morley) well remembers in 1864-65 the earnest spirit of Christian fellowship, the crowded congregations and the lively prayer meetings, and how the adjoining school room was filled for special services, and scores were led to decision for God." (5.)

A little later, Morley makes an overview of the special times of evangelism and revival in Auckland Methodism. He says: "During the half-century of their history, the churches there have necessarily developed idiosyncracies. One very attractive and noticeable one is that their spirit has been intensely evangelistic. Revivals of religion have been frequent. The Rev T. Buddle, so large a part of whose ministry was spent there, was never satisfied without conversions, and impressed his views strongly upon the membership. Reference has already been made to the ingatherings of 1848. William Taylor, of California, in 1864, crowded High Street Church, and the communion rail was thronged with seekers of salvation. A year later, under the preaching of the circuit ministers, there was a gracious outpouring of the Spirit, and in 1868-9, through the preaching of the Revs G. S. Harper and J. Berry, many were brought to God. In 1878, in one quarter, 90 decided for Christ, and two years later the Parnell Church added 30 to its membership, and throughout Mr Kirk's time there was an almost continuous revival. In Pitt Street, in 1881, great blessings were enjoyed; in 1883, at New North Road, almost the whole school was won for Christ. Since then there have been, at various times, "showers of blessing", and the remembrance of the Rev T. Cook's successful mission services in 1893 (sic) is still cherished." (6.)

*The Thames Circuit* area had been the site of an horrendous massacre in the days of Hongi, but became a centre of interest for Europeans after the discovery of gold nearby.

The Rev. George Harper had come from Yorkshire, where he had been a school teacher. As a young local preacher he had been linked with the famous evangelist Richard Weaver, so he gained a talent for evangelism, and a love for it. On coming to New Zealand, he had spent a year establishing a church in the Hokitika goldfields. He then became a junior minister in the Auckland Circuit when James Buller was in charge of it. From there, he visited the Thames in October, 1867, two months after gold was discovered in good quantities. He preached in the open air, and had a congregation of four hundred. Earnest, devoted men gathered around him, and two class meetings were started.

In due course, a church was built at Shortland, and five conversions were recorded at the opening service. At first, local preachers led the worship, and a minister from Auckland visited every three or four weeks. "There were many gracious seasons realised within its walls...The Divine Spirit often moved mightily on the congregation, and many were led to forsake sin and begin a new life. On the goldfields generally there was a spirit of religious enquiry, and conversions were frequent. Some of them were fruitful of much good in after days." (7.)

In 1875, the Rev John Crump was ministering here. In earlier circuits he had the advantage of working under the superintendency of the Rev T. Buddle in the Manukau Circuit, and the Rev James Buller in the Canterbury Circuit. In the latter place, Crump had seen widespread revival.

"At the Thames, in 1875, an even greater work of grace was seen. For weeks marvellous displays of Divine power were common in the services, some literally falling down and crying aloud under conviction of sin, and many in the mines, who had not attended the services at all, were led to Christ. He recalls gratefully the help given in those days by the late Mr J. Kernick, Mrs Richards, and Mrs Heron, who were then class leaders there." (8.)

## Wanganui District

The first revivals that Morley refers to in this district occurred in the *New Plymouth Circuit*. "During Mr Kirk's term, the circuit enjoyed an almost continuous revival, and many of those then converted are still active

members. In 1886 also there was a great ingathering, under the preaching of the Connexional Evangelist." (9.) The Connexional Evangelist appointed that year was the Rev J. S. Smalley. (10.)

In the *Wanganui Circuit* itself regular monthly services were established in 1853 by Mr Stannard, who was then residing at Kai Iwi. About that time, the Rev William Woon retired, and came to live in Wanganui. Woon established a class meeting. By 1856, regular Sunday services were held by these two men, with Woon preaching in the Sunday evenings, and on a week-night. There was a lot of interest in his stories of his experiences in the Maori mission. He died in 1858.

"On Mr Stannard's removal, the Rev W. Kirk took charge of Kai Iwi, and he and Mr Allworth - then the school teacher there and a local preacher - also conducted services in the town. A revival of religion took place under their ministry. Prayer meetings were well attended. Many were converted, and the fervent prayers of Mr J. Henson senior are not yet forgotten." (11.) A new church building was opened in 1860.

Through the 1860's, there was serious disagreement in the congregation about the use of John Wesley's liturgical services, as opposed to what they were used to. When the liturgy was first introduced, some who did not like it left. The next minister dropped the use of the liturgy, and so the liturgists left. When Morley was appointed minister in 1868 there was only a "skeleton" congregation remaining, but it included some earnest workers, and re-building commenced.

In 1872, the Rev J. Berry became minister. His manner and preaching were very popular, and the church was soon crowded.

"During the Rev Rainsford Bavin's term in the circuit there was a copious outpouring of the Spirit of God. He and the Presbyterian minister (Rev J. Elmslie) united in the conduct of revival services. The whole town was moved, and the fruit remains to the present day." (12.) There were 300 conversions. (13.)

"During the seventeen years of *Waitara Circuit* history there have been several ingatherings. In 1884, Missions were conducted in the various places by the circuit minister, when over eighty conversions were reported. Last year (probably 1899), similar services were instituted and carried out, and at Waipuku, in particular, there were numerous conversions. The local preachers, class leaders, and others heartily throw themselves into these efforts, and the result is that throughout the circuit there is an earnest spirit of piety, which finds expression not only in regular and devout attendance at the sanctuary, but in the support of every effort for the extension of the church and the opening up of new places." (14.)

## **Wellington District**

The first revival recorded in *Wellington* happened in 1848, when the Rev. S. Ironside was one of the ministers. The main church, in Manners Street, was destroyed in a disastrous earthquake, along with the house next door. One of the local preachers, Sergeant Lovell, with two of his children, were killed in the quake when a wall near the beach fell on them. Lovell had preached the previous Sunday in the church from the text "I have glorified Thee on the earth, I have finished the work which Thou gavest me to do." (John 17:4.). His death made a profound impression, and the fear of further earthquakes made many want to escape. Numbers of people tried to do this, and embarked on a ship, the "Sobraon". But it was wrecked at the Heads. "Mr Ironside, quick to improve the occasion, on the Sunday following mounted a stool near the ruined church and preached in the open air. The result was that there was a great revival of religion." (15.)

The Manners Street church was rebuilt after the earthquake, but had to be replaced by another church in 1868. Morley says: "A revival under Mr Kirk's ministry, when throughout the Circuit for two years there were conversions every Sunday, was a splendid preparation for the undertaking." (16.) This church was destroyed by fire in 1879, and the land, which by that time had a high commercial value, was sold in favour of a larger piece of land elsewhere. The whole Wellington area has, of course, grown greatly as a result of the city of Wellington becoming the seat of government, and church life has grown in a similar way.

## **Nelson District**

The first services in *Nelson* were held by the Rev S. Ironside. He described Nelson in glowing terms. "For those who love a quiet and peaceable life, out of the hurly-burly which generally prevails in great cities, Nelson is one of the most favoured places in the world. The stormy winds of the Straits seldom find their way to the bottom of Blind Bay. On the eastern side of this, enbosomed in the hills which surround it on all sides, save that which looks out on the still waters of the Bay, Nelson sits in queenly indifference to outside worries. Its climate is ever calm and equable. Summers are enjoyable, and winters mild; the range of the thermometer being less by far than any of the other parts of New Zealand. Its scenery is most lovely." (17.)

Regrettably, Morley only makes passing references to the revivals that this area saw. "At different times revivals of religion have been experienced, particularly during the ministry of the Revs W. Kirk, T. Buddle and G. S. Harper." (18.)

Nelson Methodism was also strengthened late in the century by the Rev J. S. Smalley, who had retired for health reasons, and chose to live in Nelson.

A brief comment about revivals in the *Richmond Circuit* is made by Morley, after his general description of

the Circuit. It occurs in the following context:-

"Peace and prosperity were the portion of this Circuit for many years. The members were steadfast "in the doctrine and fellowship, in the breaking of bread, and prayers" , and thus they were "established in the faith". Their ministers were found "joying and beholding their order, and the steadfastness of their faith in Christ." Then came a time of depletion and weakening. As families grew up, the younger members said, "Give us room that we may dwell". Hence there was a migration to almost all parts of the Colony, and the better openings presented for progress elsewhere led to some of the best workers removing. Thus the Saywells went to Wairarapa, the Wratts and Bishops to Rangitikei, the Masters family to the Hutt, Mr Harkness to Taranaki, Messrs J. Rose and J. T. Smith, both very capable local preachers, to Wanganui and Christchurch respectively, Mr Bonnington to Canterbury, and Mr Langford to Wellington.

"Brethrenism" also for a time greatly disturbed the Churches, and introduced endless dissensions. In this time of trial the older members stood loyally by the Church of their choice, but there was not much increase. From time to time gracious revivals are reported at Richmond. Mr G. S. Harper speaks of a deep work of grace at Richmond and Stoke in 1876, when Mr Marten was his colleague, and says also that there were several penitents after one of Mr Marten's services at Dovedale. In the earlier periods, during Messrs Ironside, Kirk, and Buddle's ministry, there were also frequent conversions." (19.)

Regarding the *Motueka Circuit*, the first comment about revival that Morley has, is that "In 1866 Mr S. Stone....was engaged as Home Missionary, while the place still remained part of the Nelson Circuit. The fervour of his preaching, and his earnest exhortations in private, led to a general revival of religion." (20.) The centre became an independent Circuit in 1869.

The Rev W. G. Thomas worked and extended the Circuit for three years, and this was followed by several years of manpower difficulties, although Mr Stone visited, from time to time. There was a fresh impetus when the Rev W. B. Marten was appointed. "The Spirit of God was poured out, and not a few were converted." But this was followed by several very short ministerial terms. Apparently some of the spiritual impetus was lost, as a result.

There is a brief comment in relation to the *Blenheim Circuit*, that, during the Rev H. Bull's period of residence there was cheerful giving which lessened the debts. The schoolroom was enlarged, and this all brought about a great revival. Morley himself "has grateful recollections of a service at which he was present, when forty persons were admitted to membership, and knelt at the Lord's table." (21.)

## Canterbury District

Earlier, we have noticed the reference to "widespread revival" during the time that the Rev James Buller was superintendent in Christchurch.

The main notes Morley makes about Buller himself, when discussing the early days of the *Canterbury Circuit*, are that when he arrived, the High Street church was soon crowded to excess because immigrants arrived in the province in large numbers, and Buller went to meet them as they disembarked at the docks. The other main point is that Buller supervised the building of the Durham Street church, which became the Methodist Cathedral of Canterbury.

"A few months after its dedication, William Taylor, of California, now known as Bishop Taylor, held a series of revival services therein, preaching first to the church, and urging the members to seek holiness of heart. He then addressed the unconverted, and several scores of persons" were converted as a result. (22.)

The Rev W. T. Blight gives us much fuller information in his history of the Durham Street Church. He says:- "The year 1865 was the most glorious in the history of the Church, despite the economic depression which had set in, and was to last for eight years. It did not begin auspiciously. Mr Buller being still absent in Sydney installing his successor to the Presidency of the Australasian Conference, and leaving the Rev John Crump, of Lyttelton, in charge of Durham Street, Mr Walter Douglas, an evangelist with Plymouth Brethren leanings, occupied the pulpit on January 22nd and during the week preached in the old High Street Church. His remarks, however, became so unhelpful that the officials closed the pulpits of Wesleyan Churches to him.

But in March an American evangelist, "California" Taylor, began a three weeks visit. At first there was little response: but when the preacher began to call the people to full consecration, his message began to make a profound impact. There was not room at the Communion rail for all those who sought to know their sins forgiven.

In that same month the barque "Rachel" reached Lyttelton. On board were the Revs J. B. Richardson, William Lee and G. S. Harper. They at once joined in the evangelistic meetings, and there was revival all along the line. Prayer meetings and week night meetings were largely attended. New fellowship classes were formed. A Wesleyan Methodist Prayer Leaders' Association was formed. Thirty members divided into seven Bands, each with its own captain. Soul-stirring cottage meetings were held. A Wesleyan Tract Society with 50 distributors was formed. During the year there was an increase of 152 members of the Church, with another 113 "on trial" for membership, and an increase of 570 adherents.

The Lyttelton Times (13.6.65) reported: "This Church makes great progress both numerically and financially. It is crowded every week with large congregations, and the special and week-day services are likewise well attended." (23.)

The Rev T. Buddle followed Buller. He "had a wonderful gift of setting men to work. Himself full of fervour and evangelical power, his faithful preaching and impassioned prayers were blessed of God to the upbuilding of the Church. Efforts for extension were aided, new classes formed, and leaders appointed. An almost continuous revival

was seen in the early years of his ministry." (24.)

Blight says, "He (Buddle) was full of fervour and of spiritual power. Under his preaching, and especially under his impassioned prayers, there was continual revival wherever he went." (25.)

In the later part of Buddle's time there, many new suburban congregations and country circuits were organised, although Durham Street remained the central church.

Buller had another term in Christchurch after that, and the enormous church was enlarged again by the installing of galleries.

In 1875, the Revs A. R. Fitchett and J. Berry conducted mission meetings there. Morley says that "Great revivals have been enjoyed in connection with the services. Crowds attended nightly for some weeks, and every evening penitents came forward." (26.). One hundred and ten converts were placed "on trial" for membership.

Blight tells us that the Rev Edward Best was minister between 1882 and 1884. He was an Irishman who had taken part in the great Irish Revival of 1859. He came to New Zealand as a senior minister in 1881. "He was a saintly man, and the tears would course down his cheeks as he pleaded with men to yield themselves to the Saviour. He lived amidst perpetual revival." (27.)

In February, 1895, the Rev Thomas Cook conducted a ten-day mission in the Durham Street Church. "Nothing like the scenes witnessed had occurred since 1865. Hundreds of people were turned away on the last night of the Mission. Mr Cook was quiet in manner, and skilled in presenting the claims of Christ. He was a man of prayer, possessed great spiritual power, and won large numbers of people for the Master."

300 converts were claimed during this Mission. The Christian Endeavour groups received a great boost from these meetings, and won others to Christ afterwards, through their own witness. (28.)

In the *Kaiapoi Circuit*, California Taylor held a series of services in 1865, and a large number of people were converted. That same year, the Rev G. S. Harper commenced his appointment there, and at his first service there were seven or eight converts, and three more the following night. (29.)

### South Canterbury District

In the earlier days in *Timaru*, the Rev J. B. Richardson reported two classes in Timaru, both well attended, and a large Monday evening prayer meeting. Mr Bull said that the members were "fervent, spiritual, united, and though we never held special services, every service was one of blessing, and no week went by without recording one or more conversions." Later, the Rev Rainsford Bavin reported a great revival at a place called Geraldine. (29.)

The English evangelist, the Rev Thomas Cook, conducted a mission in Timaru in 1895, and saw one of the largest harvests there that he saw anywhere in New Zealand.

Several revivals occurred in the *Temuka Circuit*. "In 1882 there was a gracious revival, and it was reported that thirty adults had been added to the membership, and twenty-five youths formed into a catechumen class. Two years later the whole district was moved, and about a hundred persons professed conversion. During Mr Bunn's term there was also a great awakening." (31.)

In the *Waimate Circuit*, the Rev J. S. Smalley held a series of services during the short time that he was Connexional Evangelist, and there were a large number of conversions. "Mr Lewis's work in 1882 and 1883 did much to help the church, and he also wisely watched over the converts gathered in a revival a short time previously. Other ministers have also had spiritual success." (32.)

The *Willowby Circuit* did not have a large central town, but covered a farming area. A small church was built in the village of Willowby in 1882. "Soon after this a great revival took place under the preaching of the minister (Rev C. H. Standage) and the local preachers. There were about eighty persons converted, in some cases whole households, and most of them remain faithful to this day." (33.)

### The Otago District

The first Methodist minister appointed to *Dunedin* was the Rev Isaac Harding soon after 1860, who travelled the district from Oamaru to Invercargill. He started regular services at Tokomairiro and Tuapeka, and made visits to Wakatipu and the Dunstan diggings. By the end of the decade, the Rev A. Fitchett was minister, followed by others including Edward Best, and J. Berry. As time passed, several circuits developed.

"Times of refreshing have from time to time been enjoyed. During Messrs Best, Berry and Oliver's ministry, as well as in the early years of Mr Fitchett's, there were great ingatherings, and through all the years there has been steady growth." (34.)

Earlier, Morley had mentioned very briefly, concerning the Rev S. Griffith, that in the first year of his ministry at *Palmerston* he was privileged to see a widespread revival. (35.)

The only other circuit in this district mentioned by Morley as having been blessed with a revival was *Invercargill*.

"Happy memories of days gone by are still cherished by the older members. The 'times of refreshing' under Mr Bunn's ministry bore permanent fruit. During Mr Fairclough's term there was an extensive revival, and fifty persons were admitted to the church at one time. In the Rev R. Taylor's time there was a steady ingathering month by month."

(36.)

In a concluding section, Morley discusses briefly the two main reasons for the growth of the Methodist Church amongst the white settlers during the Nineteenth Century.

The sharpest increase occurred between 1874 and 1878. This was due to the share the denomination gained from a very substantial period of immigration. But, Morley says, it was even more due to the church's own spiritual activity. "From 1869 to 1874 there was an almost continuous revival. The "Advocate" recently called attention to the fact that in the first-named of these years, 200 persons professed conversion in the Durham Street Church alone within a fortnight. The flame spread throughout the whole of Canterbury, and extended to other provinces. One result was seen in the multiplication of circuits a few years afterwards.

He then produced government statistics to show that Methodism had grown slightly more than at the rate of growth of the population in the second half of the century. He was moderately pleased at the growth rate, but wanted improvements (37.)

### **What Did Morley Mean by "Revival"?**

At this stage we must return to the question raised near the beginning of the chapter. What did Morley mean by "revival", in telling us about these different happenings?

The answer which seems to be intended by Dr Lineham is that the word "revival" applies more readily to the great movement of the Spirit in 1738 - 1742, in which John Wesley was so vitally involved, along with many others, such as George Whitefield.

Enormous spiritual vitality and creative power was seen in that movement.

Wesley not only encouraged his followers to grow in the real substance of the revival, which was that God had raised up the people called Methodist to spread scriptural holiness throughout the land, and to experience the vitality of the Spirit. But Wesley also gave instructions about the methods which were to be used in spreading the message. Wesley was a dictatorial leader, but with very good ideas about how to be organised, and do things.

Wesley wanted to control spiritual vitality and use it well, instead of letting it dissipate into all sorts of strange things. Despotic rule of his preachers, and of the societies, was his method. But, as soon as he died, conflicts took place at various levels amongst his followers, in order to maintain the benefits of what Wesley had done.

Some parts of Methodism emphasised the vitality, and did not want to be controlled in such a way as to stifle the Spirit. Other parts of Methodism were more concerned to keep their church activities respectable, and put controls on the spontaneous and unpredictable actions alleged to be inspired by the Spirit. As a result of this second point, revival preachers, and others who looked like them but who merely raised an excitement, were treated with great suspicion by those who controlled the hierarchy.

The ministers who came to New Zealand "white" churches had a background, therefore, of official suspicion about any efforts at revival which were not respectable.

Also, as time passed, Wesley's followers progressively paid more and more attention to the method of spreading revival, than to the substance of the revival. The substance was disappearing. Increasing attention was paid to method. Increasingly, method was put instead of substance. And the Methodist Church increasingly would only allow "respectable" methods to be used. The method was very controlled, and increasingly stifled.

Another sign of the debasing of the understanding of revival mentioned by Lineham, is that the doctrine of entire sanctification was not emphasised so much by the Wesleyan ministers in New Zealand in the second half of the century. (38.) In the case of New Zealand, this was because the doctrine of entire sanctification was a Methodist emphasis which was not appreciated by other denominations. At that time in New Zealand, it was thought to be more important to emphasise the common factors than the differences. Decline of interest in practising holiness might be another reason.

Morley's descriptions of the revivals, large and small, have to be seen in this context, and, as a result, Lineham says, the meaning of the word "revival" had become debased in the way Morley, and many others of his generation, used it. (39.)

As a result, some of these revivals are actually examples of "revivalism". That is, human effort and the use of deliberate method, were the controlling factors. Under such circumstances, the winds of the Holy Spirit were not the paramount factors.

This analysis does not apply evenly to all of the Methodist revivals in New Zealand, however. Indeed, it may not be fair to say that such an analysis fully and completely describes any of the revivals. The human factor is greater in some more than in others.

Lineham also takes the view that immigration was the main factor which made Methodism grow, during the time-frame we have been considering. The Methodists who came from overseas were the main targets of outreach, and they were asked to be loyal to their denomination. The new-comers were English farm workers and skilled industrial workers, amongst whom the Methodists in England had been most successful. He believes the main thrust of Methodist work was aimed at preservation, more than evangelistic outreach to the outsiders. All this is a matter of degree, of course. There are many exceptions. (40.)

So, Lineham believes that New Zealand Methodism is not at all like the Methodism of Wesley's time. It lacked the spiritual vitality. It had a different flavour about it.

Many people in New Zealand Methodism said that they wanted to see revival. But the question as to what they meant by that revival, what kind of revival they had in mind, was another issue. The methods that they used would not produce the sort of revival that Wesley had seen, and which transformed so much of English society.

### **"California" Taylor**

Regrettably, Taylor spends only two or three pages of his autobiography describing his time in New Zealand in 1865. The war between many of the Maoris and British red-coat soldiers was in full swing. Only a few months previously, the seat of government had been transferred from Auckland to Wellington. He preached in Dunedin, Christchurch, Auckland, Nelson and Wellington.

Taylor says that the meetings in Wellington were excellent, and several distinguished citizens were converted to God. He was also bitterly persecuted. A person of some note wrote a series of letters against him, and his methods, which were published in a local paper. Someone else wrote replies. But Taylor noted that the persecutor was soon after captured by the Maoris, cooked and eaten by them.

Taylor placed a heavy emphasis on the doctrine of entire sanctification, although he always tried to present it in a way that would not offend godly people with doctrinal differences. He believed that emphasis on this doctrine was the key to his success, and that he had little success until he preached on this subject to the Christians. He believed that there would be little or no real blessing until the Christians were brought to a deeper dedication. Then conversions would multiply.

His experience in many places supported this view, and this view is emphasised many times in his autobiography. From the record of what happened at Christchurch, which was compiled by Blight, and which we quoted above, we have seen an instance where this happened.

A few years after Taylor left Australia, he published a book on entire sanctification, although it was not one of his most popular publications. It was entitled "Infancy and Manhood of Christian Life."

### **Thomas Cook**

Cook's published record of his tour through Ceylon, Australia and New Zealand in 1894 and 1895 contains two chapters relating his experiences in New Zealand.

At the time of his tour, Cook was the officially appointed evangelist of the British Methodist Conference. The first mission lasted ten days in the Pitt Street Church, Auckland. The first chapter commences with a short description of the country, and this is followed by an interview quoted from an Auckland paper, and a reporter's description of the first meeting. The interest grew, from night to night. About four hundred people professed conversion. A meeting of 300 of them took place the afternoon following the end of the mission.

"Several ministers who attended the mission got stirred up and blessed, and at one place, when the minister returned, a revival broke out in which many were converted. He told me, before he left Auckland, that his faith in the old gospel had received a great strengthening, and that he intended to work more on the old-fashioned lines. "I had begun to think," he said, "that the simple preaching of the truth was not sufficient in these days, but what I have seen this week has re-established my confidence." (41.)

Wellington, at that time, had a population of about thirty thousand. Wesley Church seated a thousand people. Several of the meetings were badly affected by very heavy rain. Afternoon meetings were used to preach about the sanctified life, and many people entered into it in a new way. About 230 professed conversion.

Christchurch also had a population of thirty thousand at that time. "During the ten years previous to our visit the people had had such ample cause to look askance at many of the self-styled evangelists who had visited them, and had been, withal, so cursed by a pseudo-evangelism, that some of the most earnest of our well-wishers felt that, in that city, we should have harder ground to break than in any other part of New Zealand. But, from the very outset, God distinctly put His seal upon our work. Prejudices were swept away, and certain fastidious members of the congregation, who were inclined to fear lest noise and rant should be characteristics of the mission, were reassured. All felt the mighty power of God. At each of the three services on the first Sabbath, the great building was crowded, and at the close of the day from fifty to sixty had professed to find peace with God."

"If the mission had pointed no other lesson than this, it would not have been in vain: that the old truths still hold potent sway over the hearts of men; that in the wistful eyes of the world there is still a longing after God, and a hunger at its heart for His righteousness and rest." (42.)

Timaru had a population between four and five thousand. The Presbyterians shared directly in this mission, and the great final meeting crammed that church beyond capacity. There were about 220 enquirers about conversion during the ten days. As usual, there was a testimony meeting the day after the mission, for the converts, and for those whose lives had been changed through the teaching on entire sanctification. The testimonies lasted for nearly two hours. (43.)

In Dunedin, the Garrison Hall was chosen for the meetings, holding a choir of 150 voices, and seats for about 2,000 in the congregation. But this was not enough. This was the first time the main meetings were not held in the Wesleyan Church. The neutral location meant that other churches joined in much more, and they all shared in the results. 308 people listed their names as deciding for Christ, although many others were later heard of who had been

converted away from the enquiry room.

There was a very brief two-day visit to Oamaru where, in six services, 80 people professed conversion. The last mission was at New Plymouth, which had a population of five thousand at that time. 225 professed conversion, of which, half were under the age of seventeen. Cook said this was most unusual. (44.)

"After the mission the flame spread in a most wonderful manner. In the town and country places, for weeks afterwards, scarcely a service was held without conversions. Ministers and local preachers had the same experience; wherever they went they saw tears of penitence brightening into tears of joy, and confessions of sin followed by hallelujahs of deliverance. A score of remarkable conversions have been reported to me; but I have space only to tell the story of one "Godlike miracle of love."

J.H. was a drunkard and blasphemer; "but prayer was made by the church for him". Not only was united supplication made on his behalf, but several persons interested themselves in his welfare. Foremost among these was a young man who had received the baptism of power at one of the afternoon meetings. J.H. had not attended a single meeting of the mission though asked often to do so. "One night", he afterwards said, "I went to the door of the hall; but the night was cold; so I thought it would be more comfortable at the 'pub'; so I spent the evening there." Two or three days after this, he had returned home after a day's debauch, and slept until far into the evening.

"Going out tonight?" his wife asked.

"No, I don't think I'll go out tonight."

He took down the long-neglected "Book" and began to read. The Holy Spirit shone on the page, and in his understanding; and there and then he realised his lost condition and felt himself "a condemned sinner". Conviction deepened.

"Wife," he said at last, "I can stand this no longer. I'm going to kneel down and ask God to have mercy on me; and you come and kneel down with me." She did as he requested. He prayed earnestly and long, and before they rose, "the dungeon flamed with light".

Next morning he was in the minister's study, where, after telling "what great things the Lord had done for him", he signed the temperance pledge. Publicans look at the man and wonder. "Everyone in my house, even to little Tommy, knows I am changed; the hell has become a heaven." So he said a fortnight after his conversion. (45.)

Both California Taylor and Thomas Cook preached extensively on every aspect of the Wesleyan doctrine of entire sanctification, and saw many people experience being baptised with the Holy Spirit. They saw this teaching as the key to any great success in their evangelistic efforts. They called all Christians to deeper dedication to God, and to live separated from all known sin. Their text continually was "the blood of Jesus Christ, His Son, cleanseth us from all sin."

Cook published his teaching on holiness in 1902, in a popular book called "New Testament Holiness."

## **Toward an Evaluation**

Before about 1860, all the Methodist ministers working in New Zealand wanted to see outpourings of the Holy Spirit in their sphere of work.

In the first instance, this was most definitely true of all those who worked in the Maori Mission in those early days, before, during, and soon after, the time of the great awakening amongst the Maoris that we considered earlier. It was also true of the first ministers who worked amongst the white settlers. Indeed, some of these were ministers who had worked amongst the Maoris, and who transferred to work amongst the settlers.

After all, Methodism began, and developed, as a revival movement. The Wesleyans grew throughout the world by means of revivals. Many of the early Methodists, from Francis Asbury downwards, emphasised that growth came by means of revivals.

Many of the early Methodist preachers became well known to subsequent generations because spiritual biographies of their lives and ministries were published. Outstanding, of course, was John Wesley himself, along with George Whitefield and John Fletcher. But there were many others, such as John Nelson, John Smith, Gideon Ouseley, David Stoner, and the class leader, William Carvosso. These men all looked for outpourings of the Holy Spirit upon their work, and were hardly satisfied unless such things happened. So, early Methodism was built largely upon revival movements, and the preachers arising from that early period knew that revivals, and aggressive evangelism, were the source of their church's growth and effectiveness.

The Bible Christians, and the Primitive Methodists, had the same attitude toward revivals, and even more so. Eventually, the Salvation Army followed this practice, at least while the first General was alive.

In New Zealand, the same attitude existed with some of the earlier ministers. For example, Lineham produced from an obscure source a quotation by James Buller that "godliness was promoted less by ministerial endeavours than it was by revivals." (46.)

In the records of Methodist revivals in New Zealand given to us by William Morley, we see certain names appearing again and again. Many other names do not appear at all.

In many cases, this may be because the desire to see revival in the ministers who are not mentioned was not honoured by God in the same way as it was with those who were mentioned. But, as the century went by, there was an increasing number of ministers who did not want to see revivals, unless the revivals met certain strict requirements. Both revival and evangelism had to appear respectable. They became sanitised.

Another subject that needs good examination is, in what ways did the understanding of the nature and shape of revival change, over the years, in New Zealand.

One way in which a basic change was noticeable was in the declining prominence given to the doctrine of entire sanctification. Holiness is the key to revival. So, a decline in emphasising holiness would mean that the so-called revivals would slowly decline into something else.

Revival is, after all, a resurgence of scriptural holiness, by the power of the Holy Spirit. Amongst Christians, revival results in deeper interest in, and experience of, closeness with God, involving purity of heart and life. It results in a thirst for God, and for obedience to His word and leading. Amongst the unconverted, this resurgence in holiness leads first to conviction of sin, then to conversion, then to full dedication to God. So, whether a person begins to experience revival as a Christian, or as an unbeliever, the result is the same - more holiness - a deeper knowledge and experience of God.

So, when a decline in interest in scriptural holiness takes place, "revival" will decline into something else. This something else may look like revival for a while. But its different character will become evident increasingly.

We can see that revivals in Methodist Churches in New Zealand in the Nineteenth Century tended to decline into what Lineham calls "revivalism", which is a name for one of the forms of modern evangelism. As a form of evangelism, it means using methods, which might once have been related to a real revival, as a method of human effort to reach out with the gospel. The basic principle is now dedicated human enterprise in obeying Christ's missionary commands. Revival, on the other hand, is the wind of the Spirit blowing where He wills, and bringing God's holiness to human lives, through human means.

Revivalism is not the same as real revival, and should never be confused with it.

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## **CHAPTER THREE**

### **REVIVALS AND PRESBYTERIAN LIFE IN NEW ZEALAND**

Revivals and revivalistic evangelism affected many Presbyterians throughout New Zealand, during the Nineteenth Century. Many instances of this happened in the Otago and Southland stronghold of Presbyterianism, and the present chapter emphasises this aspect. However, Presbyterians in other parts of New Zealand were affected, often strongly, by revivals and evangelism which were more interdenominational in nature.

This chapter will be divided into three main sections.

The first section will look at the background of Scottish Presbyterianism, in so far as the history of revivals is concerned. The second section will look at the Presbyterian experience of revivals in New Zealand in the Nineteenth Century. The third section will cover the Twentieth Century, but revivals described in other chapters also affected Presbyterians in many places.

### **SCOTTISH REVIVALS**

About half of the Presbyterians who came to New Zealand in the Nineteenth Century were linked in some way to the Free Church of Scotland's settlement scheme in Otago and Southland. Many of the Presbyterians in the North Island of New Zealand were also evangelicals, although some belonged to other parts of Presbyterianism where the Christian life was viewed differently. In Scotland, during the previous century, there had been a widespread revival movement in the 1740's, spreading from Cambuslang and Kilsyth, near Glasgow. Its influence was widespread, although mainly affecting the lowlands of Scotland.

There were pronounced parties within the Presbyterian Church, not all of whom were glad to see the revival. Indeed, the various parties covered a whole spectrum of opinion and outlook on churchmanship, on what it meant to be a Christian, and on many other topics, as well.

Even the Seceders, who were theologically more akin to the spirit of the revival, did not show sympathy to the Cambuslang movement. This was because George Whitefield, the most notable preacher to appear at Cambuslang, insisted on preaching the Gospel anywhere he was asked. The Seceders wanted him to preach for them only, and to refuse to preach for anyone else. Whitefield would not accept this restriction upon his work. So, the Seceders boycotted the revival meetings.

Within the next one hundred years and more, the evangelical party gained in influence. There were a number of more localised revivals of note. There were revivals in the parish of Moulin in 1799. 1812 saw revivals in Breadalbane and the Island of Arran. A prolonged revival took place in Skye from 1824, and onwards. The Scottish Highlands and Islands steadily became evangelised, and benefited from powerful preachers, and some wonderful revival movements, which changed the character of some of the Highland areas, especially in Ross-shire, and especially under the preaching of Dr John McDonald of Ferintosh. Many revivals occurred in the Highlands, and many evangelical preachers worked there.

During the 1830's, the Rev. Dr Thomas Chalmers had established a number of new parishes, with evangelical ministers, as part of his church expansion programme, not only to evangelise the country better, but also to provide better church-based education and social help programmes. He had a vision of a godly society. This vision drove his plans forward. He was a man of enormous ability and personal power. This increase in the number of ministers in the General Assembly changed the balance, and gave the evangelical party the ascendancy for the first time.

However, by the 1830's, it was easy for people in Glasgow and Edinburgh to feel that no revivals of note had occurred since 1742 in Kilsyth. They did not always feel any affinity for what went on in the Highlands, or have any knowledge about such things.

In 1838 and 1839, copies of Charles G. Finney's "Lectures on Revivals" began appearing in Scotland. It was reviewed in Edinburgh's "Presbyterian Review" in October, 1838. It was widely read by Scottish evangelicals.

According to Stewart Brown, "the reviewer said that the Holy Spirit had withdrawn from the land, or rather, "we have grieved him away - we have provoked him to withdraw". In its overemphasis upon the structures of its territorial Establishment, upon Church extension schemes, poor-relief reform, and ecclesiastical-judicial forms, the Church of Scotland had lost sight of the Holy Spirit's work ... "The perpetual play and din of the machinery so delight and engross us, that all else is forgotten." The present difficulties of the Church revealed the cost of its overemphasis upon external forms. The Church must now relinquish vainglory in its structures and procedures, and devote itself to prayer for the return of the Spirit and to constant vigilance for the symptoms of revival. It must transform its church courts from institutions for debate and adversary politics, into forums for prayer. Each kirk-session, presbytery and synod must become a prayer-meeting. "And our General Assembly would be a mighty prayer-meeting, from which

would ascend the united voice of our gathered church, crying mightily for a revival over all the land."

"The signs, the 'Presbyterian Review' concluded, indicated that a new era of the Holy Spirit was imminent: 'We are now almost arrived at the centenary of the last great revivals, and in this fact, there is much to interest and much to arouse.'" (1.)

Several other titles appeared during the following year, including W. B. Sprague's "Lectures on Revivals of Religion", and a re-publication of Jonathan Edwards' "Narrative of the Revival of Religion in New England." James Robe's account of the 1742 revival in Kilsyth had been circulating for many years.

It was during the summer of 1839 that the first parts of the great revival began, almost appropriately, in Kilsyth, where so much of the 1742 revival had occurred. The Rev W. H. Burns had taken over the parish in 1821.

In 1839, his son returned from the theological college, newly licenced to preach. Young Burns thirsted for revival, and had read accounts of past revivals to his father's congregation. As the interest increased, and the size of the congregation grew, one Sunday he preached in the open air, standing on the tombstone of the man who had led the 1742 revival. This gathering was the turning point. Preaching meetings and prayer meetings multiplied, as did the numbers of anxious enquirers who came to see the ministers for help. Other preachers came to the aid of the local men, including a young probationer named A. N. Somerville.

William C. Burns, the minister's son, had arranged to relieve another minister in Dundee for some months. This minister was the Rev. Robert Murray M'Cheyne, who was visiting eastern Europe and the Holy Land, exploring missionary work to the Jews.

The Holy Spirit was poured out upon Burns' work in Dundee, and the influence spread to many other areas, as well.

A recent biographer of M'Cheyne makes the following descriptive comments, including some quotations, probably from Bonar's biography of M'Cheyne. "For some time there had been symptoms of deeper attention than usual at St Peter's, and of real anxiety in some who had previously been careless. On Thursday evening after the usual weekly prayer meeting, Mr Burns invited those to remain who felt the need of an outpouring of the Spirit. About a hundred remained; and at the conclusion of a solemn address to these anxious souls, suddenly the power of God seemed to descend, and all were bathed in tears. At a similar service next evening in the church, there was much melting of heart and intense desire after the Lord, and a vast number pressed into the after meeting with awful eagerness.

"It was like a pent-up flood breaking forth; tears were streaming from the eyes of many, and some fell on the ground groaning, weeping, and crying for mercy. Onward from that evening meetings were held every day for many weeks; and the extraordinary nature of the work justified and called for extraordinary services. The whole town was moved. Many believers doubted; the ungodly raged; but the Word of God grew mightily and prevailed. Instances occurred where whole families were affected at once. Other men of God in the vicinity hastened to aid in the work.

When Mr. M'Cheyne arrived at the conclusion of his trip through Europe, the blessing was still continuing. He saw such evidence of the revival for which he had been praying as to make his heart rejoice. He had no envy because another instrument was so honoured in the place where he himself had laboured with many tears and trials. In true Christian magnanimity, he rejoiced that the work of the Lord was done, by whatever hand." (2.)

Some ministers who were part of the Presbytery of Aberdeen, as well as numbers in other parts of the country, were from the Moderate faction, and did not like the revival. In December, 1840, the Presbytery appointed a committee to enquire into the revival, and discover what had happened. Answers to fourteen questions were requested. M'Cheyne wrote judicious answers, but which solidly supported the revival as a true work of the Holy Spirit. These answers were later published in his memoir, amongst his miscellaneous papers. He died suddenly in March, 1843, after visiting a sick parishioner, just short of his thirtieth birthday. His death was greatly mourned. His saintliness has been widely appreciated for many years.

Following M'Cheyne's return from overseas, Burns went on a preaching tour through parts of Scotland, England and Canada for several years, before going as a missionary to China in 1847, on behalf of the English Presbyterian Church. He had already committed himself to overseas missionary work before the revival began. He died in China some years later.

As part of this great movement of the Spirit, revival also spread into the main cities of Scotland, including a movement in the Glasgow suburb of Kirkfield.

In one way, the revival helped prepare the ground for the great Disruption of the Presbyterian Church which took place on 18th May, 1843. The Disruption occurred basically because the British Parliament in London, under the Prime Ministership of Sir Robert Peel, adopted a collision course in relation to the Scottish General Assembly over the degree of control the State should exercise over the Church. At that time, the Presbyterian Church was an Established State Church in Scotland.

The evangelical majority in the Assembly tried to bring in a situation where the government could not interfere in the control Presbyteries should exert over ministerial settlements in parishes. State control, and especially the power of wealthy patrons to nominate someone of their own choice to a position, instead of Presbyteries settling a minister who was suitable for spiritual reasons, had been in practice for many years. The Prime Minister clearly wanted the practice of patronage to continue.

The Disruption involved about half of the ministers walking out of the Assembly, and starting another denomination. It involved them in leaving their manses, vacating their parishes and losing their livelihoods. Thus began the Free Church of Scotland. About half of the lay church members also joined the new denomination. The Free Church was strongly evangelical.

One feature which flowed from the great turmoil of the Disruption period was that the Free Church in particular, and many parts of the evangelical Presbyterian elements in the country generally, tended to develop a stricter and less tolerant form of Calvinism than had been common in Scotland before the Disruption.

## THE NINETEENTH CENTURY IN NEW ZEALAND

Some years after the Disruption, the Free Church began moves to set up a settlement in Otago, still to some degree influenced by Thomas Chalmers' ideas and plans for a godly commonwealth. The continuing influence of Chalmers is seen in the naming of Dunedin's port after him - Port Chalmers.

Some of the Presbyterians even hoped that the Free Church might become the state church in New Zealand.

As the Presbyterian Church developed in Otago, it naturally reflected the strongly evangelical influence which had been involved in the Disruption, originally. In the Nineteenth Century, there were many people in Otago who wanted to see revival in southern New Zealand, just as they, and their forebears, had wanted to see revival in Scotland. Many of the ministers in Otago exercised a strongly evangelical influence.

In 1873 through to 1875, there was a revival movement throughout the British Isles, arising through the evangelistic meetings of Moody and Sankey. News about this revival had its impact in New Zealand amongst the Presbyterians.

The Otago historian wrote, "In 1874, the news of the great and widespread revival at Home, stirred up Christians throughout the churches, and a deeper interest in Divine things was manifested throughout the land. The Rev. W. Johnstone brought the matter formally before the Presbytery of Dunedin., and after a private conference on the subject, extending over two hours, the following motion was agreed to, namely, "That this Presbytery has heard with great pleasure the tidings from Scotland and England of the work of revival going on there, and after conference on the matter it was resolved to invite its members, and the membership of the Church generally within its bounds, to consider what each congregation should do within its borders to promote a true revival of religion, and that earnest prayer be made in the public congregational services, and also in the family, and in private, that God would grant to us a time of refreshing." (3.) Evangelistic services were held in some places, and some good work was done in that way.

By the late 1870's, evangelists from overseas were visiting Dunedin, often as part of a larger tour. Lay evangelists were beginning to be employed to reach the scattered people in the countryside.

The first major visiting preacher was the Rev Dr A. N. Somerville, who had taken part in the 1839 movement, both at Kilsyth, and at Dundee. In the meantime, he had become a famous preacher; a "modern apostle." The Presbytery of Dunedin appointed a committee to make arrangements for his reception; "and for some months prior to his arrival a large number of Christians held a mid-day prayer meeting" in the Y.M.C.A., "to implore a blessing on the evangelist's visit. He arrived in Dunedin early in 1878 and was welcomed with many prayers and high expectations. Day after day crowded audiences waited on his ministry; and on the 21st May he concluded his mission with a Christian convention, to which he along with other ministers, addressed very earnest and practical counsels. His mission embraced Oamaru, Invercargill, and other parts of the Province." (4.)

He was followed shortly afterwards by the evangelist Henry Varley, in 1879. Varley was an English businessman, who had for periods lived in Melbourne. He spoke with perfect diction, and had a superb facility in using of the English language. He had a dominating and magnetic personality, and his evangelistic work had been wonderfully successful. At this stage of his life he was concerned more with making the evangelistic call to sinners, and not so much with the task of reviving the churches as a basis for a better evangelism. In 1879, he conducted missions in the four main centres in New Zealand. In Dunedin, the evangelistic meetings were held under the auspices of the Y.M.C.A., in the Queen's Theatre every Sunday night.

In April, 1881, Mrs Hampson opened a mission in Dunedin. She had twenty years' experience in evangelistic work with her husband in the Liverpool area, in England, but had come to settle in New Zealand, now that she was a widow. The Otago historian says that her mission "left its mark more than any other mission of the sort, perhaps, on the Christian life of Dunedin. Men were solely exercised over the Apostolic prohibition which closed the doors of the churches against female preachers, and some condemned the startling innovation as clearly unwarranted by the Word of God. But, in spite of all that, multitudes were pricked in their consciences under the power of her impressive preaching, and the names of scores of converts who were quickened through her words, were added to our communion rolls." (5.) Subsequently, she conducted missions in many parts of Australia, as well.

### Revival in the Waikaka Valley

The area near the present town of Gore, in Southland, was opened to white settlement in 1855, and during the 1860's there was a minor gold rush in Waikaka. At a later stage, dredging was done, also, which ruined some of the farm land. The soil was very fertile.

The early settlers were generally a fine class of people, and might generally have considered themselves to be Christians. The early parish structure covered large areas. The few ministers in Otago and Southland had to travel long distances to administer the church ordinances, so services in the Waikaka area were not frequent. The people were so engrossed in carving out a living for their families in this pioneering situation, that there was very little time to think

about God, or eternity, or to be involved in a church. So, a spiritual deadness prevailed.

James Dickie was born in Tannahill, Ayrshire, in 1854, and came to New Zealand with his family when he was only nine. In the land sales in 1875, and after, he bought a farm in the Waikaka valley, and took his bride there a few years later. Dickie was a frank and transparent person, who was looked up to by his friends and neighbours.

On New Year's Day, 1881, his wife was away, leaving him alone at home. It was the custom not to work on 1st January. He was reading the early parts of John's Gospel, and in coming to chapter three, was struck by the statement of Christ that nobody could see the Kingdom on God unless he was "born again." He did not know what this meant. He had been outwardly religious, but had never experienced any deep relationship with God.

This question about the new birth exercised his mind to such an extent that he got down on his knees, and asked God that he might know by personal experience what the new birth really was. God met him there, and he rose a transformed person. He started immediately, in the most candid and natural manner, to tell everyone about his great discovery. The reaction from the people to whom he spoke often was that if Dickie needed to be born again, then "I must need it, too." So great was their confidence in the man; so thoroughly did they respect his testimony, that in a little over three months, more than forty men and women among the early settlers were soundly converted. (6.)

John Thomson reports on his conversations with Andrew Johnston, the Blind Evangelist, who had many memories from the early days in Waikaka, knew many of the early characters, and had been told what happened during the revival.

Thomson says, "At first he (Dickie) was apparently met with indifference, even ridicule. After all, many of the good farming folk of the valley had been staunch church-goers for years (at least in other locations). But THEN, amazing things began to happen. Farmers out ploughing were suddenly "struck down" by a sense of their exceeding sinfulness and began crying out to God for mercy and forgiveness....it was simply a movement of conviction, repentance, an overwhelming sense of God's forgiveness and love coupled with a sense of urgency *to pass the gospel message on*.....there were no other manifestations....purely conviction, the overwhelming sense of God's grace and forgiveness, and the necessity 'Woe is me, if I do not spread the gospel.'

The result of all this was that the "fire" spread from farm to farm, hamlet to hamlet, especially from the Waikaka Valley to the village of Waikaka. As the "fire" spread there developed a great hunger to study the Bible. Prayer meetings were established in many homes and in the district churches (which were nearly all Presbyterian)....Along with the earnest study of God's Word came an accompanying growth in holiness.....some of the 'old-timers' who though staunch and upright in many other ways, were nevertheless quite 'fiery of temperament'. But as the Spirit of God moved in convicting power these same men became soft and gentle and gracious. (7.)

By 1883, there was sufficient support for the Presbytery to induct a minister, the Rev. William Wright, to the new charge of Knapdale, which included the Waikaka area. This service, which was both an ordination and induction service, took place on 21st February that year in the Knapdale woolshed. The revival created a distinctly different flavour and atmosphere about this Knapdale-Waikaka parish, compared, for example, to the neighbouring parish of Tapanui.

On August 16, the first Session meeting took place, and it was resolved that a series of evangelistic meetings would be held toward the end of the year, to help lay a foundation for the spiritual work of the congregation. Mr Duncan Wright was asked to be the mission preacher, but, upon his arrival in the Waikaka valley, he had an accident, and broke his leg. So, the local Waikaka men had to take the services, instead. Apart from James Dickie, they were John Kirk, William Johnston and Adam John Nichol.

Of course, some people criticised this effort by the laymen, saying that it was an unnecessary innovation. But God blessed the venture, begun in fear and trembling. The Gospel made headway through the district, and into the surrounding neighbourhood. (8.)

Another result of the spreading fire was the closing of dance halls, pubs, etc. Not that these things were preached against, but rather the hearts of the men and women were turned to godly things. In time the district became 'dry'. (Eventually a local product called Hokonui Whisky began to appear, because normal liquor supplies did not exist.)

Another outcome of the revival was a great upsurge of interest in the district in overseas missions. By the turn of the century the original "flame" was beginning to wane a little, but nevertheless to this day in Eastern Southland there still remain pockets of strong evangelical testimony coupled with a unique interest in missions. (9.)

The revival touched several families in the Waiwera district. Future leaders who were raised up in this way were J. C. Jamieson, who was heavily involved in the early stages of the Bible Class movement, and was later Youth Director for the Presbyterian Church in Victoria. Another person was the Rev. John Johnston.

The Rev. John C. Jamieson later wrote a small study booklet about revival, in which he described a revival in Waiwera. It is not clear whether this referred to the earlier revival related to the Waikaka movement, or to another revival, later.

"The writer remembers in Waiwera, New Zealand, a very few earnest folk beginning to pray and work for a revival. For a long time nothing seemed to happen. Then suddenly one night a decision took place. During the week others decided, and before long a great work took place with far-reaching results." (10.)

Another area affected by the revival was Catlins, where Robert McLay and his family lived. Girls from this family later married Adam John Nichol from Waikaka, Houlton Forlong from Wanganui (son of Gordon Forlong) and the Rev Joseph Weir.

The character of the revival was really based, however, upon personal contacts and conversation, where one

person would witness to another, and a new convert would be won by the strange and sovereign workings of the Spirit. James Dickie won many converts in this way. The revival worked its way slowly for a number of years in this manner, and had a widespread effect in this scattered, rural area.

Within two years, six Sunday Schools had been opened, and four churches had been opened free of debt.

As time went by, Dickie also preached in other parts of the Presbytery, winning converts.

In 1894, he sold his farm and took up lay preaching on the west coast, based at Kumara. This was a more difficult work, with less response, but he stuck at it for a number of years. He finally retired to live in Gore. (11.) His efforts, however, represent "only one facet of a widespread spiritual quickening taking in the Gore - Waikaka farming settlements, around 1900, and reaching South Otago. (12.)

The following testimony illustrates his influence, still continuing after his retirement. "Sunday night saw me sitting in church at Athol, with more than ordinary expectations. Mr Dickie preached a forthright gospel message, in a loud voice and with much assurance. It simply poured out of him. Though despondency gave place to hopefulness by the end of the service, I was still under bondage.

Having a strong desire to talk to Mr Dickie I waited at the door until he came out and braved up to open conversation by asking him if he knew my brother Willie. "Your brother Willie," he said, "And who might he be?" "Willie Diack." I replied. "Willie Diack! Are you his brother? Oh yes! I know Willie. He has had a conversion experience. He is now walking with the Lord." How my heart was burning within me. I had always felt Willie was a step or two behind me in religious fervour. Now I felt left behind. Mr Dickie said, "Will you take a walk along the road with me? I am staying with Mrs Price tonight and will catch my train back to Gore tomorrow."

There was a hawthorn hedge to pass as we neared the Price house and while walking under its shadow, Mr Dickie suddenly said, "Now, before I go into the house we will just kneel down for prayer for a minute." We both knelt down and Mr Dickie prayed for a brief while, then suddenly said to me, "Now, will you just repeat after me the Publican's prayer, 'Lord, be merciful to me, a sinner.'"

I did this but as I did so I lost control and kept praying on and on, not able to stop. Mr Dickie was breaking forth with "Hallelujah. Praise the Lord. Glory. Glory." Eventually we both rose, and my burden was lifted. I was free and full of joy." (13.)

The long-term influence of this revival can also be seen through the way families of those converted in the revival intermingled or spread out to touch other families, as generations passed. For example, as already mentioned, links developed with people affected by a revival in Wanganui. Some of these people went to the mission field, especially to the New Hebrides (Vanuatu), and saw revival there.

The Pounaweia Keswick Convention started in 1908, with strong support from the areas which had been affected by the revival. The revival produced generations of faithful and evangelical people from many families.

## **Other Ministers**

Another Presbyterian minister who saw revival in New Zealand late last century was the Rev Patrick Riddle. He arrived in New Zealand in 1873, and served in Picton, 1877, Wairoa, 1881, Waiuku, South Auckland, 1884 and Rakaia 1888. According to his son, "He was called to four pastorates, and, in each of them, his gifts as an evangelist, together with his experience and zeal, resulted in real revivals." (14.)

The Rev. Dr. J. Graham Miller says, "The case of the Rev. Patrick Riddle I believe to have been typical of the life of our denomination during the closing decades of the Nineteenth Century. And it is possible to trace its successors into the early decades of this century." (15.)

## **Wanganui**

Reference is made elsewhere in this book to a revival movement which developed in the Wanganui area. While many Presbyterian people were involved in it, the leading personality was Gordon Forlong. Though willing to work with many denominations, he was more of an independent preacher, at times linked more closely to the Brethren. This revival will be dealt with in another chapter.

His son, Houlton Forlong, went to the Presbyterian foreign mission field in the New Hebrides, but had special permission to go as an unattached worker.

## **THE TWENTIETH CENTURY**

It is not easy to deal with the points in this section in a chronological order, as so many of them overlap with others, so far as time is concerned. Nevertheless, an attempt will be made to deal with the people concerned roughly in chronological order

## **Milton and Lovell's Flat**

Tokomairiro, and the surrounding areas, for many years had effective evangelical ministries, as a result of which, there were large congregations, men entered the ministry, and missionaries went to the mission field. The Rev. P. B. Fraser was minister at the nearby Lovell's Flat between 1897 and 1911. Dr. J. Graham Miller has written, "My father told me that he was attending the New Zealand General Assembly some time after 1908 when an apology for absence was read out to the Fathers and brethren in the following telegram: "Regret inability to attend Assembly owing to revival." - P. B. Fraser. (16.)

## **The Revs. H. B. Gray, A. G. Irvine, and A. A. Murray**

These men were three, amongst many others, who exercised very effective and spiritual ministries in the early years of the Twentieth Century. At this time there was a strong tradition of evangelical ministers in the N. Z. Presbyterian Church, nurtured in part by the Bible Class Movement, which was very strong during this period.

The Rev H. B. Gray came out from Scotland, and was inducted to St Andrew's Auckland in 1901. He laid a solid foundation for the great success of the Rev. A. A. Murray, who followed him. He moved then to N. E. Valley, Dunedin, in 1906, for twelve years, where he left spiritual results which were still clearly recognisable ten years later. In 1917, he moved to Hawera, for the final five years of his ministry, and he was followed there by the Rev. A. G. Irvine. Deeply spiritual work was achieved by both these men, a sign of which was young people entering ministry and mission field.

The Rev. A. A. Murray followed Gray at Auckland, and had a most successful spiritual ministry for many years. So greatly did the congregations grow that services had to be transferred to a city auditorium, and this move helped many young people to become Christians. Amongst A. A. Murray's achievements was the founding of the Ngaruawahia Convention, with the Rev. Alex. Gow of Hamilton, with the aim of advancing the spiritual lives of their young people. The Convention was later taken over by the New Zealand Bible Training Institute, and grew to have an attendance at Easter time of 1000 people. Eventually he had to leave the Presbyterian Church, because of his views on baptism. (17.)

## **The Rev. John Bissett**

John Bissett was born in Scotland, and was converted in his teen years. From this early stage he had a passion of souls, and worked zealously to see conversions occur.

He spent eleven years in charge of an extensive evangelistic outreach in Motherwell, near Glasgow. This was the Christian Union in Lanarkshire, witnessing for Christ amongst miners and mill-workers. During this period, the area was deeply affected by the great revival of 1905. Within the time that the revival was most powerful, Bissett saw many more conversions take place than would normally have occurred. He was deeply influenced by this movement.

In due course, when he migrated to New Zealand, he took with him the lessons he had learned during the revival period. He arrived in Auckland in 1910 in order to take charge of the Central Mission in Auckland. The Bissetts became, and remained, members at St. David's. After seven years in this work, he offered his services to the Presbyterian Church to be the Assembly evangelist. The Life and Work Committee recommended that this offer be accepted, although no reflection was implied on the other laymen who had done this kind of work before. A budget was drawn up to finance the proposal, allowing three hundred pounds for the salary, plus travelling costs, and fifty pounds for a residence allowance.

This was partly covered in the first year by a one hundred pounds grant from the Presbytery of Oamaru.

Two thank-offerings were to be taken each week of a mission, and sent to the Life and Work Committee's treasurer. All local costs had to be covered locally, including hospitality for the evangelist. The Convenor arranged the evangelist's schedule from requests for his services, which soon blossomed into a two-year waiting list, and both large and small parishes were treated equally. (18.)

Bissett's ministry was universally accepted and appreciated. He worked happily under the pastor's direction, always accepting the sphere of work chosen by the Convenor, and always trying to make things easier for the pastor's situation when the meetings were over. His preaching was judicious, direct and with spiritual power.

In 1921, the Assembly ordained him. During sixteen years of ministry he conducted over 200 missions all over the country, retiring in 1933. Mrs Bissett was a stay-at-home type, but their daughter often accompanied him, working in various aspects of the meetings, often singing solos, and occasionally singing duets with him. (19.)

On one occasion, around 1930, Bissett had conducted a mission in the Presbyterian Church in Waikaka. On his way back home, he visited the home in Dunedin of the Rev. Thomas Miller. J. Graham Miller was then a junior law clerk, and happened to arrive home for dinner while Bissett was still there. "How did the mission go?" I inquired. His reply startled me. "We have had revival." (20.)

## **The Rev. William P. Nicholson**

One of the visitors from overseas was the Irish Evangelist, W. P. Nicholson, who had seen revival in Northern Ireland some years before. He arrived in New Zealand in 1933. The Bible League of Otago, of which the Rev. Thomas Miller was then Chairman, invited Mr. Nicholson to conduct a three-weeks' campaign in the City Concert Chamber. His outspokenness raised opposition but drew crowds. He upset many people, but the results of his missions were remarkable. There were many adult conversions, and Mr. Miller afterwards referred to the campaign as the most effective and lasting of his experience between 1928 and 1945. (21.)

## **Andrew Johnston, the Blind Evangelist**

Andrew Johnston came from the Waikaka area, being strongly influenced by the Presbyterian evangelical situation arising from the revival, which still had considerable influence during Andrew's youth. He was married in the East Gore Presbyterian Church after the War, but later became a long-standing member of the Gore Baptist Church. Consequently, he will be mentioned more extensively in another chapter.

At this point, however, it needs to be said that, in the period between, say, 1930 and 1955, Andrew Johnston represented the cause of good quality evangelism in the eyes of many Presbyterians in New Zealand, and saw touches of revival in some of the churches in which he worked. Many conversions resulted from his witness. (22.)

## **The Rev. Dr. J. Graham Miller, and others**

Dr. Miller has written an outline for the present authors of the work he did pastoring Presbyterian churches in New Zealand, between his first period in the New Hebrides and his term at Melbourne Bible Institute. He writes especially of the thirteen years he spent with the Papakura congregation, which concluded in 1965.

He put into practice principles which had been learned and taught in the New Hebrides. "We concentrated on the orderly preaching of the Word, morning and evening. By the close of our first year the Holy Spirit was moving in His own work of conviction and conversion, attendances at worship noticeably increased, and congregational giving rose steadily."

Daughter parishes developed in other parts of the town, and new buildings were completed, and ministers inducted. Other areas were pioneered, with the aim, in due course, of developing new parishes in those locations. The Billy Graham Crusade of 1959 was participated in, and a number of new converts were gained by that means.

"My mother was now a widow and living in Auckland. She used to come and spend a week with us each year. It may have been in 1956, as she observed God at work in our midst, that she exclaimed, "Graham, you've got revival here!" I would not have used that word. She was an experienced judge. I began to assent inwardly to her judgment."

He insisted, however, that almost comparable ministries were going on at the same time elsewhere, and he cites the work of the Rev. Donald Kirkby at Pukekohe, and the Rev. Arthur Gunn at Manuwera as examples of this.

He concludes, "I have to regard it as a time of God's favour, and comparable to what we experienced in the New Hebrides on Tongoa Island from 1943 to 1947, and in the years immediately following in the Central New Hebrides, and from 1969 to 1975 throughout all the islands under the Presbyterian Church of the New Hebrides." (23.)

## **The New Life Movement**

The Presbyterian Church in New Zealand published a very informative history to mark the sesqui-centenary of its life, entitled "Presbyterians in Aotearoa. 1840 - 1990." The chapter which refers to the period after 1960 includes two most interesting graphs prepared from the Church's annual reports by the Department of World Religions, Victoria University, Wellington.

These graphs show that:-

(a.) the number of "Presbyterians", or people under general Presbyterian pastoral care, rose steadily from 1900 to 1950, but then tripled between 1950 and 1965, and dropped dramatically around 1975.

(b.) the number of Sunday School scholars also had a dramatic peak around 1960, more than doubling the figure for 1940, but then had declined below the figure for 1900 by 1985.

(c.) the number of Bible Class members was much less, but had a peak around 1935, and again just after 1960.

(d.) totals for actual church attendance were unchanged from 1920 to 1950, peaked slightly around 1960, and then fell below the 1905 figure by 1975.

(e.) communicant church members rose very slightly between 1910 and 1950, then rose slowly to an interesting peak around 1967, before falling off again. (24.)

This official Presbyterian publication attributes these various rises around 1960 to the impact of the New Life Movement which the Church commenced as a tool for renewal and outreach in the late 1940's, and to the emphasis on stewardship in the late 1950's. Stewardship campaigns were presented as an outreach tool in a context where

conversion was expected to be grown into, rather than experienced as a crisis.

The statistical peaks can also be seen as a feature of the "baby-boomer" generation following the return of men from the Second World War. The peak co-incides with the teenage and early adult years of the children born soon after the war. In this view, the dramatic fall-off in all features of church life after 1975 indicates a very serious problem for the Presbyterian Church, and for some other denominations as well. It shows that this generation of young people was not evangelised properly. They have been largely lost from the churches.

In other chapters we will also see this peak in the graphs as indicating some results flowing from the visit to New Zealand of Dr. J. Edwin Orr's Revival Fellowship Team, and to a small extent from the visit in 1959 by Dr. Billy Graham and his team.

Like other major denominations, the Presbyterian Church has been affected by the Charismatic Movement, and by John Wimber's visits to New Zealand. The Presbyterian Church has developed its own expressions of this Movement, within many of its congregations. Many members have also taken part in trans-denominational activities of this kind. This has been an interesting new source of spiritual vitality.

### **The Long-term Effects of Modernism**

As has been mentioned, the Otago Settlement was developed by the Free Church of Scotland, which was strongly evangelical. This had the result that the evangelical element was predominant in New Zealand Presbyterianism for many years.

As the years have passed since then, through the Twentieth Century, other elements of church life have developed, and the Church has gone through a metamorphosis or devolutionary change. It is impossible to avoid historical changes like this. Attempts to conserve things at a certain stage of the historical process are doomed to failure, and what is conserved always ends up being something different from what was originally intended to be conserved. In relation to revivals, or any other dynamic movement, what is later conserved is more static, instead of dynamic, and is different for that reason alone, as well as for many other reasons.

The Presbyterian Church has been deeply affected by the rise of Liberal and Modernist theologies. As in many other parts of the world, these new theologies first began to influence the denominations through the theological seminaries.

Strictly speaking, the real Liberal and Modernist theologies are now dead, having been left behind by the natural course of historical change, and development in thought. But, these theologies have given birth to many "children", which exercise considerable influence today.

This influence does not exist so much in the minds of ordinary church members, who may not realise the implications of what they hear in sermons, and who, perhaps, mourn that they have not heard the Bible preached in a way that they can recognise. The influence of these "children" of Modernism is seen mainly amongst people with training in academic theology, and amongst those who hold positions in the hierarchical structures of the denomination.

This is one of the reasons why it is now usually impossible to get any Presbyterian higher church court to convict a person on a charge of heresy.

The new theologies, and their "children", generated many conflicts. For many New Zealand Presbyterians, these conflicts reached a climax in the 1960's, with the heresy trial of Professor Lloyd Geering. Many evangelicals considered that Professor Geering's views represented the subverting of the Bible, and the destruction of the evangelical gospel.

Despite continuing efforts by concerned evangelicals, these influences have changed the composition and "flavour" of the denomination to a considerable degree.

Many people have reacted to these difficulties by leaving the denomination, and joining one of the other groups which appeared to show an acceptable dedication to the evangelical message. This course of action was probably personally easier, and helped the smaller denominations, but it did not solve anything for the evangelical cause within the Presbyterian Church. The Methodist Church has suffered in a similar way.

Nevertheless, a new generation of evangelical ministers and people has arisen, to continue the task of the renewing and reviving of the Church.

### **What of the Future?**

The future possibilities for evangelical revival within the Presbyterian Church are similar to the possibilities for revival which face the Methodist Church.

1. Revivals can occur within existing or future evangelical groups within the Presbyterian Church, and can produce far-reaching results. The other factions within the Church cannot stop the revival from happening, but can condition the extent of the influence of such a revival. This kind of thing happened in Scotland a number of times, and can happen again, both there, and elsewhere.

2. Revival can also affect the Presbyterian Church from outside. A revival can start in another church setting, and can spread to other places, and denominations. This kind of thing has also happened many, many times before.

## Evaluation

*(a.) The heritage in revivals has largely been forgotten, along with the fact that what has succeeded in the past can succeed again.*

There is an extensive literature about revivals in Scotland. The samples listed in the Bibliography, and which were used in preparing this chapter, are only a few titles from a very long list which might have been used.

The number of revivals which occurred in Scotland is also considerable, although the number which might be called "great revivals" is much shorter. This is not a problem, of course, as the same thing applies in other parts of the world.

It is very clear from this chapter, however, that the literature on Presbyterian revivals in New Zealand is extremely small. And the number of clear-cut instances where revivals largely affecting Presbyterians have occurred in New Zealand is also very small.

Why is this so? Why have so few clear-cut instances of revivals occurred amongst New Zealand Presbyterians? Especially does this question need to be asked when one considers *the extensive heritage in revivals* which the Presbyterians have.

In the Nineteenth Century, New Zealand Methodist evangelism, and revivals of various sizes, arose naturally from their heritage, and this heritage was probably the main factor in the revivals that the Methodists saw.

In the Twentieth Century, for various reasons which are discussed elsewhere in this book, the Methodists have largely renounced their heritage, so far as revivals are concerned. It is now a matter of record that the possibilities of both successful evangelism, and of revival, have largely disappeared with this vanishing heritage.

Perhaps the evangelical influence within Presbyterianism in New Zealand has remained stronger than has been the case amongst the Methodists. As a result, possibilities for revival in the future might, from the human point of view at least, seem better amongst the Presbyterians.

We should be thankful to God for those revivals which have occurred in New Zealand in the past. But, somehow the heritage in revivals seems to have been lost sight of. There have been too few of them since 1840.

Perhaps we should say what the reviewer in the 1839 "Presbyterian Review" said. The struggle to exist in a new land; the organisational business of being a Church; "the perpetual play and din of the machinery so delight and engross us, that all else is forgotten." The Church generally "has lost sight of the Holy Spirit's work".

Today, it is almost universally the case in the Western World, that denominations are so busy. Pastors, ministers and lay people are also busier than ever before. But, in the Western World, the degree of effectiveness is *less* than it was before.

This indicates that we are bewitched by the apparent value of human effort. People in the Calvinistic tradition, above all others, know how shallow such a view of life is, and how empty it is to rely upon such resources. Perhaps Presbyterians have been more affected by the spirit of the age than they realised.

This is also an indication that we have not learned enough from the successes of the past. We have forgotten where the real power of the Gospel comes from. Power belongs to God - not to education, organisation, structures, machinery, abilities in counselling, or to changes in theology and practice which tend to make the church the same as the world.

This power of the Gospel comes to us through Jesus Christ. It is available through the Atonement, and through the Holy Spirit. And prayer brings God into the situation, with the power that raises the spiritually dead, and thereby glorifies His own Name.

*(b.) Failure to learn from what God is doing in the mission fields.*

New Zealand Presbyterianism continues to assist the church in Vanuatu, in conjunction with the Presbyterian Church in Australia, and the Uniting Church in Australia. This church has been influenced very much by evangelical movements, and by several revivals.

The main revivals of recent years in the islands, and in Papua-New Guinea, have flowed over from the wonderful revival in the Solomon Islands in 1970. The Solomons saw another revival in the mid-1980's, which has, to an even greater degree, produced a praying church, seeking blessing on neighbouring countries.

Like the New Zealand Presbyterians, Australian churches have also stood by and watched the extensive revivals which have occurred in their mission fields, in the Solomon Islands, Papua-New Guinea, and especially amongst the Australian aborigines. The aboriginal revival of 1979 started in a Uniting Church mission station, and the revival has raised up very significant aboriginal leaders, who thankfully are still linked to the Uniting Church. The Uniting Church has extensively backed these aboriginal leaders, in certain ways. *But it has not learned anything from them about the great value of revivals.*

Before the revival, the whole scene of aboriginal mission work was very difficult, often very discouraging, thankless, and in many ways almost totally fruitless, so far as spiritual transformation is concerned.

The revival changed this barrenness dramatically, and almost overnight. Aborigines began to evangelise their

own people in a new way. The aborigines from the revival want their movement to bless all of Australia. Hopefully, this may happen. But, the white Christians are almost totally oblivious to the fact that - here before their eyes - is an example of a great power which could transform their own spiritual powerlessness and fruitlessness. This blindness is especially true of the Uniting Church, but can be said quite truthfully of most of the other denominations.

Regrettably, the same is largely true of New Zealand Presbyterianism, as well, when faced by the testimony of what God has done on their own mission fields, and in their daughter churches.

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## CHAPTER FOUR

### REVIVALS AMONGST THE BRETHREN ASSEMBLIES

There is a vast range of Anglican, Protestant or Pentecostal denominations around the world. In our look at the history of evangelical revivals in New Zealand, we have studied the role played by Wesleyan and Anglican missionaries amongst the Maoris before 1840. We have also looked at the revivals which occurred amongst Wesleyan Methodists and Presbyterians, since that time.

Some of the other denominations came to New Zealand in the later parts of the Nineteenth Century. In some instances, the denomination struggled to gain a foothold, apart from in the more populous cities. In other instances, a more widespread foothold was gained, and they developed a stronger basis for future activities.

Of these other denominations, the Christian Brethren saw revivals in their early work during the Nineteenth Century more often than most of the others.

#### **Origins of the Christian Brethren Assemblies**

The Brethren assemblies have their roots in a movement which commenced in the 1820's, in Britain. It began particularly amongst some evangelical clergy and laity in the Church of England, who were emphasising a desire to return to the New Testament pattern of the Church, reflecting aspects of the subject which were under review in the minds of these people at that time, and were receiving their lively attention. They were also preoccupied with concerns about the Second Coming of Christ, which was thought to be imminent.

In due course, a strongly congregational pattern of local church organisation developed. Public worship proceeded as male members felt led by the Spirit to take part. The control of affairs in the local assembly was male and democratic. Women had no say in organisation, or in contributing to the worship.

Linked to the democratic nature of everything was the belief that professional clergy were not part of the New Testament scene, and therefore had no role to play in the Brethren assemblies today. Despite this, as time passed, many full-time evangelists, missionaries, and even pastors, were set aside for special work.

The main centres of this movement were in Northern Ireland, and in the general area around Plymouth, in England. The movement spread throughout the British Isles, and to many parts of the Empire. For many people who became involved in the movement, it was a resurgence of spiritual life and vitality. They became filled with intense zeal, and developed some very aggressive forms of evangelism.

Members attracted much abuse and persecution. Some of the persecution was from rowdies, and partly because of the very aggressive nature of the evangelism.

Some persecution also came from ministers and leaders of other denominations. The Brethren theology attacked the clergy as un-scriptural, and therefore unspiritual.

It is natural, although not necessarily Christian, for people to retaliate with criticism when a new group of believers arises holding beliefs which express a low opinion of other Christians. After all, it is very hard to have fellowship with people who believe you are second-rate. Fellowship can hardly be offered, under those circumstances, and that can become a form of ostracism. As a result, much criticism was directed at the early Brethren. No doubt, much of it was hurtful, ill-informed and unjustified. So, the early Brethren endured much persecution.

Also, a strong belief that one's view of the Bible is closer to absolute truth than anyone else's, creates a problem for others. If a person is convinced of the superiority of his beliefs and worship, he will naturally try to draw other Christians away from their previous churches, to a better one. As a result, "sheep-stealing" and proselytising can become widespread. Anyone else's understanding of the Bible becomes viewed as second-rate, along with the quality of their spiritual lives, and what happens in their services of public worship.

From the Brethren point of view, it is an act of love to draw someone from what is inferior to what is better. But, to someone who is on the receiving end of this superior attitude, it looks like spiritual pride and arrogance. Concern about apparent arrogance, and patient attempts to correct it, are part of Christian responsibility.

Despite all of this, a good number of the early Brethren co-operated well with other Christians in worship, and in evangelistic outreach.

Around 1850, a major split occurred amongst the British Brethren, which Dr Peter Lineham has described as follows. "The British assemblies, after their early beginning as an attempt to re-create the form of the early church, had experienced several problems. The early church did not have to face a situation of the fragmentation of its members into denominations when it began, and consequently Brethren had little guide on how to handle this situation. A further problem was that although there were "leading brethren" in the assemblies the way in which leadership was to be exercised or decisions made was not clear. In 1848-1850 a schism occurred in the English assemblies which led to the division between the "Open" and "Exclusive" Brethren, as they were subsequently called. The ostensible occasion for

the schism was doctrinal error in the Plymouth assembly, but behind that lay uncertainty about the extent of the autonomy of local assemblies. Were there to be leading brethren and leading churches who set the doctrine and structure for others? The proponents of central control were not unnaturally also the proponents of isolation from Christians and churches of other denominations. They were called "Exclusive Brethren", just as the Baptists who opposed intercommunion with other Christians were called "Strict Baptists." (1.)

Another aspect of the situation was that the "Bethesda" assembly in Bristol, pastored jointly by Henry Craik and George Muller, was one of the assemblies very willing to recognise, fellowship with, and work with, anyone who professed a love for Christ, and proper respect for the Scriptures. But this approach was strongly opposed by the group of assemblies influenced by J. N. Darby.

The schism took place in defence of what was thought to be Biblical purity and truth, and in obedience to Christ. Like most schisms, it caused much hurt, confusion, bitterness, misunderstanding and anguish.

The great 1859 Revival in the British Isles also exercised an enormous influence on Brethren history. The revival saw the raising up of many fervent evangelists, numbers of whom had assembly membership or links. There were also evangelists like Henry Varley and Gordon Forlong, who worked with many churches, but who had assembly interests and leanings. So, there were many people in Brethrenism who had a deep and very active interest in evangelism and revival, shared with many other Christians at that time. (2.)

Brethrenism came to New Zealand in 1852, when Mr James Deck and his large family arrived in Wellington. He came for health reasons, but also to escape conflict and persecution. He eventually settled in the Nelson and Motueka area, which therefore became an early centre for the Brethren.

### **First Revivals Amongst the Brethren in New Zealand**

The first reference to revival in New Zealand mentioned by Lineham, and which was in any way linked to the Brethren, occurred in Wanganui, in 1875, while the Rev J. Elmslie was Presbyterian minister there.

As a result of Elmslie's preaching, many conversions occurred. But, it seems that quite a number of the converts finished up in the Brethren assembly. Elmslie thought this "sheep-stealing" was unethical. In response, early in 1876, Elmslie published a complaint about the Brethren building up their assembly by taking advantage of immature and ill-informed converts who had been won to Christ by others, instead of the Brethren doing their own evangelism to make converts on their own account. (3.) As already mentioned, many of the Brethren certainly did their own evangelism.

Soon after, a little rural revival occurred at Pleasant Valley, near Geraldine, in March, 1876, about the same time J. N. Darby visited the area. (4.)

### **Gordon Forlong.**

Later in 1876, Gordon Forlong arrived in New Zealand with his family. His arrival marks the beginning of a new era for the Brethren especially, although Forlong was more of an independent evangelist, and he preached for several other denominations, at various times.

The story of Forlong's early life, his time as a lawyer, and as an expert in Scottish common law, as well as the story of his conversion, is a fascinating saga. After his conversion in 1851, he became involved in evangelistic work. Although he could have possessed a fortune as a gift from his older brother, he became dependent upon God for the supply of his needs, inspired by the testimony of George Muller's work.

During the 1859 revival, he was preaching in the Annan area of Scotland, and took part in an extensive and powerful revival there.

Following this, he worked in tandem with several evangelists, and finally founded a church in Notting Hill, a working-class suburb of London. The tabernacle seated thousands, and was made of metal. He led this church for ten years, until his voice and health failed, and the doctor told him to retire to New Zealand. He was not only a strong and talented personality, he was a very experienced evangelist, a convert from Deism, a forceful preacher, and born leader, but by that time was a very accomplished Bible student, after the Brethren style.

### **Revival in the Rangitikei**

He lived briefly in Wellington, and started leading Bible classes. Then he bought land on the Rangitikei Plain, near Bulls, and lived there for some years, apart from visits to Nelson in 1878 and 1879, and two years in Dunedin from 1880. He lived quietly on his farm, but soon began teaching and preaching in Bulls. Conversions started to multiply, and they were linked with the local Wesleyan church for nurture, which Forlong supported. The spirit of revival was at work through the area. In 1880, the converts included Thomas Rowe and C. H. Hinman. Hinman especially became a powerful evangelist. The converts prayed and witnessed. Many conversions occurred through personal conversation, while other people were converted through being taken to the big meetings in Bulls. Even while Forlong was away in Dunedin, the work of conversions continued. The momentum picked up still further when Forlong returned to Bulls in

1883. At one stage, two hundred conversions occurred within a few weeks. (5.)

When a new Wesleyan minister came to the area, in 1884, Forlong did not have the same confidence in him to develop the converts, so Forlong started supporting the local assemblies instead, especially the Rongotea assembly, and many of the converts joined these assemblies. An assembly in Bulls was started, but it was only one of many throughout the district.

This revival ultimately had a pronounced impact on the whole neighbourhood. There was ostracism and persecution for converts, at first. But, as the number increased, the tenor of the district changed.

"Ultimately Rongotea became known as 'the Holy City' because it had 'seven churches and no pub', and committed Christians there were said to outnumber those who were uncommitted.

It is noticeable that those converted in the Rongotea revival were mainly between twenty and thirty years old. Thus the assembly formed there was young and full of energy, compared with other churches nearby. Such young people were not interested in a half-hearted spiritual commitment, yet it is curious that they became such zealous brethren when in fact the interdenominational preaching of Gordon Forlong was the original source of the revival. The explanation lies firstly in Forlong's visit to Dunedin between 1880 and 1882. Consequently he could not have been an important influence on the assembly in its early development. Secondly, William Anderson was deeply committed to "assembly truths" and became a guardian of the doctrines of the Rongotea assembly, and of other Manawatu assemblies as they were established. Thus although the converts had friendly relations with other Christians, the Rongotea brethren understood what it was to be an assembly." (6.)

### **Forlong Was Not Alone**

There were other contributors to the spirit of revival which prevailed in many parts of the country around that time. The Rev. Dr A. N. Somerville, of the Glasgow Evangelistic Band, who has been already mentioned elsewhere, came through the main centres in 1878, after a tour of parts of Australia. Henry Varley was also in New Zealand in 1878-9, and had previous links with Brethren assemblies, and Believers' Meetings in Dublin. He preached in Nelson with Gordon Forlong. Lineham also mentions the visits of Douglas Russell, a freelance English evangelist, who was in Nelson in 1877. Then, Mr Edward Moyes (or Moyse), an English Brethren evangelist, preached in Dunedin, Nelson, Wellington, the Manawatu and Taranaki, in 1881-2. (7.) More reference will be paid to him shortly. These all contributed to a spiritual upsurge, felt from Taranaki down to Otago, in those years.

Forlong also gathered around him similarly minded people, encouraging others to embark upon revival preaching and evangelism.

C. H. Hinman, especially, showed signs of talent as an evangelistic preacher. His public speaking started with being compelled to share his experiences in the Wesleyan class meeting, in the church that Forlong had encouraged. He was soon put on the Wesleyan preaching plan. But, at that time, Hinman joined the Rongotea assembly, with some others. The assembly soon set him apart as an evangelist, in December, 1881, although he was barely in his twenties. The experienced English evangelist, Mr E. Moyes, was in Rongotea at that time, and took Hinman to Tasmania briefly to help at special new-year gatherings for believers. Then the two returned, and preached through the Taranaki area.

The town of Ashhurst also experienced revival in 1883, spreading from Rongotea.

### **The Scandinavians at Palmerston North**

One of the side results of this revival was the establishment of an assembly, composed mainly of Scandinavian people, at Palmerston North. At that time, Palmerston North was a small bush settlement. The main centres were Wanganui and Foxton. Between 1883 and 1888, C. H. Hinman lived in Palmerston North, when he was at home. As a result of his preaching, converts began to gather, but these were largely Scandinavians, who, in any case, made up most of the small local population. Despite this, the language used in the assembly seems always to have been English. One of Hinman's converts here was Arthur Clarke, who later became an assembly evangelist.

### **The Taranaki Revival**

"The revival in Taranaki was mainly confined to several small settlements. He (Moyes) was an older man than Hinman, as well as larger in physique. Faced with an interjector in one of his meetings in Taranaki, he picked him up in his arms and carried him outside the hall. He and Hinman arrived in Taranaki in early June of 1882, and on the tenth preached in the New Plymouth Baptist Church in the first of several meetings in the town. But the Taranaki revival, like much of the development of the assemblies in the eighties, was essentially a rural phenomenon. There was no significant response in New Plymouth, but at Kent Road, or Mangorei, seven miles from the town on the inland road, their preaching was more effective. Kent Road had a number of ardent Primitive Methodists who dominated the school committee. These allowed the evangelists to preach there, whereas they excluded dancing classes. When Moyes and

Hinman spoke in the school.....Almost the entire community attended, and there was public comment as to how crowded the roads were by people attending the preaching."

A number of people were converted at Kent Road, and an assembly was commenced, including the Primitive Methodists, and several Exclusive brethren. By mid-July Moyes and Hinman were preaching in the public hall at Waitara. "A number from the Tikorangi district inland from Waitara were converted, and an assembly was formed there, which included Mr and Mrs George Mumby, who had come to New Zealand in 1875. George Mumby was a rough and irreligious man, dogmatic in his attitudes, but he was transformed into a zealous brother. The Tikorangi assembly cannot have been large, and in fact the Methodists were the instigators of a more significant revival in 1884, when eighty persons were converted." (8.)

A little later, Moyes and Hinman preached in the Waverley area, based in the town hall, but also holding meetings in settlements along the coast. It seemed that the whole community came to hear the preaching, and scores of conversions took place. When the Presbyterian minister tried to interfere, and denounce the preachers, a split occurred in his congregation, and many members left to join the assembly.

Generally, these revivals were "backwoods" movements, where there were no other churches at work. There was not so much success in the larger centres, where other churches were already established. But, Waverley was a somewhat bigger community, and the revival which occurred there produced more results. In 1883, the Waverley assembly had one hundred members. One of the leaders was James Dickie (not to be confused with the James Dickie in Waikaka), who was a farmer and saw-miller, and had been converted when A. N. Somerville preached in Wanganui a few years previously. Therefore he was a little more experienced in Christian things than most of the converts. His daughter Agnes married Hinman that year. (9.) James was a tireless distributor of tracts for many years.

Following this, Moyes and Hinman preached in Hawera, but with very little success. However, by November, 1882, they were preaching in the Ngaere district, not far from the present town of Eltham, and there began what Lineham calls "the most long-lived of the Taranaki revivals", which re-appeared, from time to time, until 1887. (10.)

The preachers were known for their ability to shout. And Lineham reports a story about a certain Maori who lived across the road from the school room where the meetings were being held. He could hear the message so clearly that he was converted without leaving his home.

Moyes, Hinman, and several other preachers, were involved in successful evangelistic work in and around Nelson during these years. This area, however, was a stronghold of the Exclusive brethren, and the impact of "Open" work was more limited. Nevertheless, Lineham includes Nelson as an area which saw revival in this period.

Timaru had an Open assembly, which was boosted by two men who had been Primitive Methodist preachers in England. James and William Coppin had a widespread and prolonged evangelistic impact throughout South Canterbury for many years. In due course, the main centre was a "mud temple" in Kakahu, a building which had been a sawmill, made of wattle and daub. The paddock in which it stood was called the "cathedral paddock". The assembly there became a powerhouse having a very wide influence. The Australian evangelists George Grove and Harrison Ord also worked in this area. There were many very keen men, doing evangelist work of various kinds through these years, and a steady stream of conversions took place, strengthening the many assemblies in those parts.

Lineham reports that an awakening also occurred in Oamaru. A revival broke out, through the preaching of Frank Jeffreys, in 1883. He was then twenty-eight years of age, and had been set aside for evangelistic work the previous year, possibly by the Dunedin assembly. "His eloquence, and his willingness to defend the infallibility of the Bible led to the conversions of a large number of people." Jeffreys was also one of the people who laboured in the Nelson area, around the same time. (11.)

Lineham tells us that these revivals radically changed the New Zealand assemblies. The main areas were around Taranaki, and the Manawatu, in the North Island, and Nelson and South Canterbury, in the South Island. These areas soon eclipsed the old centres of Wellington, Motueka and Dunedin. "These new fellowships functioned rather like the Jerusalem church in the first century. And from these centres, 'beginning at Jerusalem, throughout Judea, and to the uttermost parts of the earth', evangelism and assemblies spread." (12.)

"The revival of the eighteen-eighties was only the first stage of an intensifying process. Within a few years new waves of revival touched the same communities, claiming new converts, and reclaiming those who had slipped away. Revival also spread to neighbouring settlements. Sometimes this was the result of the commencement of gospel meetings or Sunday Schools or the distribution of tracts by the original assembly in the outlying areas. Sometimes a 'brother' moved to a new district, and set about to create an assembly fellowship there too." (13.)

The men were hard-working farmers, who perhaps had time to be on the local school committee, but did not have the time to enter local politics. And involvement in such local activities as the pub, racecourse or dance hall, was taboo. Their focus was more on matters of the soul, and one's relationship with God.

Their Sunday activities involved the assembly, and the breaking of bread, in the morning, but much effort was put into outreach at the evening gatherings, and on many other occasions. They sang Sankey's hymns, and others of a similar kind, with great gusto, and often unaccompanied. The preachers were blunt and unpolished, but probably were converts of the revival, and so were "full of fire and of the Holy Ghost."

These country assemblies did not have any fringe members. All the members were whole-hearted in their commitment to God, to evangelism, and to missionary outreach. This reflects the fact that belonging to an assembly at that time might not have been always as socially acceptable as being a member in a regular denomination. The assemblies were intensely evangelistic, and had not become "respectable" in a way which would be comfortable enough for nominal people to identify themselves with.

## **The Maharahara Revival.**

Steady work by an increasing number of evangelists, such as C. H. Hinman, and with the steady opening up of new forest areas, and farm lands, the situation developed where the Brethren preachers went into country behind Palmerston North.

One of the most notable of these Brethren evangelists was James Chrystall, who had originally come from Scotland in connection with Gordon Forlong. A new burst of revival began at the northern end of an area called the Seventy-Mile Bush.

This area had also been opened up largely by Scandinavian people, and many of them were converted in a series of revivals that worked its way through this part of the country between 1888 and 1901.

At Maharahara, a Mrs Croucher had started a Sunday School. One of the pupils was converted, and the mothers of the children began to want to attend, as well. Then the men wanted to come, too, but Mrs Croucher thought this was not a wise move, as she thought she ought not lead such a meeting, her house was too small, and there was nobody else to lead the meeting. She promised the men an answer by the next Sunday, and spent the week in urgent prayer. On the Saturday night, James Chrystall arrived unannounced, and he was given the task of preaching. Lineham said this was the beginning of the greatest revival amongst the New Zealand Brethren. (14.)

Chrystall was soon joined by James Dickie, and congregations grew slowly over several months of preaching.

"The turning point in the preaching came after a few months when a number of young 'larrikins' rode past the school on horseback, whistling and shouting in order to disturb the meetings. Suddenly the horse of the ringleader, a young girl, bolted up the road and threw her to her death. The resultant shock turned the tide for the evangelists. In this tiny district more than fifty people were converted before the nine months of preaching were concluded. It was the larger part of the community and included whole families." (15.) News of this revival spread very widely.

In 1899 and 1900 revivals spread through these same areas again. "At Maharahara more were converted and such emotional fervour gripped those who attended the all-day meetings that a testimony meeting continued for five and a half hours and no one would leave when the 'final hymn' was sung. In Makareta and Ashley Clinton the importunate prayer of Mrs Stenberg led to the conversion of forty persons." (16.)

These areas around the Manawatu had steadily become the real heartland of the Open Brethren movement in New Zealand. Again, after 1920, good progress was made there in their evangelistic work.

## **Three South Island Revivals**

The revivals we have noted so far all occurred amongst the Open Brethren. The Exclusive Brethren seem to have gained their strength, not from evangelism, but from the effects of the Exclusive Brethren movement in England, from the appeal of their separatist teaching, and from the visit of J. N. Darby to New Zealand in the 1870's, mentioned earlier.

Lineham, however, does mention a little revival amongst Exclusive Brethren in the southern town of Karamea in 1892. In September of that year, Charles Bauckman of Ashhurst visited the town, and preached each night until November 7, with the exception of two nights, when a flood prevented the meetings. As a result of these meetings, twenty people were received into the assembly, and there were a number of other conversions, as well. (17.)

The Taieri Plains, just south of Dunedin, also saw a rural revival during the very last years of the Nineteenth Century, amongst the Open Brethren.

Murdoch Campbell from Scotland, and Fred Martin from Dunedin, held six meetings in the school at Henley, but were discouraged by lack of interest. When they were about to leave, they were challenged by the thought that Jericho had to be encircled seven times before the walls fell down. So, that night they preached again, and three people were converted. From this start, a revival movement slowly worked its way in the district. Campbell was a gentle, saintly man.

Another time of revival came to this district at the end of the decade, when the evangelist John Blair visited the area. Blair was a hell-fire preacher, and was strongly antagonistic toward the traditional church set-up. He preached at a number of locations in the district, but the best success came at Mosgiel, where he preached in the Atheneum Hall with Frank Hunter of Wanganui. There were a large number of conversions, and they were baptised in Silverstream in February, 1898, and joined the assembly. "The revival on the Taieri Plains spread to townships all along the South Otago coast." (18.)

Further down in Southland, determined evangelistic work during the first decade of the Twentieth Century made Edendale into the centre with the most vibrant assembly in that district. Lineham described this work as a revival, also.

Because other denominations were more established in Otago and Southland, the Brethren evangelists paid more attention to criticising these pre-existing churches, in order to make their point about what they believed a gathering of Christians ought to be like.

Lineham's final observation about these revivals was that a profound assembly revival could actually change

the role that the brothers played in society.

Generally, assembly theology required the brothers largely to turn their backs on society, finding their fulfilment in the assembly, and in evangelism. But, when a powerful revival created the situation where a reasonably high percentage of the population belonged to the assembly, the brethren then had to become directly active in promoting the qualities of their society, instead of denying the worth of the society. Especially this would happen in the "backwoods" areas we have been considering, where only a small population existed, and where most of them were converted in the revivals. (19.)

"In a few areas of Taranaki, the Manawatu, the Seventy-Mile Bush and South Canterbury this had been the consequence of a series of profound revivals. In these 'burnt-over districts' the flames of revival forced assemblies to play an unconscious but important role in the social development of the community. In the long run it also encouraged brethren in these areas into a more vibrant and more effective witness."

### **Maerewhenua Revival.**

The Brethren assemblies in the cities, and in the more developed communities, did not see revivals, such as happened in the frontier bush communities. Nevertheless, they carried on various effective forms of evangelism, won many converts, and made progress in their outreach.

Many determined efforts were still made, however, to reach the remote and isolated areas, as the Twentieth Century progressed. Horse-drawn carriages were used as transport, and as living quarters, by teams of two evangelists, as they went to more isolated places, preaching the Gospel. At times, tents were used for meeting places. Some evangelists specialised in this type of work. Other preachers continued using public halls and school buildings for meetings. When petrol-driven vehicles became a little more common, motor vans were used instead of carriages and waggons.

This type of work led to several revivals, over a period of some years.

For example, Maerewhenua was a gold mining and farming community in North Otago, served on a monthly basis by Anglican, Presbyterian and Salvation Army preachers. In 1909, one of the brothers from Oamaru went to Maerewhenua to paint houses. Two members of the Adams family were converted through his witness. He suggested that the family should invite an evangelist to visit, and preach. John Hall of Dunedin "who was an itinerant preacher of hell-fire came and stayed with the Adams, and for nearly a month he frightened the inhabitants with messages of judgment for the drunk and dissolute. His message was reinforced by several deaths."

Hall was soon joined by John Binskin, whose favourite theme was the love of God. After hearing so much about hell and judgment, the new theme had a powerful effect on the hearers, and before long, forty people had been converted. The preachers stayed long enough to consolidate their work, and an assembly was started. In many other places, however, the visit by the itinerant preachers was only for a few days, and even if there appeared to be some results, the time spent in the place was not long enough to allow satisfactory follow-up work to be done. For some time, such short visits were a fixed policy. But, as the shortcomings of it became more obvious, the policy changed.

### **Wairoa**

Around 1929, a revival occurred in Wairoa as a result of itinerant evangelism, based upon the same principle. This movement developed slowly, involving visits by several Brethren speakers and workers. The Hawkes Bay earthquake in 1931 also contributed to the factors which promoted this revival. (20)

After 1971, Northland became another stronghold for the Brethren, as a result of their evangelistic efforts, of one kind or another. By that time, there was also some progress being made amongst the Maoris, many of whom lived in Northland. Before about 1930, the Maoris had been largely neglected by Brethren evangelists, with just a small number of notable exceptions.

### **Brief Sketches of Some Brethren Leaders.**

Most of the leaders mentioned here have already been referred to in the above account. These brief biographical sketches are intended simply to provide a little more basic detail about each. Gordon Forlong has been mentioned in more detail above, and will not be included here.

#### **James G. Deck**

He was born in Bury St. Edmunds, on 1st November, 1807. His mother was a praying, godly woman, who saw two generations of her children converted. James received a good education, joined the army as an officer and went to India. On his first leave at home he was converted, and upon returning to India, witnessed boldly to his fellow soldiers. He returned to England to train for the Anglican priesthood, but became concerned because baptismal regeneration was not mentioned in the New Testament.

He became a freelance preacher, and saw many conversions in the villages linked with a High Church parish, between 1838 and 1852. He wrote many hymns during this period, also. He had a severe breakdown in health, and moved to New Zealand, arriving in Motueka in 1853, where his wife died, and was buried. He moved to Wellington in 1865, where he became a leader in several of the assemblies. He also wrote a number of other hymns. His son was practising medicine in Invercargill, and he spent some time there, helping the assembly to grow in maturity.

Eventually, he returned to Wellington. With advancing years, he became an invalid, and died on 14th August, 1884, in his 76th year. (21.)

### **John Nelson Darby**

Darby was the leading theologian among the Brethren, and became the founder of the section of Brethrenism commonly called "Exclusive Brethren." He was born in 1800, educated in Ireland, where he graduated from Trinity College, Dublin, in 1819, as classical medallist. At first, he was called to the Irish Chancery Bar, but soon after he was ordained to the Anglican priesthood. The next year he resigned from this in order to be more closely associated with a number of the early Irish groups meeting in the simple way which became the hall-mark of the Brethren.

Darby was a forceful and dominating personality, with expertise in certain areas of Biblical knowledge, but he, himself, admitted that he did not have a suitable personality for administering discipline within a fellowship. He could state his case in such a way as to carry many Brethren people with him.

In the early days, Darby was one of the main people contacting Christians in various places, and in other countries, seeking to get them to adopt the new "assembly" principles. In this way, he was seen by many other Christians as a trouble maker, and as one who caused splits in churches. The early Brethren teaching also contained the beginnings of what we now know as pre-millennial eschatology, including the secret rapture, the tribulation period, the public return of Christ, followed by the millenium, armageddon, and the final judgment. Eventually, and with additions from later writers, the theories of Dispensationalism followed. An unusual and particular method of interpreting the Bible undergirds this view.

An outbreak of heretical teaching in the Plymouth assembly produced two reactions. One was symbolised by the Bethesda assembly, led by Henry Craik and George Muller. Darby led the other reaction. The Bethesda group rejected the heresy, but were willing to accept into their fellowship those who had previously believed it. They were also willing to work harmoniously with Christians from other churches who shared the same respect for the Scriptures as they did, themselves. Darby denounced the heresy vehemently. He was not willing to accept into fellowship either the repenting heretics, or any other Christians who did not believe as he did. Darby emphasised Christian unity, but it had to be unity on his terms. This caused acrimony and divisions between assemblies, and within assemblies. Darby used the force of his personality, and his abilities to present his case, to campaign for his view of things, attacking the Bethesda position, without understanding it, and without mercy. Many assemblies and individuals were swayed by him.

When the heresy evaporated, Darby visited Muller in 1849, proposing the full resumption of fellowship and unity between all the assemblies. Muller was very busy when Darby visited, and did not have time to talk, but his reaction was that Darby had sinned seriously by causing the confusion, disharmony and widespread hurt, and that no resumption of full fellowship was possible until a proper confession and restitution had been made. Darby apparently thought he had done nothing wrong, and had nothing to confess. The unification of the Brethren movement was never discussed again. It was from this point that the divergent paths of the "exclusive" and "open" Brethren flowed. (22.) Again, Darby campaigned extensively in support of his views, and this campaigning provided the original strength of Exclusivism..

That was the main reason why he visited New Zealand some years later. His visit and influence made the exclusive assemblies as numerous and as strong as they then were.

Since then, there has been a different psychology among the Exclusive Brethren, compared to the Open Brethren. The exclusives share Darby's approach, having a strong leader, or small group of leaders, who tell all the assemblies and members what to believe, and refusing to have fellowship with anyone who differs from them. Today, the exclusives persecute those who leave their ranks, which intimidates many of those who want to leave.

The "open" attitude, on the other hand, allows each assembly to determine its own destiny theologically and organisationally, and they often work harmoniously with other Christians.

Darby's writings are voluminous, and are the basic resources of Exclusivism. He also wrote a number of hymns. He died on 29th April, 1882. (23.)

### **Charles H. Hinman**

Hinman was born in the village of Leigh, in England, in 1859. After schooling, he worked as a draper. He moved to New Zealand, where he was converted under the ministry of Gordon Forlong. After his conversion, he spent a greater part of his time in preaching the Gospel through the length and breadth of both Islands. He was one of the most effective preachers that the Brethren movement produced.

In due course, he went to England, where he rejoiced in seeing the conversions of several family members, and many other people.

Contracting Bright's disease, he visited England and the United States looking for treatment, but with little effect. Apparently despite the treatment, he partly recovered, and ministered intermittently, but the disease developed. He died on 26th August, 1922. (24.)

### **Edward Moyes (or Moyses)**

Regrettably, no biography of this preacher is included in Pickering's "Chief Men". And very little seems to be known about his personal details. He first appears on the scene "down under" as an active missionary of the English Brethren Assemblies, along with William Brown, from Scotland. In 1872, these two men were preaching in northern Tasmania, and had some remarkable success. In one area, a high proportion of the population seems to have been converted. They then moved in 1874 to the Kentish district, where another revival took place. They held Bible Conferences for the new converts, including another preacher named Charles Perrin. Perrin died fairly suddenly soon afterwards. The historian of this movement, Alan F. Dyer, managed to find a fair amount of details about Perrin, but nothing about Moyes or Brown. (25.)

From the information we have about Moyes, from the researches of Dr. Peter Lineham, we can see a continuation of this kind of evangelism, with a good touch of revival included, in newly opened and developing farming areas. In New Zealand, he seems to have worked mainly with Hinman, but not entirely so. It is clear that Moyes was used greatly by God in many places, gathering in many converts, and building assemblies to foster their growth.

### **Harrison Ord**

Ord was born in Middlesbrough, Yorkshire, on 11th March, 1833. He apprenticed as an engineer, and developed a strong, independent character. His conversion stemmed from hearing a sermon by C. H. Spurgeon in London, in February, 1857. He found peace with God in a prayer meeting soon afterwards. He testified boldly, and made rapid progress in understanding the Scriptures. He had a passion for winning people to Christ. Very soon he was recognised as a gifted evangelist. For eighteen years, he travelled around Britain preaching, and saw many conversions as a result. He also had a fine model of the Tabernacle in the wilderness, on which he used to lecture.

In 1875, he lost his voice, and was advised to make a long sea voyage. At the same time, his wife died. He sailed for Melbourne, with his eldest daughter, on 7th February, 1876.

Some months later, he was sufficiently recovered to embark upon a massive evangelistic campaign in Melbourne. Other parts of Victoria were also visited, and in November he crossed to Tasmania, preaching mainly in Launceston and Hobart.

"New Zealand came next, Dunedin being the starting point, with large gatherings during a month of Sunday evenings in Prince's Theatre, and meetings in other halls during intervening weeks. Christchurch and Nelson were visited, and testimony borne in both. In the latter, nestling among the hills, the Drill Hall was packed, and hundreds outside. Truly a specially blessed season. Auckland came last, when the Theatre Royal was engaged for three Lord's Day evenings. 'After-church services' were held, and a work begun which was taken up by friends on the spot, and carried on in the same place for five and twenty years, until the building was sold for business purposes. The Day will declare the full results." (26.)

After preaching again in many places in Australia, and visiting New Zealand again, he moved to live in Geelong. He died on 1st January, 1907.

### **George Muller**

Muller was perhaps the best known of the early Brethren, so far as the rest of the Christian public was concerned. His work amongst the orphans in Bristol became widely known, and especially the principles of faith that he followed, relying only upon God for all of his needs, in the work that God had called him to do. Other people who also based their work upon these principles, such as the missionary Hudson Taylor, had been greatly influenced by Muller. In this way his influence was very considerable.

He was born in Prussia, and was converted while a university student. Being unexpectedly exempted from military training, he moved to England, being interested in missionary work to the Jews. He became involved with early Brethren assemblies, and felt led by God to start an orphanage in Bristol, based upon prayer only as the source of supply. He was also co-pastor of the Bethesda assembly with Henry Craik, a very intelligent and talented man. This assembly became very large, and became almost the figure-head assembly of the Open Brethren movement.

After leading the orphanage work for forty years, in which time the orphanages grew to care for 2,000 children at a time, at the age of seventy, Muller commenced a series of preaching and teaching tours which continued from 1874 until 1892. He visited Australia twice. His autobiography describes his visit to New Zealand in one paragraph.

"On the afternoon of January 12th, 1888, we sailed for New Zealand, and arrived at Invercargill Bluff on the 15th. At Invercargill and neighbouring places I held a great number of meetings, and at Dunedin I preached twice at the Garrison Hall to about 2,800 people each time. On the afternoon of February 23rd, we sailed for Wellington. There I preached on two Sunday evenings at the Opera House to immense audiences, besides conducting a large number of other services in that city. After preaching in several places in that district we went by sea to Auckland. We were there more than ten weeks, and at Sydney, in New South Wales, above eighteen weeks." (27.)

He died suddenly on 10th March, 1898, in his 93rd year.

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1. Lineham. p. 49.
2. Sheen. p. 3. and Lineham, p. 59 - 60.
3. Lineham. p. 46.
4. op cit. p. 54.
5. op cit. p. 61.
6. op cit. p. 64 - 65.
7. op cit. p. 61.
8. op cit. p. 68.
9. ibid.
10. op cit. p. 69.
11. op cit. p. 76.
12. op cit. p. 77.
13. op cit. p. 78.
14. op cit. p. 93.
15. ibid.
16. op cit. p. 94.
17. op cit. p. 96.
18. op cit. p. 97 - 98.
19. op cit. p. 102.
20. op cit. p. 147.
21. Pickering. p. 36.
22. Lang. Appendix. P. 410. (see Note 3.)
23. Pickering. p. 11.
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## CHAPTER FIVE

### THE SALVATION ARMY IN NEW ZEALAND - EARLY DAYS

William Booth was a convinced follower of John Wesley. He once said, "To me there was one God and John Wesley was his prophet." (1.) Booth was converted in a Wesleyan Methodist chapel, had the same consuming passion for saving souls as Wesley, the same personal magnetism, great organising ability, enormous capacity for work, and commanding personal influence. Like Wesley, he was also a man of prayer, and of deep spiritual insight. His intellectual capacities were by no means small, but he still did not have the breadth and depth that Wesley had possessed. Booth, however, had other things in his favour that Wesley never had. One was a wife who was in many ways his equal, or even his superior. Another was a large family of sons and daughters, each one a talented and powerful personality in his or her own right.

For a number of years, Booth was a minister of the small Methodist New Connexion denomination. He resigned reluctantly in 1861, when the Conference would not allow him to be a full-time evangelist, which he thought was his calling. It is interesting to speculate on how this little denomination might have been transformed if the leaders had been given the foresight to appreciate what Booth could have done for them.

Then, for several years, he itinerated as an evangelist, until he was asked to work in the London slum areas. From this the East London Christian Mission started, as an outreach to the poor, and to bring them into the churches. The plan to unite the converts with the churches, however, did not work, one reason being that they often were not welcome. So, Booth had to care for the converts himself. Soon, branches of the Christian Mission had sprung up in many cities and towns around the country. At this stage, a large number of conversions had already occurred. On this basis, it was only one step to the formation of the Salvation Army, led by a General who had total control. From a human viewpoint, the drive came firstly from the General, and secondly from the zeal of the converts. When some one was won for Christ, they had a great drive to win somebody else. Young officers with little or no experience could, at times, be chosen to lead major projects.

One example of this was seen in the two officers who were chosen by Booth to start the work of the Salvation Army in New Zealand. The first of these especially, George Pollard, aged twenty years when he arrived in New Zealand, proved an outstanding success. The other officer, Edward Wright, was even younger.

We will see elsewhere in this book, with reference to the early and middle life of Smith Wigglesworth, that in many places the early decades of the Salvation Army saw a strange and wonderful outpouring of the Holy Spirit, and of the mercy of God, on many people, including many of the poorer classes in England. Many thousands were converted. Some joined the main denominational churches. But many joined the Army corps, becoming involved in an astonishing evangelistic outreach, with such a display of care for others which would be hard to find anywhere else.

Regrettably, many of the early documents relating to the beginnings of Salvation Army work in New Zealand were not kept. For a number of years, little or no effort was made to preserve minute and business books, and other archival material.

Pollard and Wright were commissioned at a mass meeting in Exeter Hall, London, on 28th November, 1882, along with about a hundred others who were going to other distant locations. They sailed from Gravesend on 11th December, and arrived in Dunedin on 27th March, 1883. With his last thirty shillings, Pollard paid a deposit on the use of the Temperance Hall. The first meetings were held on Sunday, 1st April. The first 7am prayer meeting was attended by a handful of people, including two Presbyterian ministers. Between thirty and fifty attended the 11am meeting. It was a wet, dismal day, but the afternoon and evening meetings at 3pm and 7pm were crowded, with many not able to gain entrance. An open air meeting was held in between. Of those present that night, quite a number were later to make their mark in Salvation Army history in that country.

"Meetings continued every night of the week, and by the following Sunday the procession from the fountain to the Temperance Hall (now designated by Pollard "The Salvation Army Barracks") had been augmented by at least fifteen recruits, conspicuous with "Blood and Fire" badges on their breasts." (2.)

They had a nick-name for the rowdies who harassed the Army members, and tried to break up their meetings. They were called the 'skeleton army'.

"On May 24th when The Salvation Army held a meeting at which 134 converts joined the Army as soldiers, Captain Pollard jubilantly announced that the captain of the skeleton army had at last been 'captured'; he had been among the number who knelt at the Penitent-form the night before, and his name was among the thirty-three which had been placed on the recruit's roll." (3.)

The first meetings in Auckland were held on Friday, 13th April, and within two months there had been three hundred conversions. The opening in Christchurch followed on 20th May, and during June there were two hundred members.

Work started in Wellington on 17th June. Work in Timaru started on 24th June. The work mushroomed, and

converts multiplied. Waimate Corps was the first to be led by a woman officer.

"Five officers landed in New Zealand in April, 1883. Nine months later, when the Salvation Army held its first Congress in Dunedin, there were thirty officers, most of them New Zealanders, and five to six hundred Salvation Army soldiers marching the streets of Dunedin to the music of five brass bands and one drum and pipe band. Most of the soldiers were in uniform.

In nine months The Salvation Army made and established over five thousand converts. They included a great number of drunkards and immoral men and women of all sorts. What impressed people was the happy exuberance of those converts who became soldiers in the Army. They joyously shouted 'Hallelujah!' and endorsed the remarks of speakers with loud 'Amens.'" (4.) This joyfulness, and the lively music, appealed to many, although others found it hard to understand. Southern New Zealand was at that time known as the home of a more dour, straight-faced form of Christianity.

One other person who contributed to this success was Gordon Forlong, who preached in Dunedin steadily from 1880 to 1882, before he had another health breakdown. A good number of his converts from those years became Salvation Army soldiers.

When a new corps was established in Sydenham, a working class suburb of Christchurch, the effort was supported by a good contingent from other places. One report said that one thousand were at the first meeting, at 7am. The "War Cry" gave a more modest report, saying that 250 were at knee-drill, but the hall was packed out for the three other meetings that day. "...at the close we had the joy of seeing a long row of penitents seeking the Saviour, and finished up with seventy-seven testimonies to God's power to save; and amidst hoisting the signals, volley-firing, and general rejoicing, closed our first day in Sydenham, expecting great things for the model borough." (5.)

The Salvation Army did not, of course, act entirely on its own. Although they were persecuted, and some officers spent time in prison for holding street parades contrary to local regulations, their efforts were often supported by a wide range of Christians who believed in the value of their efforts, and who wanted to see the success of their evangelism, outreaching to members of the community who were not likely to be reached by the traditional church efforts and members. They were always in the news, because their efforts were often seen as highly unusual. So, the press played its role in promoting their work as well, whether that support was really intended, or not.

The second Congress was held in January, 1885, in Christchurch, and was led by a visitor, Major T. H. Howard. Twenty-six corps were represented, and seven bands marched through the city leading nine hundred soldiers. The work, however, was much bigger than this. There were thirty-one corps and seven outposts, worked by more than sixty officers.

During 1885, Pollard tried to make sure the soldiers were better taught in Army ways and philosophy, attempting to consolidate the work. Organisationally, he divided the country into three areas, with area commanders, responsible to himself.

An outreach method called the "Flying Squad" was also instituted, to develop the Army's work in more remote and scattered areas, and this system worked well for many years, winning converts, and training new officers, who would not otherwise have had the opportunity.

General Booth's second son, Ballington Booth, visited New Zealand in the middle of 1885, recognising that, although the growth had been very rapid, it was also quite solid, and well organised. He recognised the abilities of Major Pollard, who was soon promoted, and put in charge of the work in New South Wales.

When Pollard left, there was widespread sorrow and regret. After two and a half years, filled with an astonishing amount of work, he had established thirty-three Salvation Army corps, with between two and three thousand soldiers on their rolls. The number of converts, and "recruits", would, however, have been much higher.

Four years after the work began in New Zealand, General Booth separated the New Zealand work from the work in Australia, and appointed Colonel Josiah Taylor to lead it. Taylor arrived on October 15, 1887. Taylor started the first Salvation Army work amongst the Maoris the following year. Overall, the work continued to grow in leaps and bounds. The Army grew in the degree of its acceptance in the public eye, not only because of the social work, but because the wonderful success of the Salvation Army's evangelism silenced critics from other churches.

### **"In Darkest England and The Way Out."**

In 1890, William Booth published a book of major importance from a number of points of view.

Firstly, it contained a description of the grinding poverty, filth, crime and the miserable conditions existing in London. This description pulled no punches, and shocked many people who had little idea of the actual living conditions of these people.

Secondly, most of the book contained an explanation of many ideas and plans that Booth had for doing something about the situation. These ideas and plans constituted an advanced and enlightened approach to an enormous set of problems such as was seldom found in those days. These plans provided many clues for government action.

Thirdly, the book also provided a kind of manifesto, or explanation of possible future Salvation Army policies for meeting the needs of the poor.

This book received a wide readership in many places, and was appreciated by many people, both high and low, including people in many parts of New Zealand. His scheme, however, was not a piece of social manipulation or engineering, or a superficial solution to deep-seated problems, nor was it utopian.

There were seven essentials to success, he said. These essentials were clearly Christian and evangelical in their character.

"The first essential that must be borne in mind as governing every Scheme that may be put forward is that it must change the man when it is his character and conduct which constitutes the reasons for his failure in the battles of life.

Secondly: The remedy, to be effectual, must change the circumstances of the individual when they are the cause of his wretched condition, and lie beyond his control.

Thirdly: Any remedy worthy of consideration must be on a scale commensurate with the evil with which it proposes to deal.

Fourthly: Not only must the Scheme be large enough, but it must be permanent.

Fifthly: But while it must be permanent, it must also be immediately practicable.

Sixthly: The indirect features of the Scheme must not be such as to produce injury to the persons we seek to benefit.

Seventhly: While assisting one class of the community, it must not seriously interfere with the interests of another." (6.)

### **General Booth's Visits to New Zealand**

Booth received a great shock during 1890 when his wife, Catherine, died. In many ways, he did not recover from this blow, but it enabled him to begin many journeys to many parts of the world, where he was to receive wide acceptance, praise and even adulation, and political leaders received him like a visiting head of state.

He arrived in New Zealand in October, 1891. There were enormous welcoming parades. Leading citizens met him in many places. In Auckland, he had his first chance personally to explain his Darkest England plan, in the presence of an ex-Premier, Sir William Fox, explaining in particular his idea for making an overseas colony for slum young people, to remove at least some people from the presence of the major problems which existed there.

"Leading Aucklanders asked such questions as, 'What is the condition required for starting the overseas colony in New Zealand?', to which the General replied that the condition was that good land was made available to the Army.

"During his journey from Auckland to New Plymouth the General conducted thirteen demonstrations at crowded railway stations. At Palmerston North, for example, over four thousand people met the train.

Twelve thousand people in Wellington witnessed a great outdoor welcome demonstration, illuminated with torches and coloured fires. Mr. Justice Richmond, who had decided in the Supreme Court against the Salvationists in the Napier open-air case, presided over a lecture by the General on the "Darkest England" scheme. At a larger gathering in the Opera House another ex-Premier, Sir Robert Stout, spoke in support of the scheme.

Fifteen thousand people crowded into Cathedral Square, Christchurch, to see and hear the Founder. The Hon. John Ballance, Premier of the Colony, in moving a vote of thanks at a select meeting in the Oddfellows' Hall, stated that he was prepared not only to accept the General's scheme, but also to use his influence in getting the experiment tested in New Zealand. In another meeting in Christchurch the Governor, The Earl of Onslow, spoke in favour of the Darkest England plan and of the work of the Army in general." (7.)

An overseas colony was a basic part of Booth's plan to overcome unemployment in England, especially in some working class areas. In the end, however, any plan to develop such a colony in New Zealand did not eventuate.

Salvation Army leaders determinedly resisted many calls to identify with political parties, trade unions, and with social responsibility departments of other churches, although they now had many requests and offers from various sources.

A second visit occurred in September, 1895, when Booth was accompanied by (now) Commissioner George Pollard. By then, New Zealand possessed ten thousand Salvation Army soldiers. When Booth visited again in 1905, he was given a reception by the Parliamentary Ministry, the Prime Minister describing Booth as the greatest general the world had known. A considerable difference from the reception Pollard had received twenty-two years earlier. (8.)

The early decades of the Salvation Army work in New Zealand, as well as in many other parts of the world, saw tremendous and rapid growth, fully evangelical in character, and Wesleyan in its emphasis on prayer and holiness. It was a movement of the Holy Spirit, graciously answering deep needs of many poorer people, using the dedicated talents of William and Catherine Booth, with their children, and many others who followed in sharing their vision.

From a human point of view, part of the reason for the success of the Salvation Army in the early years was their unusual methods. This made them very noticeable. The media helped in this, as well. Today, the unusual aspect is entirely gone. While what they do may still be much the same as before, it is no longer strange.

The wonderful spiritual power steadily declined, as occurs with other Christian groups, as well. A following generation needs revival again, to maintain the spiritual depth, and the rate of conversions, but this does not necessarily happen. While the same message may be preached, the astonishing growth has gone.

No doubt, the Salvation Army was also affected by the secularisation process, and the rise of the Welfare State. The government took over some of the social responsibility. Funding for many of the projects eventually came from the public purse, and so restrictions were placed upon the type of religion which could accompany the social effort. The social effort, in many cases, lost much of its evangelical thrust.

The Salvation Army was not affected by Modernist theology, like the Methodists, or the Presbyterians. They

did not get involved in academic theology so much, in their theological training, and the Army structure created great conservatism in many areas. So, the basic theology of the movement did not suffer the great changes which were seen elsewhere.

As staff officers grow older, they cannot work so hard as they did when they were young, and continuous hard work for many hours every day does not always go hand in hand with growth in saintliness and increased depth in knowing the power of prayer.

As denominations become settled, there is more emphasis on property, while ensuring that staff members can be paid, as they ought to be. Thus flexibility, innovation and vitality can decline, as the spontaneous workings of the Holy Spirit are reduced.

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3. Waite. p. 16.
4. op cit. p. 23.
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## CHAPTER SIX

### THE KESWICK MOVEMENT

The Keswick Movement arose in England in the years after 1873. Several factors were immediate precursors of it.

During the Nineteenth Century there was a resurgence of life in the Church of England, in the High Church party, in the Broad Church party, and also in the Low Church party. The resurgence amongst the Low Church Anglicans has historically been called the Evangelical Revival, and was a response to the rise of Methodism.

The Plymouth Brethren were also causing a spiritual resurgence at that time which was having effects far more widely than their numbers would have led a person to expect.

Two American influences were also at work. The first of these was that a general spiritual revival occurred throughout the British Isles between 1872 and 1875, in relation to the visit of the American evangelists Moody and Sankey. They conducted missions in a number of centres over the three years, but the spiritual resurgence was evident throughout the country. The other American influence was the visit to England in 1873 of Mr and Mrs Robert Pearsall Smith, and of the Rev. W. E. Boardman, author of the widely-read book "The Higher Christian Life." A new thirst for holiness resulted in several conventions being held during those years, at which many people received great blessings, and which led in due course to the commencement of the special conventions held in the village of Keswick each summer.

The Keswick conventions had a different goal from the many other conventions which came to be held. Keswick meetings were not simply inspiring gatherings for Bible study, and for listening to challenging addresses. They did not aim simply to give people a shot in the arm which would last a few weeks. Keswick conventions had the aim of being spiritual clinics. They were places where spiritual needs could be met, and where lives could be transformed on a long-term basis. Speakers were chosen who had personal experience of the fulness of the Holy Spirit, and whose lives had been raised to new levels, so that they could speak from a basis of their own experience. The speakers had also to know how to lead others into these deeper spiritual experiences. Speakers were not chosen for their fame, their abilities in oratory, their scholarship, or their engaging personalities, although some possessed all of these things. The theology behind these conventions can generally be described as Calvinistic, or as Low Church Evangelical Anglican.

Steven Barabas gives the following description of the teaching at Keswick conventions. "Since the Keswick Convention has a definite aim and purpose to accomplish in its meetings, it is to be expected that the subjects of the addresses will not be haphazardly chosen. The teaching given at the Convention has a beginning, a middle, and culmination, and follows a definite, progressive order. The teaching moves on, step by step, with definite results aimed at. It leads first to a negative step, the renunciation of all known sin, and then to a positive step, surrender to Christ for the infilling of the Holy Spirit.

Since the cause of spiritual ill-health is always sin, whether known or unknown, on the first day of the Convention the searchlight of God's Word is focussed on sin, and an effort is made to bring the Christian to its immediate abandonment. On the second day the speakers consider the subject of God's provision for sin, and it is taught that God through Christ has dealt with the whole problem of sin in so final a way that it need not be a continued source of trouble. The consecration of the Christian is the topic for the third day. On the fourth day the addresses are on the fulness of the Spirit. Christian service, including missionary responsibility, is the topic of the last day.

It must not be thought, however, that this is a mechanical, cast-iron pattern, allowing no flexibility or variation, for the general outline is never filled in twice alike. The order of Keswick teaching has been shaped, not by conscious design, but half-unconsciously and without deliberation; because it was observed that there are these successive stages of experience through which believers generally pass who enter into the Spirit-filled life. At the basis of the whole is the conviction that the average Christian life is lacking in real spiritual power, and the belief that God has made it possible for all Christians to live, in the power of Christ's resurrection, a life of consistent victory and effective service." (1.)

#### **Two Visits by the Rev. George Grubb.**

The message and influence of the Keswick Movement came to New Zealand in the first instance through the visits of the Rev. George Grubb.

In England, there was a resurgence of interest in overseas missionary outreach as part of the Keswick experience, after only a small number of years. Someone donated money to this cause, and it was decided to send a team of speakers on tour to strengthen the churches, and in that way to strengthen the base from which existing

missionary outreach, and future possible missionary outreach, could take place.

This tour was led by the Rev. George Grubb, an Anglican minister, and an experienced evangelist. The first tour took place in 1889 and 1890, and the group called at Colombo in Sri Lanka (then called Ceylon), and certain parts of South India. Extremely brief stops were made in Melbourne and Sydney, and the team then arrived in New Zealand.

His stay was very short, when one considers how long it took to get there, and to travel back to Keswick. The ship stopped for a day or so at Dunedin, Christchurch, Wellington, Auckland, Gisborne, and Wellington again.

A one-week Mission was then held in Nelson. Brief visits were made to Takaka, Wakapuaka, Bellgrove, Longford, Westport and Blenheim. Then several days of Mission meetings were held in Napier. Most of these meetings were in the Anglican churches, although he did meet with the Salvation Army a few times. He then had to return to England, through the United States. His total time in New Zealand, at this stage, was only about six weeks. (2.)

In Melbourne, he had received an invitation from the Anglican hierarchy (from the Bishop, the Dean, and several other clergy), to return and conduct extensive mission work. This invitation he could not accept until the following year.

It was while he was missioning in Australia in 1891, therefore, that Keswick work became firmly established in these southern lands. His main missions were in and around Melbourne, and while he was there, he was asked to chair a large inter-denominational convention, along Keswick lines, in Geelong. This was the first such Convention in these southern lands, although similar gatherings of a more indeterminate kind had been held many times already. Similar conventions were held in Sydney, and in Tasmania, as well as a number of evangelistic missions, before he left Hobart for New Zealand.

His stay in Australia had a marked impact on the spiritual life of large parts of the nation, and gave a pronounced boost to missionary interests right through the country. All missionary interests profited from his visit, but the Church Missionary Society benefited most, being able to re-organise their activities completely, and establish an Australian base for both supporting, and sending out missionaries.

## **The Second Visit**

This was the start of Grubb's second visit to New Zealand. Very little notice had been received in Dunedin as to which boat Grubb would be on, so the meetings in Dunedin began with a minimum of advertising. The meetings were held at first in the Anglican pro-cathedral, and then in the Garrison Hall. Nearly two weeks were spent in Dunedin, from 3rd March, 1892, to 16th March.

The days from 17th to 31st March were split between Oamaru and Christchurch.

In this part of his account, Millard recounts the story of a revival movement which was linked to someone touched by God at one of Grubb's meetings in Napier in 1890.

"We were greatly encouraged by the report of a revival among the Presbyterians in a district not many miles away, through the testimony of a young man who was set on fire during Mr. Grubb's visit to Napier in June, 1890. This young man was the means of the stirring-up of the general secretary of the Young Mens' Christian Association, and he was used in his turn to pass on the blessing to two others, one the son of a Presbyterian minister. While spending a Sunday with his father these two were asked to speak at an after-meeting. As a consequence two girls in the choir yielded to God. Four more came to the Manse the next day and were converted; then two other young men inquired and found the Lord. The minister proposed to have daily services; the Spirit of God worked so mightily that souls were saved at almost every meeting. Though there was a good deal of opposition the fire began to spread, until the mission had continued for six weeks in the country round, and without counting the many children who were truly led to Christ, no less than five hundred persons testified to having been brought to the Lord." One lady rebuffed the Presbyterian minister, when he spoke to her about her relationship with God. She accused him of not being Presbyterian at all, but of being a Salvationist, instead. (3.)

The 1st to the 12th April was spent having a ten-day mission in Wellington. Grubb had not been invited to work there. So, Millard and Grubb booked the Opera House, instead of using a church. They found two of the ministers at their homes, and one told them frankly that he could not promote their work at all. The first meeting on Saturday night, 2nd, was attended by about seven hundred, and the missionaries were pleased to find that many of them were Anglicans. On Sunday afternoon, there was a children's meeting, followed by a men's meeting. The evening meeting at 8.30 p.m. was packed out. Many children were converted at their special meetings. At the main meetings, conviction was running deeply. On the Friday afternoon, "Many of the Christians were completely broken down...at the Bible exposition. Mr. Grubb had compared Scripture with Scripture, showing the condition of the disciples before Pentecost as contrasted with their condition after they were filled with the Holy Spirit. It was a very solemn time when, during silent prayer, broken hearts sought and trusted for the cleansing necessary before the infilling of the Spirit."

"The service reported to be the most powerful was the one on (the second) Sunday evening, when the crowd was so great that we held an overflow in a neighbouring hall. Scores of men and women of all classes and conditions were led to Christ." (4.)

The 13th to the 20th April saw a return to Nelson. It was Easter week, and the five days of meetings were greatly enjoyed by the team members. Easter Sunday was a special time. Millard said that the children's service that afternoon was the most blessed meeting of that kind he had ever attended. The Bishop and clergy fully supported all the meetings. The Monday morning prayer meeting in All Saints' Church was also a great time of salvation for many.

The main meetings were held in the cathedral.

From 20th to 26th April, a mission was held in Blenheim. On the Friday evening, "the power of God so flooded the place that even after the second service had been closed, and the benediction pronounced, the people remained kneeling, and seemed unwilling to go. We therefore continued for another half-hour, and many hearts were filled with the Spirit, and thanked God aloud for the outpoured 'promise of the Father'. When at length the congregation rose to go the organ pealed out, and we joined in shouting, - 'All hail the power of Jesus' name!'. (5.) All of Grubb's meetings were inclined to be noisy, as the people were always encouraged to let the glory out. The final meeting on the Sunday was followed by an open air meeting in the Square.

The period from 26th April to 18th May was taken up with missions in Wanganui, Napier, Gisborne and Auckland. The meetings in Wanganui were held in the Presbyterian church, as the clergyman believed he did not have the authority to allow the use of the Anglican building. Five days were spent in Napier. Some of the scholars in the Maori girls' school were especially stirred by the Spirit.

A nine-days mission was conducted in Gisborne, and it was an inter-denominational effort. Holy Trinity Church was filled each night, and the afternoon Bible studies were held in the Presbyterian church. The final mission was held in Auckland.

### **The Growth of the Convention Movement in New Zealand**

It is not my purpose here to enlarge upon the subsequent history of the various Keswick-type conventions which were in due course held in different places around New Zealand. In other chapters we have come across conventions in Queenstown, at Pounaweia, and at Ngaruawahia. There were other locations, as well. Some of these rose and fell. Some have lasted for a long time, and others have not. Some were larger, and others were smaller.

The main point here is that the various conventions which followed the Keswick pattern have played a significant role in developing the spiritual life of the nation, over a long period of years. Many people have been quickened by the Spirit to serve God at home, and in many parts of the world. Occasionally, a convention series would see an impact closer to revival. This did not seem to happen very often, but, nevertheless, such an event could be very significant for many individuals, and even on a wider scene.

An example of such an occasion was at the Ngaruawahia convention addressed by the young Edwin Orr, on his first visit to New Zealand, described in another chapter. But, there were other such times, as well.

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2. Millard. "What God Hath Wrought." chapters 16 - 18.
3. Millard. "The Same Lord." p. 301 - 302.
4. op cit. p. 307.
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## CHAPTER SEVEN

### THE REVIVAL IN NEW ZEALAND IN 1902

This chapter covers one of the larger movements considered in this book, and will be divided into three sections.

The first will provide basic details about the main preachers involved in the movement. The second deals with the preparations, especially the prayer preparations. The third section will try to describe the main events of the movement, and to show some of the reasons why people at the time considered that a revival was in progress.

#### THE MAIN PERSONALITIES.

The main personalities involved in this revival movement were all visitors from overseas. Three were evangelists, although one played only a minor role. These three were Dr R. A. Torrey, the Rev James Lyall, and Dr Harry Grattan Guinness. The other was the song-leader, Charles M. Alexander.

#### **R. A. Torrey.**

The Rev. Dr. Reuben Archer Torrey (called Archie by his friends) was born in Hoboken, New Jersey, on 28th January, 1856. He was the third of five children. His parents were devout people, and his mother especially was a woman of prayer. Because of the fluctuating economic conditions, his father gained and lost two fortunes, and died relatively poor. At the age of fifteen, Archie went to Yale University to study law, aiming to be a great success. He enjoyed the pleasures of College life, and kept up religious appearances, but no more than that, fearful that God would call him to preach.

It was in his final undergraduate year, in 1874, that he decided to make a public profession of his faith, and joined the College Chapel. The following year, instead of entering Law School, he entered the School of Divinity. He knew very little about the Bible, and had never preached. The course introduced him to some of the more sceptical ideas in understanding the Bible, and in questioning certain Christian doctrines. But he had a very quick mind, being a cool and very logical thinker.

Slowly he began to turn away from the more sceptical ideas. He recognised that the human will was the key factor, and that even if he could not understand a certain matter, if he chose to do the will of God, and was ready to do it whenever it might be revealed, then God would lead and teach him. John 7:17 impressed him. "If any man wills to do his will, he shall know of the teaching, whether it be of God, or whether I speak of myself." Doubts about some doctrines continued for a period, however. (1.)

During the summer of 1877, both his parents died within three weeks. This shocked him greatly, as he was very attached to them.

Near the end of his final year, President Porter announced that D. L. Moody was visiting New Haven for some meetings, and would preach in the College Chapel. He said they should approach the occasion with "unusual expectancy and respect" because Moody was "the greatest evangelist of their time." Several of the young theologians decided to attend the town meetings, as well, thinking that their presence, with their academic superiority, might somehow help the uneducated Moody.

They asked Moody to show them how to lead someone to Christ. He answered gruffly, pointing out a few Bible verses, and then told them to "go to it". Torrey did. An attractive young lady was standing nearby whom he had known several years previously, before his conversion, when he was a keen ballroom dancer. He testified to her, and after struggling with her many questions and objections for two hours, finally led her to surrender to Christ. Several years later she became Mrs Torrey.

Torrey was ordained as a Congregational minister, at the village church of Garrettsville, Ohio. He became very impressed by the writings of Charles Finney about revival, and he tried to carry out what Finney said. After overcoming a number of problems, some special prayer meetings, and evangelistic meetings, were arranged. Before very long, a revival movement began working slowly through the little town, even long after the special meetings had finished. The number of conversions made a radical difference to the membership of the three churches in town, and to the community.

A friend paid for him to study theology in Germany for two years. He already spoke German. Here he came across a wide range of streams of thought in Protestant theology. In trying to come to terms with all these different ideas, the logical consequences of them, and the profound uncertainties that followed from most of them, he decided to act upon John 7:17 again. He chose to accept the hypothesis that the Bible is the inerrant Word of God. There was

much he could not understand, and many questions he could not answer, but he chose to rely upon God to lead and teach him in these matters. (2.)

Much later, he described this experience, and many others of a similar kind. "I have come to the fork in the road more than fifty times, and in every instance where my reason and common sense differed from the Bible, the Bible had proved right and my reason wrong." (3.)

Some of the other areas where deep growth points occurred in his spiritual life related to prayer for healing, after being prompted by the Spirit: experiencing the baptism and fullness of the Holy Spirit; the doctrinal question concerning ultimate universal salvation; and trusting God for the supply of every need in a similar fashion to George Muller of Bristol, and there were many others.

The "fork in the road" which had the most direct bearing on his future evangelism was his experience of "the baptism with the Holy Spirit", as he called it.

"He became convinced from a study of the book of Acts that every minister of the Gospel should be endued with power from on High. He went to a business friend of his and said to him in private, "I am never going to enter my pulpit again until I have been baptised with the Holy Spirit and know it, or until God in some way tells me to go." Claiming the promise of 1 John 5:14, 15, Reuben shut himself up in his study and spent the time continually in prayer asking God to baptise him with the Holy Spirit. Within a week he had received what he had asked for. He later confessed that had he known his Bible better, it would not have been necessary for a single day to pass. But despite Reuben's lack of knowledge, God rewarded his seeking heart.

"It was a very quiet moment, one of the most quiet moments I ever knew; indeed, I think one reason I had to wait so long was because it took that long before my soul could get quiet before God. Then God simply said to me, not in any audible voice, but in my heart, 'It's yours. Now go and preach.'"

His experience affected greatly his attitude toward preaching. What had been fear and dread now became a rapturous joy. The abnormal bashfulness which characterised him since childhood vanished.

"I have no dread of preaching now; preaching is the greatest joy of my life, and sometimes when I stand up to speak and realise that He (the Holy Spirit) is there, that all the responsibility is upon Him, such a joy fills my heart that I can scarce restrain myself from shouting and leaping." (4.)

Torrey preached about the subject of the baptism with the Holy Spirit as the source of power for service, repeatedly, everywhere he went. He did not regard the baptism as particularly related to growth in holiness. That was his experience.

After returning from Germany, he spent a number of years working in the Minneapolis area, where many of these "fork in the road" experiences took place. Then he was called by Moody to head up the newly formed Bible Institute in Chicago. It was after Moody's death in 1899 that the Institute was re-named the Moody Bible Institute. He also became pastor of the Chicago Avenue Church, which Moody had founded.

It was from this position that he received the call, late in 1901, to evangelise in Melbourne early the next year.

At that time, he was in his late forties, although his beard and facial hair had turned prematurely white, which gave him a strong, patriarchal appearance. He was most definitely not an emotional preacher, appealing rather to the reason and conscience. His speech was very direct and blunt. He never shouted, but preached at normal conversational levels of volume. While he told many stories in his sermons, they were all illustrations relating to solid theological and practical points.

In all of his evangelistic work he was repeatedly referred to as Dr. Torrey. People assumed that he had such a degree, because he had done post-graduate studies in Germany, and because of his profound knowledge of the Bible. He rejected many offers of honorary doctoral degrees, until he got sick of having to explain to people that he did not possess a doctorate. In June, 1907, he accepted a Doctor of Divinity degree from Wheaton College, partly because the President was a friend, and partly because he appreciated the strong evangelical stand taken by that College.

He took part in evangelistic work and Bible Conference work until the First World War, when he became the first Dean of the new Bible Institute of Los Angeles (Biola), in the suburb of La Mirada. It is now called Biola University. He died on Friday, 26th October, 1928, in Asheville, North Carolina, aged 72 years.

## **Charles M. Alexander**

Alexander was born in a log house in the hills of Tennessee in 1867. His father was a devout Presbyterian elder, and his mother was a consecrated and deeply pious lady. She read religious newspapers and Moody's sermons to the children at night, and told them many Bible stories. His father was famous in the area as a musical leader, and his mother sang well.

When he was sixteen he saw and heard Moody and Sankey for the first time, in Knoxville. He began conducting singing at seventeen years of age in a country school where he was teaching, and became Director of Music at Maryville University where he was a student, near where he lived. Ninety percent of the students were Christians. There, he read the Autobiography of Charles G. Finney, and it transformed his outlook on the world. He read other books by Finney. Then he read Major Whittle's biography of the hymn-writer Philip P. Bliss.

At this stage, the death of his father made him want to be sure of his salvation. Thoughts of eternity filled his mind. All thought of a secular career was now abandoned, as he determined to spend all his energies in winning people to Christ.

He went to study the Bible at the newly founded Bible Institute in Chicago. There he discovered that Major Whittle was one of the lecturers. Alexander's dedication deepened under the Major's influence. After finishing the course, he went out as song leader and soloist with the evangelist Milan B. Williams. This relationship lasted for eight years.

In 1901, Williams decided he needed a long holiday, in the Holy Land, and was not sure of his future movements. Alexander wanted to continue being busy for the Lord in evangelistic work, and, it was at this time of uncertainty that Torrey asked Alexander to accompany him to Australia for the great mission in Melbourne.

He arrived in Australia alone, and relatively unannounced. The organisers thought he was only a soloist, and had arranged with another local choir leader. However, this man graciously stepped aside when he learned of Alexander's experience and talent in leading singing.

George Davis said, "Mr Alexander had only needed a large opportunity to reveal his real power as a leader of Gospel song. The great Exhibition Building meetings gave him his opportunity, and he became famous almost in a night. The Australian press was full of praise for the marvellous manner in which he captivated and controlled the great multitudes and brought forth such singing as had never before been heard in the city.

Mr Alexander's revival songs swept through Australia like a whirlwind. Soon after reaching Melbourne he published a book entitled "Alexander's Revival Songs", and in a short time almost everybody was singing them. From the very first night the "Glory Song" ran like wildfire over the country. It was sung in shops and factories, ground out from hand-organs, whistled on the streets, hummed in trains and trams, and became a universal favourite. The words and music were printed in a large number of publications, including even Melbourne "Punch". One writer declared that the song "set Australia on fire." (5.)

Alexander had a wonderful, genial, friendly personality, as well as being very talented musically. He added a marvellous quality to Torrey's missions. Williamson describes the impact of Alexander's personality in this description of the meetings in Wellington.

"The Mission hymns took hold of the people all through the city; the melodies were being sung, hummed or whistled as Mr Alexander's irresistible personality impressed itself upon all who came within the scope of his influence. His magnetic conducting, deep spirituality and whole-souled devotion to his work were such as to compel admiration and love." (6.)

Following the missions in Australia, New Zealand, and India, there were very lengthy missions conducted throughout the British Isles. It was during this time that Alexander courted and married Miss Helen Cadbury, daughter of a very wealthy English family. This was followed by campaigns in the United States and Canada.

The association with Torrey terminated at the end of 1906, when Alexander had to leave to be near his wife in England, who was dangerously ill. He had established a new home for himself and his wife at a property he called "Tennessee", not far from the English city of Birmingham. He stayed there until his wife was ready for a sea voyage, to help recover her health. This voyage became a world tour of evangelistic meetings which Alexander led himself.

Then, for several years, he worked with Dr J. Wilbur Chapman, including two more visits to Australia. The highlight of this period was the campaign in Australia and New Zealand in 1912 and 1913.

Various evangelistic activities involved him during the Great War, and in various countries. He died in 1920, at his adopted home in Birmingham, England. Chapman had died three years earlier.

## **James Lyall**

Lyall was born in the village of Leslie, in Fifeshire. He made a profession of faith when he was eleven years old, at mission meetings in his village, led by Thomas Lister, who later became a Baptist minister in Glasgow. During his teen years, his religion became formal, and he was defeated by sin.

At the age of seventeen, he heard the Rev. John McNeill preach in Edinburgh. At that time, McNeill was minister of the M'Crie-Roxburgh Church, but the building was totally inadequate to hold the crowds who came to hear him, and the evening services were held in Newsome's Circus. One evening Lyall heard a sermon on the rich young man who went away from Christ. The message, and the dramatic power in which it was presented, changed his life. A personal conversation with McNeill two nights later made dedication to God a clearer matter for him.

Soon afterwards, he went to the U.S.A., and enrolled at Oberlin College to study for the ministry. "Toward the close of his training he was led into another very definite spiritual experience. The great need of a baptism of power for ministry was forced in upon him. This was sought by earnest prayer, and abandonment to God. The result was that a new and great blessing came into his life. This experience changed the direction of his ministry from the pastorate to the evangelistic field." (7.)

He based his operations in the Chicago area for some years, but preached in many of the states of America. Twice he crossed to England for mission work. It was on the second of these visits that he came into contact with Dr Harry Guinness, and Lyall became pastoral superintendent of Harley College, a missionary training place being directed by Guinness. After nearly two years he felt again the draw of evangelistic work, and Mr Andrew Stewart invited him to come to Queensland with several others, to conduct missions in the various Presbyterian churches in that state. Other team members that Stewart had assembled included the Rev D. C. Davidson and Hugh Paton. These Queensland missions were very interesting in themselves.

Some months before Torrey and Alexander began their mission in Melbourne, Lyall crossed for a seventeen

day mission in Christchurch, and then returned to Sydney to take part in a Simultaneous Mission there. The preachers taking part in this mission included Dr Harry Guinness, and the American preacher, W. Edgar Geil. Lyall says that the results were far beyond what anyone expected. He followed this by spending one month in Newcastle.

He then returned to New Zealand. He did not take part in the Torrey - Alexander meetings, staying instead in New Zealand for a total of fourteen months. From his record of the happenings in this period, it seems that he saw more of the workings of revival than the other more famous preachers did, especially in Otago and Southland. (8.) He preached in many places around New Zealand.

He visited Colombo on the way home, and I have no further information about his activities after that time.

## **Harry Grattan Guinness**

Harry Guinness was born on 2nd October, 1861, in Toronto, Canada. His father's name was in fact the same as the son's - Henry Grattan Guinness. The son was always referred to as Harry, to distinguish him from his father. Both his mother and his father came from two long lines of Irish forebears.

His parents, in 1873, founded the East London Institute for Home and Foreign Missions. Under Harry's direction, this became the Regions Beyond Missionary Union. Harley College developed at the London location, which served as a centre for local outreach of various kinds, as well as being a strong foreign missionary centre.

His early spiritual life was especially affected by the revival movement that swept through the British Isles, stimulated by the visit of Moody and Sankey in 1873 - 1875. Another very important influence came from hearing the missionary Hudson Taylor describe the condition of central China, on one of his visits to London.

Following his years at school, he began studying medicine.

At the age of twenty-three, in 1885, he went for a holiday to the home of Mr and Mrs Henry Reed, near Launceston, Tasmania. His young brother and sister had already gone there with Mrs Reed. Harry was to stay a few months, and then bring his siblings back to England. But this plan did not work. Before long, he had conducted missions in a number of locations, acted as an interim pastor, and re-embarked on evangelism again. He preached in many places around Australia.

By June 1887, he had returned to London to be secretary of the Institute, and to finish his medical studies. Then, he evangelised around parts of England. These English campaigns probably were the high-water mark of his career as an evangelist.

In his efforts to form up, and promote, missionary interests and activities in the "regions beyond", he spent notable periods in South America (mainly in Peru), Congo and India, as well as visiting many other places around the world, evangelising widely.

The visit he made to Australia and New Zealand, late in 1901 and early 1902, which is referred to briefly in this chapter, seems to have been a relatively incidental thing in his overall agenda. Like many other highly talented people, he lived and worked at an enormous pace.

He died in London on 25th May, 1915, at the age of 53 years.

## **PREPARATORY EVENTS**

The events which led up to the New Zealand revival in 1902, are bound up with those which prepared the way for the revival in Australia at the same time.

The original description of the origins of the Australian revival was written in 1903 by Dr William Warren in an article entitled "The Genesis of the Australian Revival.", which was published in the periodical, the "Missionary Review of the World." In more recent times, the story has been expanded by Dr J. Edwin Orr in his landmark study "Evangelical Awakenings in the South Seas.", published in 1976.

In the providential ways of God, there is great truth in the old saying of Matthew Henry, that when God is preparing any great blessing for His church, He sets His people praying. In 1889, the Rev. John MacNeil in Melbourne (not to be confused with the Rev. John McNeill) called four of his ministerial friends together to pray each Saturday evening for a great revival. This meeting expanded, and multiplied. The answer to these prayers took the form of a vastly growing prayer movement, and a growing range of evangelistic activities through the 1890s, culminating in the mission meetings of Torrey and Alexander in 1902.

MacNeil's biography describes it as follows. "He records, in August, the first of the weekly "all-nights of prayer" that he attended. A little company of ministers, feeling solely that in their own lives they had not experienced that richness of blessing which the Bible had led them to expect, and that, therefore, their ministry was not as fruitful as it might be, agreed to spend one night a week on their knees, pleading for themselves, their congregations, and the Colony." (9.) A later reference from MacNeil's diary (10.) shows the first meeting was on August 14.

The next thing was a "Day of Prayer" in Melbourne, and in as many other places as could be induced to join. This day of prayer took place on October 3, 1889. His diary shows that they circularised every minister in Australia, seeking their co-operation, and that it was a great day of prayer.

They had a good watchnight prayer meeting at the end of the year, with the spirit of prayer evident, but later in

1890, and even early in 1891, MacNeil was very conscious that the great revival for which they were praying had not occurred.

Another quotation from MacNeil's diary, relating to the prayer meeting in Dr Bevan's church on September 30, 1890, provides reference to the fact that they received telegrams of support from similar groups in New Zealand, Queensland, and South Australia. They replied to these telegrams, and sent others to groups in Tasmania and Western Australia. (11.)

By 1896, "the Band" consisted of twenty-four leading evangelical Victorian churchmen, from various denominations. They all signed a letter of condolence sent to Hannah MacNeil when her husband died suddenly in the prime of his life. This letter is reproduced at the end of the biography she later prepared.

John Watsford published his autobiography in 1900, and was quite an old man then. He describes the start of the Prayer Band as follows.

"For ten years and more a band of ministers of the Church of England, Presbyterian, Methodist and Baptist Churches have met every week to pray for the full baptism of the Holy Spirit for themselves and for all ministers, officers, and members of the Churches. These meetings have been wonderful times of refreshing and blessing. The Lord has been in the midst of us, and has heard and answered prayer. It was decided by the band to hold a Holiness Convention in Geelong, and ask Mr Grubb to preside." (12.)

My purpose in introducing this quotation from Watsford is to highlight the complexity of what went on in Victoria in those years.

Warren says that it was actually a different group which organised the Geelong Conventions. There can be little doubt that the persons in the different groups overlapped a good deal, and this is why the confusion arose.

Dr. Warren actually writes about THREE related organisations. "Nearly twenty years ago an evangelisation society was formed, following the lines of a similar one in England, and guided by the experienced hand of a former agent of the parent society, then engaged in business in Melbourne. For many years faithful men, such as the late Rev. John McNeil (sic), had been preaching, both in and outside their own churches and denominations, the free and full Gospel of the grace of God. The Y.M.C.A. building also formed a centre of activity and varied work, and here took place once a month the gathering of the members of "The Bible and Prayer Union". Out of this grew an annual convention held in the city every August. Both of these assemblies drew together the godly folk from all sections of the church."

"Yet another factor in the process by which the way of the Lord was being prepared for the great revival of 1902 was "The Band of Prayer", inaugurated by John McNeil and four other ministers in 1889, and which has continued to meet for eighteen (sic) years every Saturday afternoon for two hours praying for the great revival, which has now come." (13.)

It was the Evangelisation Society which encouraged many evangelists, over the years, and which eventually invited Moody to visit Australia. Finally, after Moody died, they chose Torrey to be the missionary in Melbourne. The Bible and Prayer Union organised the Keswick-type conventions. The Band of Prayer had only one purpose - to pray for revival. But, they were all praying groups. And the membership of the groups overlapped with each other a good deal.

There were also specialised missionary prayer groups, Warren tells us. That is, groups praying for evangelistic work at home and overseas. It was out of these groups that the home prayer groups grew. In the preparation for Torrey's visit, the number of these prayer groups focussing on the mission blossomed to two thousand one hundred groups, meeting every Tuesday night for seven weeks, involving forty thousand people.

But local prayer was not the only prayer being offered about these mission meetings. Robert Harkness describes the situation at the Moody Bible Institute.

"For two years or more prior to 1901, some three or four hundred Christians had been meeting to pray for a world-wide revival at the close of the Union Bible Classes conducted every Saturday night in the Moody Church by one of the teachers of the Bible Institute. After this general meeting, Dr Torrey and a few others would gather in his home, or in some office at the Institute, and continue to pray for a world-wide revival, and other objects, until one, two or three o'clock Sunday morning. These smaller meetings for prayer were especially blessed of God.

One night in this smaller, Saturday night prayer meeting, Dr Torrey was suddenly led to pray that God would send him around the world preaching the Gospel, and that he might see thousands of conversions in China, Japan, Australia, New Zealand, Tasmania, India, England, Scotland, Ireland, Germany and America. He mentioned these countries in his prayer. The prayer was not his own. He was quite outside himself as he prayed, borne along by the Holy Spirit. The others present united heartily in this petition with much assurance that it would be granted." (14.)

It was very shortly after this that Warren and Barber arrived unexpectedly, and asked him to evangelise in Melbourne, on behalf of the Evangelisation Societies in the various states. In the following October, he was cabled from Australia, asking for a final decision as to whether he would come early the next year. He cabled in reply one word, "Yes."

Not only was a suitable substitute minister quickly found for the Moody Church, but Torrey sent out 5,000 letters, all personally signed, to those of his friends whom he knew could effectively pray.

"God has opened the way for me to go around the world, preaching the Gospel and teaching the great fundamental truths of the Bible...I write you to ask your prayers for God's blessing upon this missionary journey. Its success, on man's side, depends more upon prayer than anything else...Will you not pray very earnestly each day for God's blessings upon us and the preaching of His Word? Pray that God may get the very largest possible glory to his

Name from our testimony and teaching." (15.)

It was on December 23, just two years after Moody's death, that Torrey and his wife left home on their longest trip. There were two hurried meetings in Hawaii. In Japan, he spoke at seventy-two meetings, and saw many professed conversions. He was in China for thirty-one days, and then sailed for Australia.

New Zealand had not been the major player in making the invitation for Torrey and his team to tour. The invitation had come mainly from the Melbourne group.

Williamson tells us, however, that as soon as it was known that Torrey was actually coming to Australia, various New Zealand people, and groups, began to call for a visit to be made across the Tasman, as well.

The great success of the mission in Melbourne led to a string of invitations being made for Torrey to visit regional centres in Victoria. Then there was the visit to Tasmania, and to New South Wales, with attention being given to several locations in those states. So, the turn of the New Zealanders came next. We need to remember that New Zealand had been included in Torrey's inspired prayer, although none of the Kiwis at the time would have known that. The prayer would have prompted Torrey to listen carefully to such an invitation. In the end, it seems that he visited all the countries mentioned in the prayer, and in the correct order.

## EVANGELISM AND REVIVAL IN NEW ZEALAND, 1902

There were four main centres of population at that time in New Zealand. Torrey already had a pressing invitation from the mayor of Wellington, and from church leaders, to go to the nation's capital. So, in view of the restricted number of days that were available, it was decided to pay special attention to Wellington, and to Dunedin. It would be simple to do something in Christchurch in between.

As mentioned previously, James Lyall had been in Christchurch for a seventeen-day mission before Torrey arrived in Melbourne. He met up with Dr. Guinness while travelling from Brisbane to Sydney, and then again after the Christchurch meetings, during the great Simultaneous Mission in Sydney. Lyall was very impressed by Guinness. He said, "There is no doubt that the tour of Dr. Guinness did much to prepare the way for the larger movement and blessing that came after." (16.) However, he does not say what that contribution was, and it may well have referred to the great blessings during the Sydney meetings, which, of course, took place before the arrival of Torrey in Australia.

### Lyall's Meetings in Wellington and Auckland

Following Lyall's meetings in the city of Sydney, Newtown and Newcastle, his first meetings in New Zealand were in Wellington, where he preached in the various Presbyterian churches. He said, "Wellington had a bad reputation. It was said to be hard to move. The seat of New Zealand's Government, it had all the difficulties and peculiarities of Government centres. We were driven to our knees, and in Wellington we had one of the most gracious victories I have seen. During the three weeks of the Mission upward of 250 souls received Christ, and St John's Church, the oldest and largest Presbyterian Church in the city (seating 1,300), was the scene of triumphs of grace night after night. In answer to prayer, Wellington was moved; everywhere in the city people were talking about the meetings. Over two hundred written testimonies were sent in at the end of the Mission, many of them being read on closing night. We were glad to see numbered among the converts outstanding business men, as well as outcasts and drunkards who had been brought to the church by workers." (17.)

Then Lyall joined forces with Dr. Guinness in Auckland, where he preached in the Baptist Tabernacle, and Guinness preached in the Opera House. Although it was a united mission, Lyall was disappointed in it, saying that somehow there was a lack of unity among the churches in the city, and the conditions for revival were never fulfilled.

There was some blessing, however. Lyall also said that Auckland was cursed with "religious delusions" such as Theosophy, Christian Science, Spiritualism and Unitarianism, all of which had their following. Apparently this must have been more of a feature about Auckland at that time than in many other places. Guinness left for England after these meetings.

Lyall was invited to take part in the Melbourne Mission. He probably would have been one of the team of forty or fifty evangelists holding the second string meetings in various places, but he thought the opportunities he had in New Zealand were so significant that he chose not to go to Melbourne. "I shall never cease to thank God for the fourteen months spent in continuous Mission work in those lovely islands, and for the sights one witnessed night after night during the whole of that memorable revival period." (18.)

When the United Mission closed, Lyall continued in Auckland for two more weeks, preaching mainly at the Central Mission, which he described as one of the most thoroughly aggressively evangelistic Mission centres in the Southern Hemisphere. Week-end meetings were held in the Opera House, and the daily Bible Readings were held in the Central Y.M.C.A.

He was then asked to come back to Auckland in two months time, so he spent the intervening period with "a most blessed series of Missions" in Wanganui, Hawera, Stratford and New Plymouth.

This new series of Auckland meetings was denominationally based, being held in St David's, St Andrew's, Knox and St James' churches. Sunday meetings were held in the City Hall. He recognised the limitations of the meetings being basically Presbyterian, but was pleased with the results. "In every centre souls were saved and

Christians led into the life of full surrender to Christ." A united mission was then held across the harbour at Devonport.

On the last two Sunday evenings, they were bolder, and occupied Wirth's huge Circus building seating over 2,000 people. The bands from the Helping Hand and Central Missions marched down the main streets, sweeping people into the meetings, which were crammed to suffocation, and with other people turned away. These meetings reached many people right outside the churches.

## **Napier and Gisborne**

Lyll does not give dates for the periods he spent in these various places, but it would seem that the time he spent in Auckland, and in the other four places, corresponded to the period that Torrey and Alexander were campaigning in Australia. The three weeks he spent in Napier and Gisborne corresponded roughly to the time that Torrey and Alexander held meetings in Wellington, Christchurch and Dunedin.

Also, the events which occurred in Napier and Gisborne seem to show the first real signs of revival in relation to Lyll's meetings in New Zealand. Lyll says that "during the twenty-one days spent in these two towns about 700 old and young professed conversion. Everything seemed ripe for reaping, and all one had to do was to preach the Word and give the people an opportunity to accept the Gospel invitation. All the churches received large accessions at the close of the services. Two churches in Gisborne could hardly contain their congregation for weeks after the Mission period. In connection with these Missions many striking things happened. I give the following as a sample of what God wrought. At the final praise and testimony meeting held in St Andrew's Presbyterian Church, this testimony was given by *an infidel who had come to Christ*. It was taken down in shorthand and appeared in the Gisborne daily "Times". It is given here just as the man uttered it.

"I have been known here as a positive unbeliever. I did not believe that the Scriptures were 'The Word of God,' and I did not believe that the divine Jesus was the 'only begotten Son of God'; in other words, I was in outer darkness, and my position some time back, when in connection with a church in this town, became intolerable. I withdrew in order that I might be freed from what I deemed to be the bondage of Faith, or anything like it. But in this endeavour I had reckoned without my host. I had not taken into account 'The God of Israel who neither slumbers nor sleeps'. I had not taken into account the prayers of God's people.

When the Mission commenced I scoffed at it. I hated the Missioner, and I hated the ministers. I called them in a scurrilous letter I wrote to the press 'Professional religionists', and I meant it.

The Mission proceeded, but I did not attend, but as I worked at my bench I asked myself, What strange thing has come over me? Why am I softening down? Why do I feel tears coming to my eyes as I think on Christ? (little knowing that prayers were ascending to God's throne for me). Then I experienced an irresistible desire to attend the Mission services, to hear once again 'the sweet story of old'. I just had to go, and when there, God met me. Having first gone to listen I was compelled to go time after time, until the memorable moment came when I sat moody in my seat, with a heart as dark as midnight; My mind was conscious of sins - mountains of sins - but I could not see my way out; for Faith I had none. I well remember how the Missioner urged the people to receive Christ. Numbers went up the steps into the inquiry room and entered into rest, but I remained in my seat; then the Missioner cried out, 'How many of you men have a mother in heaven? Hold up your hands.' That got at me, because I have one there, and no one is quite like mother to me. Then he urged those who were convicted to stand up and testify by so standing that they had faith in Christ, and would take Him as Lord and Saviour. I could not; others stood up and received the blessing. then all at once, the light dawned; the sins that pressed hardly on my soul I saw it was possible to throw off, with all my doubts and darkness, and enter into rest. Would you believe it? Of course you would! That into my soul streamed the very moment I rose to my feet a great flood of joy, and I have come here tonight with the definite purpose of testifying for Christ, and to own that 'He that lived and was dead and is alive for evermore' is my Saviour and Lord, and now I have done it, and have entered into the Kingdom of Christ." (19.)

The testimony goes on to tell of an old Welsh legend about a hard man who long refused to allow into his house someone who was knocking, but who had nail-pierced hands and feet. Such bad hospitality was totally against good Welsh behaviour. Memories of this old legend, and of the bad hospitality, troubled him. He saw that is how he was treating Jesus Christ. According to the legend, at last the bad behaviour was gone, and the Stranger was made welcome. So, the infidel welcomed Christ. He knew his sins were now gone, just like the incoming waves wipe out footprints in the sand. This view of the wiping out of footprints in the sand was "a faint picture of what God has done for my soul. He has blotted out my transgressions with the precious blood of Christ, and I know my sins one and all have gone before me to judgment, and in all the ages to come I shall never meet them again. Shall I remain steadfast? not unless God keeps me, I can but say 'Hold Thou me up and I shall be safe.' In him is my only hope; amid all of life's changes we can ever with joy turn to the living One and cry with thankful hearts when all else fails, 'Thou remainest,' 'Thou remainest.' (20.)

## **The New Zealand Meetings of Torrey and Alexander**

Torrey and Alexander arrived in Wellington on 28th August, 1902. The pattern of meetings for ten days were that afternoon Bible Readings were held in St John's Presbyterian Church. Evening meetings were held in the skating

rink, which seated between 2,000 and 3,000 people. Midday meetings for business men were held in the Exchange Hall.

The topics dealt with in the afternoons were Personal Work, Prayer, and The Baptism with the Holy Spirit. With respect to this last subject, Williamson says, "Through his definite and clear statement of this doctrine many were convinced of the possibility of receiving the endowment of power, and entered definitely into a new experience." This factor alone could bring blessings to churches for many years to come. (21.)

Summary outlines, and sometimes complete copies, of Torrey's addresses were printed in the New Zealand edition of "The Outlook." Topics of his Gospel sermons used at night included:- "What it costs NOT to be a Christian." "What shall I do with Jesus, who is called Christ?" "What are you waiting for?" "Excuses." "The Judgment." and "Don't talk that way! It makes me think, and I don't want to think." His address on "Ten Reasons Why I Believe the Bible to be the Word of God." was also used in many different places.

As noted earlier, Alexander's personality, and the impact of his hymns, was a notable feature of this Mission, as was the case elsewhere. One day was set aside as a day of prayer and fasting. The Mission affected many areas of the city's life. In some cases, businesses closed down so that staff could attend meetings. In one case, a large drapery store had its own meetings for staff, and stopped trading while the meetings were on. The management helped in leading it, and did things afterwards to improve the workers' conditions. A special lunch-hour meeting, with a small choir, was also held at the railway workshops.

"The work of the Mission was carried on with such success that scores of converts were made after the missionaries had gone, and the number totalled over a thousand within a week after their departure." (22.)

Prior to the arrival of the touring party in Christchurch, the City Ministers' Fraternal organised a week of cottage prayer meetings, as well as district prayer meetings in various churches. There were also preparatory evangelistic services. Lyall's previous meetings in Christchurch were probably among these. A conspicuous leader at this early stage was Dr. Erwin, minister of the North Belt Presbyterian Church.

Torrey and Alexander arrived in Christchurch on 7th September. The first meeting was held after normal Sunday evening services. It took place in the Canterbury Hall, seating 3,000, and it was crammed. The second Sunday saw 3,500 inside the Hall, another 500 in the small hall, and another 6,000 outside in the street. All meetings were held in the Canterbury Hall complex.

On the final two nights, the meetings were split. 6.45 pm for women, and 8.15 pm for men. The very last meeting was an open question and answer session. Torrey excelled at this kind of thing. The secretary of the local Freethought Association, and his wife, were converted as a result of this meeting.

"Both he and his wife had from the materialistic standpoint decided that traditional religion had nothing to justify it. The Bible had been unopened for thirteen years, and active opposition to Christian teaching had been much helped by them. But, hearing the Evangelist's capable and obviously sincere efforts to explain difficulties and answer hostile criticism, the man was convinced; and that night made his peace with God. His wife, too, was amongst the converts of the Mission." (23.)

As in Wellington, a children's meeting, for everyone under 21, was highly successful. In some cases, entire Sunday School classes were converted.

Here is Torrey's farewell address.

"Dear Christchurch friends, - I want to leave something behind that will do you good. We have had during this ten-days mission here in Christchurch a time of great blessing. But that is not enough. If the mission is to result in greater and more lasting good there are three things of great importance that you people will have to heed. First, give yourselves to prayer. Wait much on God. Prayer will link you with the omnipotence of God. Second, study the Word of God, honestly, carefully, prayerfully, looking to God the Holy Spirit to lead you into the truth. The third thing is: devote yourselves to the work of bringing others to God. This is the way in which God's work will be best done. Don't deceive yourselves with the idea that the work of saving men is to be done only by missionaries, by ministers, or by any other one class of worker. We read in Acts 8:4, that "They (that is, the whole body of Christians, except the apostles) that were scattered abroad went everywhere preaching the Word." Rising to that conception of your duty, you will have a time of greater blessing, of more glorious success. Friends of Christchurch, I love you all, but God loves you more." (24.)

The journey to Dunedin was made by train, as was also the later trip to Invercargill. The driver made up time between stops so that there was time for a very short meeting at each station. There had been many requests that this should be done, but it was probably the engine driver who achieved the most in that regard. In one place, as many as 2,000 people had assembled for a fifteen minute meeting. Harkness and Alexander leapt onto an improvised platform, on a railway wagon, and led in a few songs. Then Torrey made a few pointed remarks, the train's whistle would then blow and the train would move out of the station, to the strains of Alexander's "Glory Song."

In Dunedin, the largest hall in the city was out of commission, being repaired, and the Garrison Hall had to be used for the evening meetings, and for the mid-day meetings for business men, but it was totally inadequate. The afternoon Bible Readings were given in the First Church (Presbyterian), and the minister, the Rev. J. Gibb, was Moderator of the Church throughout New Zealand at that time. The Torreys were his guests.

Signs of revival became clearer in Dunedin than in any of the other locations in New Zealand. The revival spirit increased after the team left, as we shall see.

Robert Harkness, the Australian pianist, tells us a most interesting story about the meetings in Dunedin, which gives us an insight into the movement of the Holy Spirit there.

"It was a campaign of only ten days. Much prayer had preceded the event, but it was necessary that every service should count for the most if the campaign was to be a success. Not only were the local people much in prayer, but a great army of believers in Australia had joined the prayer forces of the movement. Besides all this, there was the never-failing prayer element of the old Chicago Avenue Church, later the Moody Church. This element alone was enough to ensure a rich blessing. The Dunedin campaign started as did other campaigns in Australasia, with overcrowded auditoriums. But a crowd does not necessarily mean a blessing. Dr. Torrey knew this. For the first few nights, when he gave his customary invitation for decision, there was no response. The workers could not understand it. Some of them were distressed, but Dr. Torrey remained calm and serene. Friday night came, and the campaign was half over, with little or no apparent result in the public decision of people for Christ. His invitation had been given and nobody had responded.

Suddenly it seemed as if an inspiration had come upon him. Without any previous warning, he announced, "Everybody who can pray will meet in the Y.M.C.A. Hall at eleven o'clock tonight, and spend a half night in prayer under the direction of Mr Harkness."

Harkness, who told the story, had only been a Christian for a short time, and he got a shock at the announcement. "He knew nothing of a half night of prayer, but at eleven o'clock he found fully five hundred people gathered in the Y.M.C.A. hall. It was suggested that we give ourselves immediately to prayer. Just as we were kneeling, a man arose and asked permission to say something. Permission was granted, and he said, "I believe the hindrance to the working of the Spirit of God in this campaign is right here in this room. Some one has not made a full surrender to Christ." He sat down. People wondered what would happen. Very soon scores arose in various parts of the audience, acknowledged their sin, sought forgiveness, and made a full surrender. The next service revealed the presence and power of God in a wonderful way. A few hundred people responded to the invitation. Among them was a young man who had resisted every appeal. Finally under deep conviction, he publicly acknowledged Christ. Today he is a power for God.

While Dr. Torrey stated very clearly on the platform and in his books, the essential conditions of answered prayer, he rigidly enforced those conditions in his own prayer life. He lived as he prayed. His life was a channel through which flowed, unceasingly, the answers to his prayer. His attitude toward prayer has confirmed the faith of untold thousands in all parts of the world in its reality. He demonstrated beyond question, that "The effectual fervent prayer of a righteous man availeth much.'" (25.)

There had been half-nights of prayer in the other centres, also, as a normal part of the arrangements.

Bryan Gilling, in his PhD thesis, says that the "breakthrough" described by Harkness did not produce any results more substantial than what had been happening before the "break". In support of this, he points to the figures given in newspapers for the following nights of those who came forward at Torrey's meetings as enquirers. (26.)

He quotes Torrey saying that the Dunedin meetings produced the poorest response of similar meetings anywhere in New Zealand or Australia, but then has difficulties in trying to explain why this could happen.

Generally, Dr Gilling's thesis, and the academic articles which flowed from it, are a mine of information about many aspects of Twentieth Century mass evangelism in New Zealand. It is a detailed description of mass evangelism. That was its purpose. So, it does not ask the question as to what extent revival also occurred.

There were also meetings on two or three nights at Invercargill, before the touring party left for a final meeting in Melbourne.

### **Lyll's Meetings in Dunedin**

No sooner had James Lyall finished his meetings in Gisborne than he received an urgent message asking him to come immediately to Dunedin to conduct follow-up meetings after the Torrey-Alexander meetings were over.

The local leaders in Dunedin felt that, while much had been achieved already, the real spiritual work was only just beginning.

Lyll had been looking forward to the thought of having a Mission in Dunedin. Wherever he had been in New Zealand, up to that point, people had said to him "You have been having good times here, but wait till you get to Dunedin."

He summed up his experiences in Dunedin as follows. "I was not disappointed when I once reached that field. There was not the crowding for the first night or two that characterised the Torrey Mission services, but the meetings steadily grew till the Garrison Hall seating 2,000 people was filled night after night, and crowded on Sundays, while the afternoon Bible Readings were attended by from 500 to 700 people. On the very first day over fifty men and women yielded to the claims of the Gospel."

(27.)

Many striking cases of conversion occurred, involving people of all ages and social status. Many of these conversion stories were published in the New Zealand "Outlook". One instance involved an elderly leading businessman in the city, who was also an Elder in a leading church, who cast aside doubts and fears he had for years, and went home assured of his salvation. A local prostitute was another who came down the aisle to weep her way to the Cross. Many others came to see Lyall privately, and he was able to lead them into a new relationship with God. Others who came to see him were already Christians, but wanted to experience the power of the Holy Spirit, and reach a deeper

dedication to Christ. An outstanding feature was the number of young people who committed their lives to Christ. Many ordinary Christians gained an experience of the soul-winner's joy, for the first time leading someone to Christ.

Many conversions occurred away from the main meetings. One Bible-woman wrote saying, "Numbers have been to see me personally, who did not care to go forward in the Hall, but were clearly converted and are now rejoicing."

This part of the overall Mission effort took place during an election campaign, but the work of God did not seem to suffer thereby.

The meetings in Dunedin proper were followed by a series of meetings in South Dunedin, held in the newly-finished Town Hall. Here, many young men especially, who often were considered hard to reach, attended the meetings, and surrendered to Christ.

Lyall rested for a week after this, and then went north to Oamaru, which then had a population of about 6,000. His only comment about these meetings was that they started stiffly, but eventually there was "a break", and then many people responded to the Gospel.

The mission in Port Chalmers followed, and lasted for only nine days, which was a little shorter than usual. The election day occurred during this time. One of the issues that was being voted about was the question of prohibition. Port Chalmers had a reputation for being one of the worst ports in New Zealand for drunkenness.

The night before the election, a half night of prayer was held for the work of the Mission, but they did not forget to include prayers about the election issues. But the Christians did not have much faith about a good result in the voting. The evening meeting was just concluding when the news was brought that Port Chalmers had carried the prohibition issue in every municipality, and therefore, within a short time, there would be no public houses in the whole district. When the Christians got over their surprise, they marched down to the polling booths near the wharf, and in the centre of a great crowd sang the doxology twice.

Lyall said, "One of the results of the revival that was spreading through New Zealand was the great lift given to the Temperance party especially in the South Island, and the carrying of prohibition in many centres. Even the secular press acknowledged that the religious revival had greatly influenced election results." (28.)

Invercargill was visited next, where a population of 10,000 was then found. All the evangelical churches combined in this effort. The meetings were held in the Zealandia Hall, which was in fact a large wool shed. Seats and a platform had to be installed, and accommodation for 2,000 people was then obtained. This was considered to be a venture of faith, considering the size of the town. But God blessed them, and the audiences grew. Soon, the place was filled on week nights, and crowded at the weekends. Christians from Dunedin came down to help. During the twelve days, Lyall said, 160 young people and 200 adults passed through the enquiry rooms.

On the last night, and in the closing moments, three young ladies found their way into the enquiry room as seekers. At first, they did not seem deeply concerned, but their concern deepened as the Word was read to them, and explained. At last, near midnight, they knelt, and surrendered their lives to God. Within two weeks, two of these girls were killed in a boating accident. Lyall comments, "How many such things occur in connection with special seasons of grace. The last night of the Mission was evidently God's last call to them." (29.)

The Invercargill meetings were followed by a series in the Mornington district, in the suburbs of Dunedin. The Methodists and Presbyterians combined for this effort. The results took place mainly amongst the church-goers. But, Lyall says it proved to be another reaping time, and was a time of confirmation and blessing to many who had been converted in the previous meetings.

## **The Queenstown Convention**

A direct outcome of the revival movement sweeping through the Colonies was the planning for a Convention at the new year for the deepening of the spiritual life. After much prayer and consultation, a convention was planned to be held in Queenstown on Lake Wakatipu, and set in truly magnificent alpine scenery.

Two factors were involved, really. The first was that such a convention has been proved to be a good follow-up strategy after revival on many other occasions, and in other places. The other factor was that two leading lay people who lived in Queenstown, Mr and Mrs George McKenzie, became deeply burdened to see revival in their own district. Mrs McKenzie was also a very active worker for promoting the interests of overseas missions.

Those who planned the convention hoped that it would serve all of these purposes, because an emphasis on godliness at such meetings might raise the spiritual tone in the local area, and the convention would promote holiness, and the work of overseas missions.

Lyall was asked to chair the convention. Firstly, a watch-night service would be held on December 31. Then three days of convention meetings followed. About 200 people gathered from all over New Zealand. These included many ministers, converts of the Torrey-Alexander meetings, and of Lyall's own meetings, friends from Sydney and Hobart, and four visitors from India.

The Indian visitors were Manoramabai, daughter of Pandita Ramabai, and Miss Abrams, who was a member of the Pandita's Mission. The others were Messrs Hinton and Valpy, missionaries. Pandita Ramabai had heard of the great revival in Australia, and because of her own great desire to see revival in her own mission work, had sent her daughter, and Miss Abrams, to find out what had been happening.

Upon their return home, a more extended prayer campaign was commenced at Mukti, and, a year or so later, a

gracious revival began in the work of the Ramabai Mukti Mission. In the years between 1904 and 1907, revival movements were experienced in many parts of India.

At the Queenstown Convention, early in 1903, the theme that developed was "deeper and higher." Lyall quotes the verdict on the meetings published in "The Outlook", which included - "It is impossible to estimate the actual results, but this much is known, numbers of lives have been completely revolutionized by the mighty workings of the Holy Spirit, hearts have been enthused with zeal for Home and Foreign Missions, while almost all present surrendered themselves fully to the will of God. In addition many unconverted in the town have been rowed to a sense of their condition in God's sight, and the blessing is bound to spread throughout the Lake District." (30.)

### **Lyall's Final Meetings**

Meetings of a day or two then followed at a number of smaller places, including Cromwell, Stewart Island, and the Bluff, holding one or two services in each place. He discovered that the revival movement had not been limited to the larger places where the bigger meetings had been held. "The atmosphere of revival was abroad, the Breath of the Spirit was everywhere. It was easy to preach, the people crowded to hear, and in places where only a few meetings could be held there was breaking down and immediate results." (31.)

February started with Lyall's second mission in Christchurch. This was a united effort involving all the evangelical churches. The plan was for the first part of the mission (17 days) to be held in Christchurch itself, and the last part (14 days) in Sydenham, which was then a large working-class district. The Torrey-Alexander Mission had now been five months previously, and so the new effort was intended to reach outsiders. The Christchurch meetings were great times, and followed the usual pattern. The results were surprisingly good, because the other mission had taken place so recently. "But perhaps the best work was done in Sydenham; the ground there was new, and although hard for a few days, it yielded at last a magnificent harvest, the closing days being rich in response."

Lyall then visited the West Coast of the South Island. He was very impressed with driving through the Otira Gorge, which was then a two-day coach trip.

He held meetings in Hokitika, Greymouth and Westport. He found Hokitika very hard at first, but there was a movement on the second Sunday, and many people made decisions for Christ on the few days remaining after that.

At Greymouth, the local theatre was used for ten nights, and he found that people responded to his appeals straight away. 150 people made the great decision, many of whom were young men.

At Westport, he only had meetings for five nights. This was, he thought, not long enough to achieve much.

From there, he travelled back to Wellington, where there was a great farewell meeting, before he left New Zealand for a mission in Bendigo, Victoria.

### **1905?**

Dr J. Edwin Orr has compiled evidence about the world-wide effects flowing from the Welsh Revival, commencing in December, 1904. Reports of this strange and spectacular revival spread quickly to many countries. Very pronounced outbreaks of revival occurred in a wide range of countries over the next few years, and glimpses of revival occurred in many other places.

Dr Orr would have insisted that the "glimpses" were, in fact, much more than that, except that historical research on these movements has not yet been adequate. In many countries, very few reports of the revival happenings were published. Thus, not enough primary documentation exists. Also, several generations of Christians have passed since 1905, and, in most countries, the revivals which happened in 1905 have been entirely forgotten.

With respect to New Zealand, Orr claimed that the Welsh Revival created a new surge of interest, and revival swept New Zealand again, as a follow-up after the events of 1902. It is not difficult to show that this claim is true in many parts of the world. Whether it also applies to New Zealand perhaps remains to be seen, in the light of proper historical research.

In support of the claim of a new surge of interest in New Zealand, Orr cites a report in "The Outlook" for 21st January, 1905. Then he cites reports about local revival happenings in Wanganui and Waihi which were published in "The Outlook", in "The Christian", which was published in London, and in the "Australian Christian World."

Orr says, "The news of Wales stirred up interest in Wanganui, in which overflow meetings were held after church services, the movement being of the spontaneous kind. In Waihi, a mining community, the news of Wales provoked similar movement in which churches once half empty were crowded out, repeating many of the salient features of the wonderful Welsh Revival." (32.)

### **Review**

The story in this chapter has centred around the main evangelistic activity, because the main information available relates to that. Certainly, the heightened evangelistic efforts must not be confused with higher quality spiritual life. There are some evidences of revival, although they have not yet been researched by historians as thoroughly as

could be hoped. It is fairly clear that people at the time thought a widespread revival was in progress.

Torrey's campaigns in Australia and New Zealand were considered, around the world, to be part of an underlying revival movement, in such a way that Torrey's reputation as a top-line evangelist became firmly established as a result of his successes "down under."

Some attention has been paid to the prayer movement, beginning in 1889. It is clear from MacNeil's biography that similar revival prayer groups existed in a number of places. The prayer movement in Australia, especially, grew steadily, and reached a peak in 1902, with 2,000 groups meeting regularly in Victoria alone. Pandita Ramabai had heard about the revival in Australia, and sent her daughter to report on it.

Clearcut outbreaks of revival occurred in New South Wales, on the south coast coalfields, during the Methodist tent-missions conducted around country centres in 1902.

New Zealand Christians seem to have been involved in the overall spirit of revival which pervaded many of the southern churches at that time. It should also be borne in mind that a period of revival had influenced the New Zealand churches during the 1880s, which many church members would have been able to remember.

Dr J. Edwin Orr summarises it in the following way:-

"The success enjoyed by Andrew Stewart, James Lyall, Hugh Paton, and other Scottish evangelists in Australia and New Zealand in the opening years of the new century showed that the movement of revival was by no means confined to the great campaigns of Torrey and Alexander and their team.

The Torrey-Alexander Campaigns...represented organised evangelism of the churches working collectively, but they were undergirded by a great reviving of believers and the awakening of their friends." (33.)

This was followed by other outbreaks of revival in various parts of Australia in 1905, and perhaps in New Zealand, as well.

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3. op cit. p. 69.
4. op cit. p. 72 - 73.
5. Davis. "Twice Around the World..." p. 39.
6. Williamson. "Great Revival." p. 65 - 66.
7. Lyall. "The Recent Great Revival." p. 4.  
(quoted from the New Zealand "Outlook.")
8. op cit. p. 27 - 39.
9. MacNeil. "John MacNeil." p. 195 -196.
10. op cit. p. 201.
11. op cit. p. 202
12. Watsford. "Glorious Gospel Triumphs." p. 272.
13. Warren. "Genesis of the Australian Revival." p. 201.
14. Harkness. "Reuben Archer Torrey," p. 19.
15. Martin. "R. A. Torrey." p. 134.
16. Lyall. p. 13.
17. op cit. p. 18 -19.
18. op cit. p. 22.
19. op cit. p. 23 - 25.
20. op cit. p. 26.
21. Williamson. p. 66.
22. *ibid.*
23. op cit. p. 67.
24. op cit. p. 70.
25. Harkness. p. 31 - 33.
26. Gilling. Thesis. p. 125.
27. Lyall. p. 27.
28. op cit. p. 32.
29. op cit. p. 33 - 34.
30. op cit. p. 36.
31. op cit. p. 36 - 37.
32. Orr. "Evangelical Awakenings in the South Seas." p. 109.
33. *ibid.* and also Orr. "The Flaming Tongue." p. 109.

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## CHAPTER EIGHT

### THE 1912 - 1913 MISSIONS WITH CHAPMAN AND ALEXANDER

This chapter will look firstly at a brief biography of the main preacher in these missions, the Rev. Dr. J. Wilbur Chapman. A biography of Alexander has already been given in a previous chapter.

We will then look briefly at the various missions, especially seeking any reasons why people might have seen signs of revival in what was happening.

#### J. Wilbur Chapman

The original Chapman to arrive in the United States was also a John. He came from England where he had been kidnapped by a press-gang, and forced to be a sailor on a British warship. He arrived in Boston harbour in 1707, his ship carrying soldiers involved in the war against France. With the help of a local Boston identity, he managed to abscond from the ship, and fled to the Connecticut village of Stonington, where he eventually married, and spent the rest of his life. The evangelist was, in due course, descended from this person.

John Wilbur was born in Richmond, Indiana on 17th June, 1859, the second of six children. His parents were practicing Christians. His father led the family, and his mother was the saintly lover of the children. They profoundly affected Wilbur, and moulded his understanding of what a Christian family ought to be like. When she was thirty-five, his mother died. Wilbur was thirteen years and four months. His father then had to be tender like a mother to his family, as well as being the bread-winner. Wilbur was very close to both his parents.

After attending the local school situation in earlier years, he went in 1877 to Oberlin College for a year.

In 1878, Chapman enrolled at the Lake Forest College (or university), for another one year stretch. His best friend was class-mate B. Fay Mills, who soon afterwards had a meteoric career in evangelism. "Bill" and "Fay" became very close friends, and did everything together, although they had very different personalities. Some years later, after a period of astonishing success as an evangelist, Mills was sidetracked into heretical theology, and lost his spiritual power. Chapman was a close counsellor during this period, and also when Mills later publicly confessed his mistake, and turned back. However, he never recovered his previous position in evangelism.

During this year, Chapman's father died. This cleared the way for Wilbur to enter the ministry, as his father had been opposed to it. His father thought being a minister would condemn his son to a life of thankless hard labour and poverty, wanting him instead to enter other areas of life which were more rewarding.

In his youth in Richmond, on Sunday mornings he attended the Quakers' First Day School, and in the afternoon the Grace Methodist Episcopal Sunday School. He made a commitment to God in the Methodist Sunday School class, encouraged by his teacher. He long remembered the day it happened, but could not remember the date. His teacher had been the Sunday School superintendent's wife. She could later remember neither the time nor the date, because similar calls to commitment were often made in the Sunday School. However, he became a member of the local Presbyterian Church, following the family tradition.

However, he was still unsure of his salvation. While at Lake Forest, he and Mills went to hear Moody preach in Chicago. Chapman answered the appeal and went out into the enquiry room.

"When the great evangelist called for an after-meeting I was one of the first to enter the room and to my great joy Mr Moody came and sat down beside me. I confessed that I was not quite sure that I was saved. He handed me his opened Bible and asked me to read John 5:24; and, trembling with emotion I read -

'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.'

He said to me: 'Do you believe this?' I answered, 'Certainly.' He said, 'Are you a Christian?' I replied: 'Sometimes I think I am and again I am fearful.' 'Read it again,' he said. Then he repeated his two questions and I had to answer as before. Then Mr Moody seemed - it was an only time - to lose patience, and he spoke sharply; 'Whom are you doubting?' and then it all came to me with startling suddenness. 'Read it again,' said Moody, and for the third time he asked; 'Do you believe it?' I said, 'Yes, indeed I do.' 'Well are you a Christian?' - and I answered; 'Yes, Mr Moody, I am.' From that day to this I have never questioned my acceptance with God." (1.)

In his subsequent evangelism, Chapman used this same method of applying Bible promises many times. He quoted that verse in sermons and counselling advice very many times for similar purposes of cultivating assurance of salvation in people who made public commitments to Christ.

In September of 1879, he entered Lane Theological Seminary for three years. The faculty had a strong impact upon Chapman, and all the other students as well, some of whom later used Chapman's services as an evangelist. He graduated on 14th May, 1882. The previous year he was licenced to preach by the Whitewater Presbytery, being in

demand as a pulpit fill-in during the summer vacations. A few days before his graduation, he married his childhood sweetheart, Irene Steddom.

His first call was to a settlement involving two half-time situations, a few miles apart, at Liberty, Indiana, and at College Corner, Ohio. Already he was known as a preacher who emphasised the evangelistic message much more than other students. His wife had a lovely singing voice, and occasionally they sang duets.

At the beginning of 1883, he was called to the Schuylerville Dutch Reformed Church. The call was influenced by his friend Mills, who was then minister of a nearby Congregational church. In all his pastorates, he was very popular, especially amongst the young people, and built up the membership numbers. He would take a team of young people to visit neighbouring country churches for Sunday evangelistic services, to testify and to share in winning others to Christ.

On 3rd May, 1885, he became pastor of the First Reformed Church of Albany, New York, capital city of New York state, and a much bigger church.

By this time, Mills was pastor of the Congregational church at West Rutland, Vermont, and just starting his great career as an evangelist. He passed through Albany. "Having an hour to spare, in making railway connections, he had wired his friend to meet him. Wilbur at a meeting for men spoke of his coming and recommended that they hear him. Mills was met at the station and brought to the meeting, and the men were so impressed with his message and manner that later they decided to ask him to come to Albany and conduct a series of evangelistic meetings. Mr. Mills accepted the invitation and was there for two weeks when he was obliged to leave to fulfil another engagement. The services had been well attended, but there was not a single conversion. Wilbur was heart-broken. 'Why is it?' he said. 'What shall we do?' - and his enthusiastic band of young men replied - 'Let us continue!' "But what evangelist can we get?' With a hearty spontaneity they said, 'You!' He told them he had never done anything like that and shrank from it. But they insisted that he could do it, that nobody could do it better, and that he could not begin too soon. After some hesitation, his response - so characteristic of his whole career - was, 'Let us make it a subject of special prayer. You all have on your hearts men that are not Christians. Let us pray definitely for individuals.' So they began in special intercession, and the power of the Holy Ghost was manifested, and great numbers of both men and women made confession of their faith in Christ, and united with the church. Among them were many of the older and prominent men and women of the congregation, and of the unsaved among that band of young men not one failed to accept Christ." (2.)

Someone else related: "That aristocratic congregation had an atmosphere only less alien to the fervour of evangelism than the North Pole. Mr. Chapman tried to turn his Sunday night service to evangelistic account, but at first without success. The church sang the old stately hymns of Calvinism, and they were psychologically bad for an evangelistic spirit. They lulled and soothed, they did not spur and quicken. Mr. Chapman might preach his hearers into penitence and a concern for their souls, but the very hymn of invitation would chill them into apathy. He tried to introduce a supply of Gospel Hymn Books to the pews, but the venerable and dignified Consistory sat upon the project with sudden and icy vigour. Then the young minister told his troubles to D. L. Moody. Moody was a master of strategy when dealing with the spiritually torpid; he said: 'Print one or two Gospel Hymns on cards and slip them into the pews; then have your choir or soloist sing one of them.'

Chapman tried it. His first venture was with: 'Ring the bells of heaven; there is joy today, For a soul returning from the wild.'

The elder who had most firmly opposed the Gospel Hymn project took up the card and followed the song through, while tears trickled down his cheeks.

'Where - where did you get that wonderful, wonderful song?' he asked, with a voice still trembling with emotion, when the service was over.

'From the book of Gospel Hymns,' said Chapman innocently.

At the next meeting of the Consistory the embargo on the Gospel Hymns was removed and it was the same old elder who made the motion." (3.)

A strangely similar revival had occurred in Albany ten years previously, when Dr. Rufus Clark had been minister of the Reformed Church. The English evangelist Henry Moorhouse had been preaching in Albany for a number of nights, with no apparent result. "Three women, Mrs Clark, Mrs Kirk and Mrs Strain met daily in the Dutch Church to pray. In answer to their prayer there was a wonderful outpouring of the Spirit of God, and literally thousands were brought to a confession of Christ, and united with various churches throughout the city." (4.)

During 1886, a little daughter was born to the Chapmans. But, within a few weeks, his wife was dead, and the grief-stricken Wilbur was left nursing a baby.

By the time Chapman resigned from this pastorate, in February, 1890, he had married Agnes Strain, second daughter of the Mrs Strain, mentioned earlier. Mrs Strain was an outstanding woman in many ways.

From 1890 to 1892, Chapman was pastor of the Bethany Presbyterian Church in Philadelphia. A second period began in 1896. This was a very different church from the previous one, much more evangelistic, reaching out to the community in many ways, and having a strong uplifting influence on that part of the city.

"During his first pastorate at Bethany, and while God was so abundantly blessing him there, B. Fay Mills rose to the zenith of his power. Wherever he laboured there were the most extraordinary manifestations of spiritual power. Great communities in different parts of the country were shaken to their very centres. In many of the larger cities, on the day set apart for prayer, all business ceased, the stores and even the saloons were closed, and in one great city the law courts were adjourned. It was evident that a great spirit of revival was sweeping over the country. Mr. Mills was

calling on men of evangelistic gifts to help him. Naturally enough he turned to his college chum. They were frequently together. In Minneapolis, under their leadership, there was a great awakening, and from there Wilbur returned to Philadelphia, fixed in his determination to resign the pastorate and devote himself entirely to evangelistic work." (5.)

One of the many differences between Mills and Chapman was that "Mills was stern, uncompromising, and thundered the law of God. Chapman was gentle, persuasive, and proclaimed the Grace of God." (6.) Also, Mills was not trained in systematic theology, which may have accounted, in part, for his fall into heresy at a later stage.

So, in 1892, Chapman was released for a period of freelance evangelism. This continued until December, 1895. Then, early in the new year, he began a second term as pastor of the Bethany Church. It was a very large church for those days, having three associate pastors. This arrangement continued until 1899, when he accepted a call to the Fourth Presbyterian Church in New York. Here, he was given a free hand in being allowed to take part in as much evangelism away from the church as he wished.

This pastoral arrangement ended in 1901, when the Presbyterian General Assembly appointed Chapman as Corresponding Secretary of the General Assembly's Committee on Evangelistic Work, which was made a full-time position. Some of the crusades which occurred in the following years were strongly linked to the Presbyterian churches in the areas where the meetings took place, but many of the crusades were fully inter-denominational.

Perhaps the most successful of these inter-denominational crusades was the great series of meetings held in the Boston area early in 1909. The city was divided into twenty-seven areas, and an evangelistic team worked each area. So, in many ways it followed the "simultaneous mission" plan, which had been used in many places before, including England and Australia., and to a small degree in New Zealand.

It was soon after the end of this mission that Chapman made his first tour of Australia. This was followed by a period of preaching in the Orient. 1910 was spent preaching for the International Presbyterian and Reformed Churches. 1911 was spent mainly campaigning in Springfield, Mass., Toronto and New York, and then in Swansea, Wales., Leeds and Belfast, before beginning his second tour of Australia, and including his first visit to New Zealand. This tour of the southern lands lasted for over a year.

This was followed by a long campaign in Scotland, and in London. During the First World War, he campaigned mainly in American cities. >From the point of view of churchmanship, he reached the pinnacle in 1916, being chosen as Moderator of the General Assembly for twelve months from May, 1916. But the end of 1917 brought surgical problems, which led in due course to his death, on Christmas Day, 1918.

His funeral was held in the Fourth Presbyterian Church in New York, where his last pastorate had been. (7.)

### **Was Chapman's New Zealand Mission a Revival?**

When we remember the definition of "evangelical revival" with which we began, the short answer to the above question is, "No."

But, to be satisfied with that answer would mean to overlook many valuable things which the Mission achieved.

Chapman always aimed as much as possible to make his missions supportive and encouraging to the local pastors, so that their work would be more worthwhile. He tried to work with anyone who would work with him. He wanted not only to leave behind many converts, but also to leave the churches better equipped to do their spiritual work. A heavy emphasis was continually placed upon using personal contacts and family links to bring people to Christ.

The aura of respectability which Chapman projected was re-inforced by people who accompanied the evangelists, at least in Dunedin. These included Sir Robert Anderson, a former Lord Mayor of Belfast, and Lady Anderson, and Mr. A. Hope Robertson of Glasgow, who was a nephew of a recent British Prime Minister, Sir Henry Campbell-Bannerman.

The mission took place in two parts. The original intention was to have missions in both Dunedin and Christchurch before spending time in Australia, and then returning to conduct missions in the North Island. The Dunedin mission started on 19th March, 1912. From reading the descriptions of the meetings, and of what was said at the different gatherings, it is clear that Chapman felt very much at home in this Presbyterian stronghold. As the meetings progressed, a decision was made to spend all the available time in Dunedin, and to postpone the Christchurch meetings until the following year. So, the Dunedin mission was stretched from twelve days in length to a total of twenty-seven days. The concluding meeting was held on 15th April.

The local "Otago Daily News" reported extensively on the meetings, and the Dunedin Presbyterian weekly paper, "The Outlook", reproduced the texts of many of the addresses at some length, for wider circulation.

The Rev. W. Scorgie of Mornington published his impressions of the mission in the "Outlook". He said, "It has been the greatest, quietest, deepest and best mission ever held in Dunedin. Its influence has been far-reaching and ought to be long-lasting on the religious and social life of the city. At present it seems as if a new spirit had entered some of our ministers and congregations, as a result of the spiritual uplift, the call to united prayer, and the insistence on personal service." (8.)

A thousand decision cards were distributed to various churches around Dunedin, as a result of the meetings, but the main good results were seen in the raised morale among the ministers and congregations, with many people making fuller dedication of their lives, and having a new openness to the workings of the Holy Spirit.

These Dunedin meetings were followed by about a year of meetings in different parts of Australia. Chapman

and Alexander returned to New Zealand with a smaller party, arriving in Dunedin on 18th February, 1913, where four meetings were held. Then two meetings were held in Queenstown, and a five-day mission took place in Timaru.

The Christchurch campaign featured evening meetings held in a huge tent, specially made for the task, and all the other normal meetings at other locations. Ottman says that Chapman and his associates had a high view of the success and spiritual value of these meetings, and that they "left Christchurch with feelings of sorrow something like that of St. Paul when he parted from the elders of Ephesus. The people had been kind and responsive and the spiritual harvest more abundant than they had expected." (9.)

The campaign in Wellington lasted for three weeks, ending on 26th March. The first meeting was chaired by the Prime Minister, the Hon. W. F. Massey. Ottman says - "They had gone to Wellington with some misgiving because of the little preparation that had been made and because of the discouraging outlook due to the lack of cooperation on the part of the Wellington ministers. But the results reversed their anticipations. The meetings began with manifestations of power, continued with ever-increasing blessing, and ended in final triumph. Some of the most remarkable conversions of the entire campaign.....occurred in Wellington." (10.)

Apparently the numbers of decisions for Christ which were made during the Christchurch and Wellington meetings were never published, but the results at Auckland were published. The number of decisions was 1,738 during the three weeks.

The team considered the Auckland mission to be the most successful and fruitful. "The atmosphere of the city was pervaded by the Spirit of God. Meetings of great power were held in homes, in factories, and on the streets. The people generally declared that never before had the city been so spiritually awakened. The unusual blessing was due largely to the early and earnest preparation. The spirit of prayer prevailed before the arrival of the party and continued throughout the series of meetings. Ten thousand cards had been circulated from the churches pledging the subscribers to daily prayer for the Chapman-Alexander party, the ministers of the city, the members of churches, and the unsaved of the city." (11.)

One of the features of the entire Australasian campaign, was the prominence given to the promotion of the Pocket Testament League, asking people to commit themselves to carry a Testament at all times, for personal reading, and for personal testimony. Membership also involved a commitment to read a chapter of the Bible every day. Many thousands enrolled as new members.

The Pocket Testament League had been founded by Mrs Alexander, while she was still a school girl. By the time of this southern tour, the Rev. George T. B. Davis was working to promote the venture. He had toured the southern lands with Torrey and Alexander in 1902, and with Alexander after that.

Bryan Gilling notes the criticisms of these missions made by some, such as H. R. Jackson, claiming that they had no lasting effect on the life of the churches in these lands. Gilling concludes "This was true in New Zealand if the missionaries are judged solely on the extent to which they swelled numbers in pews. But they certainly had additional effects on the theology, attitudes, and commitment of those who were already in those pews.

Little said by Chapman may have been novel, but the attendances at his meetings, the volunteers for greater dedication or further service, and the enduring popularity of Alexander's songs argue for an impact beyond statistical evaluation. Revivalism is generally assessed in purely evangelistic terms, but in the case of this Chapman mission at least the intentions and effects seem to be better categorised as renewal of churches, 'reviving' what was previously moribund or seemingly lukewarm, stirring the churches to their own evangelism and galvanizing their members, however temporarily, into renewed religious devotion." (12.) Gilling also provides some examples in his thesis of smaller-scale, but longer-term influences of the mission. (13.)

This, certainly, was one of Chapman's oft-stated intentions. Anyone who can remember how widespread was the use of Sankey's and Alexander's hymns, right through the middle period of the Twentieth Century, can readily agree with Gilling's conclusions

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1. Ottman. p. 29 - 30.
2. op cit. p. 55.
3. op cit. p. 55 - 56.
4. op cit. p. 58.
5. op cit. p. 85.
6. op cit. p. 28.
7. Almost all the information in the first section is from Ottman.
8. "The Outlook." April 30th, 1912. p. 16.
9. Ottman. p. 251.
10. op cit. p. 252.
11. ibid.
12. Gilling. "Revivalism as Renewal." p. 91.

13. Gilling. "Retelling the Old, Old Story." p.234.

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## CHAPTER NINE

### OTHER LEADING EVANGELICALS

Many pastors, clergymen, ministers and lay preachers since 1840 have contributed to the evangelical situation in New Zealand. Also, quite a number of visiting preachers, teachers and evangelists have come to New Zealand, for shorter periods, and added their efforts to the work.

In this chapter, shorter descriptions will be given of some other preachers and visitors who played an important role in the evangelical scene.

#### THOMAS SPURGEON

On September, 20th, 1856, the young English preacher, Charles Haddon Spurgeon, and his wife, Susannah, celebrated the birth of twin sons, who were named Charles and Thomas. Although Spurgeon had been converted in a Primitive Methodist Church, he became a convinced Baptist. He later broke with that denomination, and worked independently. Theologically, he was a Puritan and a Calvinist. C. H. Spurgeon never had formal theological training, and probably didn't need it. His very earliest sermons were remarkably mature. His natural and God-given abilities in the areas of diction, command of English, oratory, and acting, were described by experts as absolutely perfect, and not capable of improvement. He was very clever with words. He not only preached vocally, but acted everything with his hands and arms continually. He had an astonishing memory, was a very fast reader, developed a huge personal library, and could remember most of what he read. He had an enormous capacity for work, which regrettably led to a relatively early death.

The sons were educated initially by a governess, and then at several schools, at which they both won a number of prizes, and took a leading part in Christian witness. Tom was taught the trade of being an engraver. He had also shown early talent as a water-colour painter, and as a poet. Both father and mother wanted the boys to join their father as gospel preachers. On the day after their eighteenth birthday, they were baptised, and received into church membership at the Metropolitan Tabernacle.

In 1877, Thomas had to take a voyage for his health's sake. He arrived in Melbourne on 28th August, 1877, with the intention of setting up as an engraver, and practising his trade.

But his father was so well known throughout Australia, through the wide circulation of his printed sermons, that Thomas was immediately drafted into the business of preaching wherever he went. So, without having to make a choice, he became a travelling evangelistic preacher. For twelve months he preached in a great many places, and in almost all the states of Australia. As the Moonta Advertiser said, "He has found himself welcomed for his father's sake, and liked for his own." (1.)

The following quotation from one of C. H. Spurgeon's addresses, reproduced in his Autobiography, gives a glimpse of the ministry of Spurgeon's printed sermons, throughout Australia, and many other places.

"By my permission, the sermons were printed *as advertisements* in several of the Australian papers; one gentleman spending week by week a sum which we scarcely dare to mention, lest it should not be believed. By this means they were read far away in the bush, and never were results more manifest, for numbers of letters were received in answer to the enquiry as to whether the advertisements should be continued, all bearing testimony to the good accomplished by their being inserted in the newspapers." (2.) The Autobiography relates several astonishing stories illustrating this usefulness.

Mrs Spurgeon had much ill-health, and a telegram saying that she was much worse, prompted Thomas' return to England, leaving Melbourne on 12th September, 1878.

Thomas and Charles preached a few times on short notice at the Tabernacle. Then, Thomas went with his parents to the south of France for three months, and his father began tutoring him, and controlling his reading programme. This included various family members reading aloud. The son reports "The driest matter bursts into a blaze when C.H.S. puts some of his fire to it." (3.) Hudson Taylor and George Muller were among the visitors.

Upon returning to London in April, he started attending the Pastor's College. But a return of his bad health showed that he ought to continue his ministerial education back where it had begun, under southern skies.

Thomas sailed from London on 2nd October, 1879. The evening before was only the second time that his father had spent the whole night in prayer. For him, prayer did not normally take a lot of time. Prayer was more like passing in a cheque. But his dream that his son would join him in the pulpit was shattered, and he knew that he might never see his son again. The evening of the day Thomas left was a special festival at the Tabernacle, but the father preached on Hannah, "a woman of a sorrowful spirit."

The Rutherford family of Quambatook, with whom he had hoped to live, had moved to New Zealand. He

travelled a little, but spent most of the next year in Tasmania, at the home of Mr and Mrs Henry Reed. Thomas' ministry in northern Tasmania was blessed by God, and led to the strong establishment of Baptist work in that area.

Early 1881 found him in Dunedin, where he went to supply the pulpit in the Hanover Street Church. He stayed with the Rutherford family. Later in the year, he was invited to be pastor of the Baptist congregation in Auckland, which he accepted. Before long, the main Baptist services in Auckland had been transferred to the Choral Hall, and they had the largest congregations of any of the Auckland churches. Conversions multiplied, benefiting many churches.

There followed a project to build a new Baptist Tabernacle, with the need to raise money to pay for the building. All resources had been used to buy the land. So, Thomas spent five months in England, speaking and lecturing, in a bid to raise funds.

He was back in Auckland by the beginning of March, 1885, and the building project was completed in due course, seating 1200 people, although one meeting during the first week had a crowd of 1700. There were no outstanding debts.

Thomas wrote a number of poems and hymns for the use of the congregation, especially to mark great occasions in the church's life.

In 1886, Thomas was married to Lila Rutherford in the Hanover Street Church in Dunedin. George Muller was in Dunedin at the time, and was present at the wedding. He offered prayer for the newly-weds.

Their daughter, Daisy, was born on Christmas Day, 1888, but, sadly, lived only three months. (4.) He said, "I own no foot of land save a little plot in an Auckland cemetery, and there, beneath a drooping acacia, is a little shell-strewn mound, and a simple stone with this inscription:-

Daisy Spurgeon.  
Aged 3 Months.  
'Even so, Father....'"

At that time, his church was the largest in the whole of Australasia. This great sadness renewed in his mind the question whether his health would stand up to the strain of caring for such a church. Also, Thomas felt that God's blessing was no longer upon the work in the way he wished. In June, 1889, he announced his intention to resign the pastorate, but agreed to continue until the end of the year.

In December, the Baptist Union of New Zealand proposed that he should devote himself to evangelistic work through those islands. Thomas and Lila spent a few weeks in Dunedin, and went for a long holiday to Tasmania.

"Towards the end of my furlough I was led to Victoria, and there received much spiritual stimulus. At the closing meeting of the half-yearly session of the Baptist Union I solicited the prayerful sympathy of the brethren on my own behalf and for the work. I am not likely to forget the gathering amid the gums of Ocean Grove, when men full of faith pleaded that God would endue me with power and abundantly bless my testimony in New Zealand. I humbly believe the prayer was answered then and there. So great was the interest that several of the leading ministers voluntarily pledged themselves to lay our work before their prayer meetings week by week. I love to think that in Launceston, Geelong and Melbourne those who have the ear of the King are pleading our cause - His, rather, for we are co-workers together with God." (5.)

For the rest of 1890, and all of 1891, Thomas conducted missions in over a score of cities, towns and communities, from one end of the country to the other. The most fruitful place seems to have been Dunedin. He kept a prayer list of the names of those whom he considered the fruits of his missions. At the end of that time, there were 776 names in the little book. Possibly even more important for the future, Baptist work had been much more firmly established around the entire country.

Their son, Thomas Harold, was born in Auckland on 2nd July, 1891. But February, 1892, brought the bombshell which terminated Thomas Spurgeon's ministry in New Zealand. This was the death of his father.

The famous American preacher, Dr Arthur T. Pierson, supplied the London pulpit for a year, but he could not do it permanently. Thomas was called to fill the gap for some months. Arthur Pierson again supplied for a short time, but there were personality problems, and he finally left. Thomas was then called to be the permanent pastor, in his father's stead, which he accepted. He continued in that position until his death, on 20th October, 1917.

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## **HERBERT BOOTH**

William Booth, later to be founding General of the Salvation Army, began his career as a minister of one of the smaller Methodist denominations, called the Methodist New Connexion. His gifts as an evangelist soon became apparent, but after working as an official evangelist for a while, he was placed in a Circuit appointment. The restriction which this arrangement placed upon him led ultimately to his resignation from the denomination, and the forming of his own work.

The Salvation Army grew in a most remarkable way all around the world during the later years of the Nineteenth Century, despite early persecution.

William and his wife, Catherine, had eight children between 1856 and 1868. The oldest, Bramwell, was gifted in administration, following his father as General of the Salvation Army. The second child, Catherine, later became known as La Marechale, and was the leader of the work in Europe, until her husband joined forces with the early Pentecostal leader John Alexander Dowie. His wife resigned from the Army to accompany him. The third child was Ballington, who was leader of the work in Australasia, and then in the United States. He eventually resigned from the Army because he believed local U.S. leadership was required, and many of the dictatorial orders which came from London were not suitable. Many of the children were very talented and powerful personalities.

Herbert was the fifth child, born in 1862. He served an apprenticeship under his sister, Catherine, in France, slowly revealing a talent for music and poetry. He then became Commander of the Army throughout the British Isles, during a period when many thousands of conversions took place in their evangelistic work. He quickly developed into a wonderful organiser with many ideas, and a powerful evangelistic preacher. Like many of the Booths, he had an enormous capacity for work. He wrote many hymns, and composed tunes, which were used very widely in the Army's work for many years, including the funeral march, "Promoted to Glory", which he composed for his mother's funeral in 1890. He laid much of the foundations for the whole musical side of Army work, including singing, and brass and string bands.

Herbert also had difficulties with the unbending, dictatorial way his father, the General, and his brother, Bramwell, who was Chief of Staff, ran the Army. The centralised power structure was, he thought, an unmodified absolutism which reduced delegated authority to servile subjugation. (1.)

He asked for a transfer to another country, and was placed in charge of the work in Canada, for four years, from 1892 to 1896. Then, he was summarily transferred to Melbourne, to lead the work in Australia and New Zealand.

Immediately upon his arrival, in December, 1896, he commenced a first great campaign, which transformed the Army's work, broadening its social work considerably, seeing an evangelistic work take place with thousands of conversions. Many new centres of Army work were opened up.

Soon after the close of this first campaign, his father arrived on tour, commencing in New Zealand in February, 1899. The General was by that time seventy years of age, was often bad-tempered, partly arising from a stomach complaint, and partly when things did not happen as he wished. He understood Army work, and family relations, from his own viewpoint, and could not see the viewpoints of other strong-minded people. He expected instant obedience, even to foolish orders, or matters of whim.

In July, 1899, Herbert announced his second great campaign. It included some seventy projects of various kinds and magnitude which were to be put into operation, and finished, by the end of 1901.

By 1896, the Salvation Army in Australia had a limelight department, consisting of one lantern and 300 ordinary slides. Herbert expanded this until it could show a production involving 600 men, women and children as actors, and portraying the heroism and sufferings of the early Christians. It finished up as 220 pictures and 3000 feet of motion film, all coloured, and set to a spoken monologue.

Herbert presented this all around Australia. ".....under its influence thousands have wept their way to the cross of Christ there to make a new consecration of themselves to Him for whose sake the early Christians so freely shed their blood." (2.)

By early 1902, he had so much difficulty with "arbitrary, ill-omened and impractical" orders being issued in London, and he was being so seriously misunderstood by his aged father, that he felt forced to resign from the Salvation Army. Regrettably, this led to him being almost totally ostracised by nearly all his oldest and best friends, and by family members who were still in the Army. It proved a very hurtful experience, indeed, enduring for a long time. He was systematically mis-treated by Army officials wherever he went, apparently at the insistence of his brother, Bramwell. In one instance, for example, in Melbourne, an officer ran across the road in order to avoid having to meet Herbert on the footpath.

The Salvation Army authorities also pursued him to take away any rights he had to the hymns he had written, and to his lantern lecture.

After resigning from the Salvation Army, he and his wife made their base in San Francisco. For a while, his only income came from giving his lantern lecture all around the country. Always there were very pleasing results in the number of conversions which occurred. The lecture was received with great enthusiasm wherever he went. He then began leading evangelistic efforts, and by 1914, he was a world-famed evangelist.

Following the end of the First World War, for about five years, he travelled all over Australia and New Zealand conducting evangelistic campaigns.

Early in this period, while he was in Auckland, he received news from England that his wife had died. Naturally, this made the distance, and his inability to return north, into a very painful thing. His wife had accompanied him through all of the five years of triumph when he had been leader of the Army work throughout Australasia. Her family were Dutch Salvation Army people.

In this new venture in Australia and New Zealand, at first, he had the help of musician Robert Harkness, who had previously worked with Torrey, Alexander and Chapman. Later, his travelling companion was a certain Mr Israel.

During these years, he promoted what he called the "Christian Confederacy", which was a kind of plan for social justice and improvement somewhat similar to the plan put forward by his father, many years before. A part of his appeal was for people to sign up as part of this confederacy, forming local cell groups. It involved, also, the taking of a covenant. Many of these groups were formed around Australia and New Zealand, the first one being formed in Auckland. He also introduced an emphasis on the Second Advent, which led to loss of support, at times, from some of the local churches.

In some towns, he had widespread support by various churches. In other towns, none of the ministers would back him up, and he held the mission in a tent, or neutral hall, on his own initiative, at his own expense. In other towns, one minister might back him, of whatever denomination. That minister's church always received the richest blessing. It was only as this period progressed that some of the Salvation Army officers were willing to risk official displeasure by supporting Herbert's efforts.

Toward the end of this period, signs of heart strain were beginning to appear. It is surprising this had not occurred earlier, when one considers the pace at which he always worked.

The last few years of his life were spent in the U.S.A., with his second wife, and he died toward the end of 1926.

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William and Catherine Booth, respectively.)

Various titles exist about the history of the Salvation Army, and the life and work of General William Booth, his wife Catherine, and some of their children.

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### JOHN MacNEIL

John MacNeil was born in the town of Dingwall, in the highlands of Scotland, in 1854. When he was still quite young, his family migrated to Australia, and settled in a country part of Victoria.

He returned to Scotland to prepare for the Presbyterian ministry, and then returned to Australia, where his ministry was spent partly in Parish work, and partly in itinerant evangelistic work, generally under the auspices of the Evangelism Committee of his Church, or at the request of a Presbytery.

His biography provides details of two visits to New Zealand, to conduct evangelistic missions. The information comes from letters to his wife, and extracts from his diary.

The first visit was to Dunedin in May, 1891. The plan was for him to preach around the suburbs for four weeks, followed by three weeks in the city churches, and then, as a climax, the Garrison Hall was taken for a week. MacNeil not only preached about the cross in order to win converts, he placed a strong emphasis also upon the personal holiness of the believers, and the Spirit-filled life.

Although the rain was pouring, there were 250 at the first meeting, for prayer. He preached at many places, including South Dunedin, North Dunedin, Anderson's Bay, Mosgiel, Caversham, and at distances such as at Invercargill. Bible readings were held in the Y.W.C.A.

"What were the lasting results of this mission? In the case of Dunedin, peculiar circumstances led to a searching investigation as to what remained after the lapse of a year. We had to thank God for what we heard. One church reported twenty-five having joined, while fifteen or sixteen more were being instructed "more perfectly" in the things of God. "No results from John MacNeil's meetings!" said one astonished young man. "Why, without thinking for a moment, I can name a dozen in my own circle converted then. There were scores of people in Dunedin converted then." (1.)

The second visit began in March, 1894. He had been invited by the Presbyterians of Wellington to conduct a mission, but, when he arrived, he discovered that all of the ministers except one had withdrawn their support, and closed their pulpits to him. This was a considerable rebuff, considering that he was an accredited agent of the Presbyterian Church in Victoria. He enquired diligently about the cause of this rebuff, and discovered that a letter had been received from a person in a town in Victoria where he had conducted a mission a year before. MacNeil thought that mission had been a good one, and so, at that time, had the person who wrote the letter. But the letter declared the results of the mission had been worse than nil.

John said, "If this is true, it is time I stopped my work."

"By means of correspondence, and through friends who took the trouble to investigate the true state of the case, he was thankful to find that the statements of the letter were far from being fact, and that there were to that day many in that town who found Christ during the mission, and that some of the converts had left the place for wider spheres of usefulness. It was an immense relief to be assured on this point, for it was nothing to him that crowds should attend, or that there should be seeming success at the time, if the effects were not permanent." (2.)

So, the Wellington mission changed its character entirely. Friends gathered around. A skating rink was hired, and the mission began with two thousand people meeting at the Salvation Army Barracks.

But, spiritually, it was very heavy work, and the results were not up to the usual standard. Meetings got smaller, instead of larger. No doubt, the Holy Spirit was grieved by what had been done.

This was followed by a mission at Auckland, where fifty conversions were recorded during one week of meetings at the Y.M.C.A, and also in the second week at St James', while 170 were recorded in the week at the Tabernacle. Work amongst the young people went especially well. Meetings were also held in New Plymouth.

MacNeil found it a testing and mellowing time. The Lord used the feelings of hardness and defeat to strengthen his character and faith.

MacNeil died suddenly while visiting Queensland in 1896, in his forty-second year.

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## JOSEPH W. KEMP

Joseph William Kemp was born in Hull, Yorkshire in 1872, one of a family of five sisters and one son. In all, he attended school for only eighteen months. By the time he was nine years old, they were orphans, and four sisters were scattered. Joseph lived on the streets with his little sister, Florence. In this life as a street urchin he learned God answers prayer.

At the age of 12, he found a job as page boy in Bridlington, and wore a uniform. But this did not last long, and soon he was back in Hull, to live with a man who became almost a father to him, Mr J. H. Russell. Russell witnessed to him regularly. He obtained a job selling newspapers. An old sailor asked Joseph directly to dedicate his life to Jesus, and he did so, very simply. By 16 years of age he was working in a post office by day, and teaching in a mission school by night.

At 18 years, he attended a convention, and began to learn of the existence of deeper levels of dedication, holiness and separation from sin. He joined a band of evangelists at the Prospect Street Presbyterian Church, and they held meetings in lodging houses and holiday spots. This created a deep desire in him to win people for Christ, and uncovered a talent for preaching.

Two years later, one of the Presbyterian elders, Mr Robert Thomson, offered to pay for Joseph to study for two years at the Glasgow Bible Training Institute. This offer was immediately accepted.

During his College training, he became convinced concerning believer's baptism, so, immediately upon leaving the College, he was baptised at the nearest Baptist Church, and started Christian work in Motherwell. In 1896, he, and another mate from College, began doing evangelistic work for the Ayrshire Christian Union, around various parts of southern Scotland. God blessed this work, and in later years, he met many people who had been touched during these efforts.

From April, 1897, for fifteen months, he was pastor of the Kelso Baptist Church. In the past, famous preachers had served this church, but, now, the congregation was run down. The building looked very drab. In a very short time the old church was filled, and its appearance was revolutionised. Then followed three and a half years as pastor in Hawick.

From February, 1902, until the middle of 1915, he pastored at the Charlotte Baptist Chapel in Edinburgh. A small congregation again suddenly mushroomed. This period included two years of revival, immediately after Joseph returned from visiting the Welsh Revival, at the end of 1904. 1905 and 1906 were stirring times in Joseph's church. A large prayer meeting was held every morning, and often went on through the day, apart from two other regular prayer meetings. 1000 converts were gathered by means of these prayer meetings during 1905, as well as others converted in the regular services. The influence of this revival was felt far and wide, although there were other areas of Scotland which saw revival at the same time, in 1905.

God's blessing continued throughout the following years. Joseph introduced many new projects, and built a new church in 1912. The same high quality of spiritual results continued, under the blessing of God.

In 1915, he accepted a call to the large Calvary Baptist Chapel in New York. In the past, the Chapel had housed a very large congregation, but the neighbourhood had changed, and the congregation had declined. When Joseph arrived, again the numbers mushroomed. In 1919, he collapsed from over-work, and had to resign. A year was spent recovering his health.

In 1920, he accepted a call to the Auckland Tabernacle.

Immediately upon commencing in Auckland, he started a mid-week Bible study programme which became very popular and widely used, with the bookshops running out of Bibles.

By next winter, a campaign commenced to have prayer meetings daily for three months. Organised relays of people often enabled the meetings to continue through the day and into the evening. "Thousands of people, many not belonging to the membership of the church, received blessing as a result of the campaign, and on the whole the spiritual life of the city was much toned up." (1.) Before long, the church was filled every service.

The following quotation from a letter Kemp wrote, at a later date, to a friend about his work is also revealing. "...that a pastor cannot do his own evangelistic work, has never been part of my creed; and on many occasions I have been the evangelist amongst my own people during special seasons of work. On this occasion I undertook the preaching night after night, but was assisted by two young men on nights specially set apart for young people. The results of the campaign have been of a very revealing character. Results we have had, for no fewer than one hundred names were received of those who professed acceptance of Christ; but there has been no spontaneous movement such as was characteristic of revival days in the earlier part of the present century.

We often wonder why revival tarries. For over eighteen months a daily prayer meeting has been held in the Tabernacle, in addition to two or three prayer meetings of the regular order - the burden of all of which has been, "Wilt Thou not revive us again?" Still the revival tarries." (2.) There was much response, however, amongst the young people.

The Christian Endeavour organisation was boosted by Kemp, as a means of building up the converts and church young people, and as a means of leading young people into missionary service. By the end of the twelve years Kemp worked in this church, thirty of the people went out as missionaries, and nineteen more were being prepared.

Kemp also instituted a monthly periodical, called "The Reaper", of which he was chief editor. It contained articles and editorials written by him covering a wide range of subjects in which he was vitally interested, reaching many people who would never have been reached by him through other normal means.

He was also the founder, with Dr C. J. Rolls, of the New Zealand Bible Training Institute. Plans for the Institute commenced with a visionary idea, and much prayer, soon after Kemp arrived in Auckland. The story of how it all became a reality is an amazing story of the supply of God, in answer to much prayer by many people. Kemp believed that this work did more good for the Kingdom of God than he achieved by his extensive preaching. It left an ongoing institution, which inculcated strong Biblical teaching, as well as teaching about the life of faith, prayer and obedience.

Because he knew how important his own two years in the Glasgow B.T.I. had been for him, he was very keen to create possibilities for other young people to attend the N.Z.B.T.I. who would not be rich enough normally to have the means to benefit from such a course. He also had gained some experience lecturing in other Bible Colleges in Britain and the U.S.A.

Kemp also led a crusade against Modernism in its various forms. There were special gatherings for this purpose, and some of the articles in "The Reaper" served this end, as well. While he directed his attack against some of the new ideas coming out under the Modernist banner, and against some of the tactics of Modernists which he thought were unethical, he did not make direct attacks upon the Protestant theological seminaries in New Zealand where these ideas were being taught, nor did he personally attack or confront the seminary teachers who were spreading these ideas. His concern was to warn people of the danger, and to highlight the principles which lay behind the un-Scriptural ideas that were being taught.

He knew that seminaries and Bible colleges had the role of educating the next generation of church workers. If ideas and practices which were unhelpful to evangelical piety, or which were destructive of the theory and practice of evangelism, were spread in the colleges, they would have a deadening effect all through the churches, in due course, and the effects would last for a long time to come. Signs of these ideas in the colleges, and of their deadening effect in the churches, were apparent in some of the denominations in New Zealand well before Kemp arrived on the scene. These fears have been well justified by events which followed in New Zealand, since Kemp's time.

He included alongside what he said about Modernism some warnings against various cults, and included Pentecostalism in this category. Kemp saw them all as people who misused or misunderstood or mis-represented the Bible. Smith Wigglesworth's campaigns in Auckland occurred while Kemp was there. At that period Pentecostalism did not have a good press amongst most other Christians around the world. Pentecostals were generally looked upon as extreme, and as fringe groups.

His outstanding interest in revival, and especially in evangelism, can be seen from the text of his Presidential address to the Baptist Union of New Zealand, in 1930. The title of the address was "Revivals and Evangelism."

Joseph Kemp died in Auckland on 4th September, 1933.

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## **LIONEL B. FLETCHER**

Lionel Fletcher was the youngest of eight children, and was born on 22nd May, 1877, in West Maitland, New South Wales, where his father was headmaster of the local public school. The family were Methodists, and the seven sons all became preachers.

Lionel went to sea at sixteen and loved it, but had to give it up as it had no real prospects for a future career of a suitable kind. So, he decided to live in "the bush", out in the back-blocks of Australia. Although he had professed conversion earlier, he was determined to order his own life.

An older brother described to him once what sort of a person he then was, and it was not a very pleasing picture. "...his dominating personality that would influence others for good or ill, his determined disposition, his obstinate will, his tendency to mix with men who would inevitably drag him down, his ugly temper, his course which would drag in the mud of shame a family name held in high esteem." (1.)

After that exchange, Lionel retired to his room "in a towering rage", determined to sever all connections with his family, to change his name, and to live as he chose. He took "a fiery oath" to let nothing alter this course of action. But, by the next morning, he had been arrested by the Lord, and his proper Christian experience had begun. Some of the verses of the hymn "Just as I am, without one plea", became very meaningful to him. There was no emotional experience or ecstasy. He simply came to the Lamb of God.

Early in his Christian experience, he came to a deeper knowledge of the presence and power of the Holy Spirit. He began training for the ministry. But, he had fallen in love with a country girl, and the rules in the Methodist Church would have prevented him from marrying her for several years. So, he married the girl, on 24th January, 1900, and became a Congregational minister, instead.

Their marriage included some very hard experiences, as three of their children died very young. Only two grew to adulthood.

His first pastorate was in the outer Sydney locality of Campbelltown, lasting three years, until his ordination, in 1908. Then followed a pastorate of less than eleven months in the Pelaw Main area, near Newcastle, cut short by the sudden death of one of the children, and followed quickly by a call to a big Congregational church in Port Adelaide, South Australia.

At Port Adelaide, he spent three years making the church into a welcoming place, and attracting a large congregation by his own dynamic energy and preaching. After that time he felt the situation was ready for reaping an evangelical harvest. So, he made his first evangelistic appeal.

This appeal was the first of all the ones that followed, and ignited his desire for evangelism. The harvest continued for three and a half more years. In 1915, he resigned the pastorate to do full-time evangelism, and went up and down the state of South Australia conducting missions. In six months, over 1300 conversions were listed.

Starting early in 1916, he commenced a pastorate at the Wood Street Church in Cardiff, Wales, which lasted for six years. The building seated 2,600. There were only 265 members, who were mainly poorer, labouring people,

and the church had heavy debts, totally beyond the means of the membership.

In the six years, 2,000 conversions were listed, the finances were revolutionised, neighbouring properties were bought, and the membership blew out to 1,000.

1922 and 1923 were spent doing full-time evangelistic work around Britain for his denomination, including three months in the U.S.A. In some instances, 300 or 400 professions of conversion occurred in one mission in smaller cities.

24th May, 1924, Fletcher arrived in Auckland to minister at the Beresford Road Congregational Church. This pastoral situation lasted until 1932, being naturally the part of his life and work which concerns us most here.

Arrangements were in hand to sell the building and property because the church had only "a handful of members." By 1932, under Fletcher's leadership, the membership had grown to 800. Mrs Fletcher had more responsibility for the Sunday School, which grew from 100 pupils to 600.

For many years, Lionel had been an ardent supporter of the Christian Endeavour Movement, and had held many of the top positions in it. A large social help style of work developed as part of the church's activities. New buildings were embarked upon for the Sunday School, and the Endeavour societies. Suburban missions sprang up as daughter organisations. Large sums were spent on missionary work, and on the fight against the liquor traffic.

He not only used the Christian Endeavour societies to nurture the converts arising from his own evangelism, but gave an enormous boost to the Movement throughout the whole of New Zealand. The first N.Z. society was formed back in 1891, progress was very slow, until 1913-4, when the founder of Christian Endeavour visited New Zealand. But the rapid progress arising from that visit was short-lived, being largely destroyed by the loss of people going to the First World War.

The input Lionel Fletcher was able to give caused a revival in the fortunes of the Christian Endeavour movement in New Zealand. He gave the same kind of support wherever he went, travelling widely to be present at, and take part in, major C.E. Conventions in different parts of the world.

Another major feature of Lionel Fletcher's work in New Zealand was in children's ministry. He not only used the radio for direct evangelistic appeals, which resulted in many conversions, but he had a special children's radio programme.

"From November 1927 the children of New Zealand knew him and loved him as Radio Uncle Leo. Every Sunday evening for four years, and on Tuesday evenings until pressure of work intervened, his children's service and his wonderful stories from Station IYA were a sheer delight to thousands both young and old. He was, too, for a term, Chairman of the Children's Session Advisory Committee. Who can measure the extent of such a work in the building of the national character through the inspiration given to a generation of such young New Zealanders as crowded around radio sets Sunday by Sunday to hear this inimitable and delightful teller of stories, unsurpassed in skill and appeal, unforgettable in their imprint upon the imagination and the memory."

These radio programmes were heard in Fiji, also, with the same great results. (2.)

Toward the end of his time in New Zealand, he was released to conduct a great youth crusade in London, to mark the fiftieth jubilee of the Christian Endeavour Movement. In twenty weeks of meetings, 11,000 decisions for Christ were recorded.

After leaving New Zealand in 1932, he held several other positions, conducting his evangelistic work in many places, until the early stages of the Second World War, when he returned to Australia, preached in two of the main Sydney pulpits, campaigned around New South Wales, settling in Manly in semi-retirement.

He died on 19th February, 1954, full of years, and having the privilege of being wonderfully used by God.

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### **ANDREW M. JOHNSTON. (The Blind Evangelist.)**

Andrew Johnston was born on a farm in the Waikaka Valley, near the Southland town of Gore, in July 1895. As we have seen, this valley was the scene of a remarkable revival movement some years previously, which commenced on New Year's Day, 1881, when James Dickie experienced the new birth, and began to share his discovery with his neighbours and friends.

The impact of this revival was still felt strongly during Andrew's childhood. Andrew's biographer, John Thomson, describes this impact in the following way.

"The Waikaka revival was not just a wave of emotionalism, for the true Christian life makes men conscientious and practical. These men and women on fire for Jesus Christ believed in hard work and practised it. They taught their young people that a Christian who could not hold his own in the harvest field, the woolshed, or the gravel pit was letting Christ down. They were skilled farmers who applied themselves seriously to their calling. And the standard of their farms was one of the facets of their bright Christian testimony.

A community rejoicing in the possession of eternal life, cultivating it, praying for those who did not have it, pleading with them to receive it - this was the Waikaka Valley when Andrew Johnston was born, and so it continued until he became a man." (1.)

Eventually, there were eight children in the family. Andrew was the fourth of six brothers. His mother provided the strongest religious influence in his early life, teaching the children evangelical religion by the fireside in small doses that they could understand.

At the age of nine years, Andrew knew enough to realise that a deliberate choice had to be made about it, and he responded to an appeal made by a visiting evangelist. He remained unclear about assurance of his salvation for some months, however, until he realised that his love for Christian fellowship, and for talk about spiritual matters with the many visitors who came to the home, was a Scriptural evidence of conversion.

Andrew was called-up into the army just before turning twenty-one. Six months later, while Andrew was still in training, the news came that his third brother, Albert, had been killed in action in France. In due course, he sailed for the war zone, with a feeling that his life might be very different if and when he returned.

From the biography, it seems that he was only actually at the fighting front for about twenty-four hours before a shell exploded very nearby, killing the man he was talking to, badly injuring Andrew's face, and destroying his eyesight.

A fairly lengthy convalescence followed, which included learning braille, and other practical life skills which would allow him to have a job upon his return home. He also became engaged to be married to a Scottish nurse he met during this period. He sailed for home in July, 1919, accompanied by a relative, Adam Johnston.

Andrew and Helen Henderson were married on 11th June, 1920, in the East Gore Presbyterian Church by the Waikaka Valley minister. They lived in Gore, had an only son, George, and were members of the Gore Baptist Church. This period was a preparation time for what was ahead, involving a task which could not, at that time, have been guessed. The preparation took two forms, learning the Bible more thoroughly, and making a modest start in his experience of preaching.

At Christmas, 1927, Andrew set out for the Pounawea Convention, to which many locals went, and which followed "Keswick" lines. One day, to Andrew's astonishment, the Secretary of the Convention asked him to speak at the main meeting the next day. Andrew's preaching experience was very limited. Accepting the task was a major hurdle, but was viewed as a call from God. Although Andrew proceeded with great humility and dependence upon God, the congregation discovered that God had called a chosen and gifted vessel.

The Baptist minister at Oamaru asked Andrew to preach for an evangelistic mission, intended to be held through March, 1928. The mission was ultimately put off until May, but the same result followed as at the Convention.

During June, He received a letter from the Baptist minister in Auckland, the Rev Joseph Kemp, asking Andrew to accept a position as official evangelist-at-large for the New Zealand Bible Training Institute, based in Auckland. Apart from a feeling of inadequacy, and shrinking from public responsibilities, there was the issue of what would happen to their beloved son, George, now seven years of age.

Mr and Mrs Alex. Johnston, who lived in the Waikaka Valley, took George into their family. Andrew and Helen moved to Auckland, in September, took some College lectures, and began his career as an evangelist the following February. The first commitment was sharing in a three-week tent mission in Auckland with Joseph Kemp and Lionel Fletcher, each preaching for one week.

Andrew accepted invitations to conduct missions anywhere he was asked, including little churches which could not afford to pay for such visits. He received a Government pension because of his war injuries, and free rail travel for them both. The pattern was that his visits to a church usually lasted for three weeks. One week would be spent meeting the church people in the place he was to conduct a mission, which enabled him to develop a rapport with many of them.

Then he would preach for a week to the church members, starting with the stories of his conversion, and of his call to preach. Then, for a third week, he would preach to the unconverted.

"During the opening years of his ministry, spiritual life in many churches was at a low ebb. The light of the gospel had all but been extinguished in many pulpits. Liberalism was at its zenith, but just as peace and prosperity had given the illusion that man could get along without God, the years of economic depression and a Second World War exploded it. And the failure of theological Liberalism to match the transforming power of the gospel shook the confidence of its exponents and their congregations. It was during these days that "the Blind Evangelist", as Andrew was now affectionately called, proved to be "a burning and a shining light." In his physical darkness he demonstrated that the gospel of Christ, simply proclaimed, could bring light to the soul, and his one passion was to share that light with others." (2.)

His sermons were both strongly Biblical, and doctrinal. They were not topical. He preached about Christ, from the Bible, expounding the Scriptures, and explaining Christian doctrine, highlighting the points where personal experience became involved. Much good was also done through his personal contacts with people.

Andrew looked continually for conviction of sin, prevailing prayer, and unity amongst the Christians. These features were of central concern, in one way or another, everywhere he went.

"At one North Island town, the campaign was half-way through when Mr Johnston, the pastor, and one or two others met to consider the situation.

There was something lacking.

The attendances were good, the meetings were hearty and the preaching forceful. But there was no grip and no response. The vital element of conviction was not there. Christ was being preached, but folk were not accepting Him. What was the reason?

No prayer meetings had been held to prepare for the mission. It was decided to call a special prayer meeting for the Saturday night.

A small group - those really concerned about the lack of response - joined in earnest prayer that Saturday evening and continued well into the next morning. Finally, a conviction came to their hearts that the barrier was broken and that results would follow in the remaining days of the mission.

The break came that very day. Several young couples responded to the invitation. As the mission proceeded, there was a new spirit and many more were brought into the Kingdom of God." (3.)

The clearest example of conviction of sin which is recorded in the biography comes in the account of meetings at Otautau, called, in retrospect, the Otautau Revival.

"Writing from Otautau, Methodist Home Missioner H. J. Malcolm commented: 'The outstanding feature of the Johnston mission has not been the crowds only, but conviction of sin. As one remarked to me, 'Otautau has gone mad,' for the power of the Holy Spirit was in evidence in every meeting. Men were so convicted they were afraid to go back again. Truly the town and district has been turned upside down as never before. Homes have been made happy. The town purer.'

Recalling those wonderful days of the Otautau Revival, the 'Blind Evangelist who has always had a keen sense of humour, tells how the mayor, in grateful appreciation for his ministry to the community, presented him with free tickets to the pictures! Nevertheless, the gesture was a sincere expression of gratitude." (4.)

Reports of Andrew Johnston's work naturally appeared regularly in the Bible Institute's paper, "The Reaper." A part of a report sent in by a minister in Invercargill describes the impression Andrew made upon his hearers.

"The evangelist was very quiet, very simple. A more humble, modest sincere man never breathed. 'God help us to get low enough,' was a prayer often upon his lips. It was utterly genuine, and he lived his prayer. He was himself so manifestly the living embodiment of the Gospel he preached. Andrew Johnston speaks with an authority that silences every criticism. Moreover, he is such a radiant, joyful personality, as fresh as the morning dew.

His amazing command of the English Bible gave great weight to his preaching and teaching. I have never known anyone with a memory so richly stored with the English Bible, and the stores so readily at his command. He has no crankiness. A strong ethical note took the place so often occupied in evangelistic mission by controversial, secondary topics. Evangelism such as this is surely the first and greatest need of the Church today." (5.)

It was, basically, a team effort, however. His wife was almost as essential as the preacher, especially in view of his great handicap. She was also a fine soloist, and after an initial period of shyness, became a soloist at all the meetings.

Mr and Mrs Johnston led evangelistic missions through the length and breadth of the land for eleven years, until the toll on their health forced them to slow down. But his evangelistic efforts continued, at a slower pace, and as he was able, until he was about 70 years old. An N.Z.B.T.I. Prospectus summarised Andrew's work. "The blessing of God has followed their work in an unusual degree, and many Churches have experienced the tides of revival under his ministry." (6.)

They lived for many years on their farm near Gore, honoured and respected by Christians far and wide. Andrew died on Good Friday, 1985, in his 90th year. Mrs Johnston died in Gore on June 15, 1996.

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3. op cit. p. 33.
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## CHAPTER TEN

### THE DECLINE OF METHODISM AS A FORCE FOR REVIVALS

This chapter will be divided into three sections.

1. Evangelical revivals occurred in New Zealand Methodism during the Nineteenth Century. There were also many instances when the word "revival" was used to describe what happened, when we might now judge that the word "evangelism" would have been more fitting or more aptly used.

2. In addition, there were factors from earlier Methodist history in England, brought to New Zealand by the arriving Europeans, which conditioned the possibilities of these revivals.

3. There were also other factors within Protestantism which posed problems from within, as well as factors in the society generally. These factors included:- the new attitudes to Biblical Criticism; evolutionary theories about the development of life on earth; mechanistic and chance explanations to account for the existence of the universe; and increasing secularism and material wealth.

Liberal and Modernistic theologies arose which were aimed at protecting Protestantism from these new forces, or were aimed at accommodating the new ideas within the Protestant framework. Generally, the motives behind the production of these new theologies were very worthy. It is the nature of these new theologies, and their long-term results, which are to be discussed here. These events were beyond the control of anyone who wanted to see revival, and were releasing forces which nobody could control. The issues could not be escaped or diverted. It was inevitable that, eventually, some way would have to be found to come to terms with these forces and factors. Naturally, it was desirable that this should be done in a way which did not violate a person's intellectual integrity.

As a result of these factors, and other factors, the Methodist Church went through a process of change, and became a church very different from the one which had existed before.

Perhaps the most basic starting point is to consider the use of terms which we can now see has created widespread confusion on a matter of fundamental importance to the subject we are now studying.

#### **Revival, Evangelism and Revivalism**

The Methodist movement began, flourished and has now begun to decline, within a context where revival and evangelism were increasingly confused.

The confusion arose quite naturally because of the type of theology being used by Wesley and the Methodists, and because of their very activist approach to their work.

After the experience of having his heart strangely warmed, John Wesley always described himself as an Arminian in theology, as opposed to the Calvinism of Whitefield, and many others like him. It must not be concluded from this that his beliefs were necessarily like those of Arminius himself, but Methodist theology and practice certainly had a different flavour about it, compared to that of the Calvinists. Arminian theology in this context emphasised human effort, and the deliberate use of means which were open to human manipulation, in order to achieve ends and goals in the work of the Lord. In the preaching of the gospel, for example, the advice given by an Arminian to enquirers who were anxious about their salvation was different from the advice which would be given to the same anxious enquirer by a Calvinist. The Arminian would tell the enquirer to repent, believe, have faith in Christ, and change his life. The Calvinist, in those days, would be more likely to instruct the person to pray to God, and read the Bible, and to ask the Spirit to work in him the faith, repentance and change, because he could not do it by himself.

So, the Methodist attitude to revival began, early in Methodist history, with a great emphasis on prayer, which declined with time, but also with a great emphasis on the making of human plans and schemes to achieve the desired ends. In the early days, these two elements might have balanced at about fifty percent each.

With the passing generations, the human effort side grew until it now is worth ninety-eight percent of the whole, or more. This change co-incided, to a good degree, with the spirit of the age. The emphasis on prayer shrunk steadily to two percent, or less.

When evangelism is carried on by Methodists in this kind of context, the element which might correctly be called "revival" disappeared to a marked degree by 1860, and had disappeared entirely by 1915.

One of the first occasions in Protestant history where the difference between the Calvinistic and Arminian emphases was apparent, in relation to understanding the nature of revivals, occurred in Wales between 1750 and 1850. During this period, Wales became known as "the land of revivals". Because of the predominant influence in Welsh evangelism and revivals of the Calvinistic Methodist Church, revivals were always seen as movements of the Holy Spirit which were sent from heaven by the sovereign Lord, in answer to prayers which He, Himself had raised up.

Consequently, in 1840, when a revival occurred in Merioneth, but based upon Arminian principles, many of

the Welsh fathers did not want to recognise it as a revival.

"According to Thomas Rees, the means by which this revival was chiefly promoted was the reading and study of Finney's "Lectures on Revivals". Consequently, believers were exhorted to pray and work, for a revival, prayer meetings being held for this express purpose; "revival meetings" were held, and district evangelisation was organised along lines suggested by Finney." (1.)

This revival was also different in that it displayed no marked emotional agitation and disturbance, unlike the other Welsh revivals. However, it would be quite wrong to think of these Welsh people as being "Arminian" in the full-blown sense of a Twentieth Century Methodist. They had a whole background of strong, orthodox Calvinistic teaching, and this would influence considerably their actions, thoughts and motives.

In the United States, from 1770 onwards, Methodism grew rapidly alongside Calvinistic bodies. The Eastern revivals in Connecticut, New York and Vermont, between 1799 and 1825 were almost wholly Calvinistic, whereas the Western revivals, in Kentucky, Tennessee, Ohio and Virginia, were generally strongly Arminian in flavour.

Particularly, after the influence of the Arminian-style teachings of Charles G. Finney about the nature of revivals, from 1825 - 1835, and with the increasingly human centred emphasis of American Methodism in its evangelism, the strongly Arminian attitude to revivals became overwhelmingly dominant in the United States, and the more traditional Calvinistic approach to revivals all but disappeared.

The resulting American evangelism has now tended to be called "revivalism", and for generations now, many people have overlooked the possibility that there might be any difference between that kind of "revival", and the real thing.

Since about 1940, there has been a wonderful resurgence of academic interest in the role that "revivalistic evangelism" played in the making of modern America. Many aspects of American "revivalism" last century have now been studied in detail by students of American history in pursuit of doctoral theses, and by their professors. Some resulting publications have been lop-sided because the historical method they were using highlighted the secular side of things. These secular studies have their value. But many high-quality studies, with more sympathetic insights, have appeared which greatly advance our understanding of the whole subject.

In more recent times, the first scholar of note to raise questions about the distinction between revival and revivalism was Dr J. Edwin Orr, in his discussion booklet, "The Re-study of Revival and Revivalism.". In the 1970's, he was trying to combat the mounting confusion amongst these academic historians, because they often did not have enough sympathetic understanding of the work of the Holy Spirit to realise the deep differences between evangelism and revivals, and they used the same word to talk about both realities.

In 1993, Iain Murray published his study, "Revival and Revivalism: the Making and Marring of American Evangelicalism.", which showed that all of the people who had been instrumental in the American revivals before about 1825, including the Methodists, had been strong believers in the sovereignty of God, and were either Calvinists, or had kindred beliefs with the Calvinists about the nature of revivals. He showed that a great sea-change took place in those matters before 1860. A much more man-centred, human effort, approach to evangelism and revival began to prevail throughout the U.S.A., and affected the evangelical tradition around the world.

Human methods of evangelism rise and fall in popularity, and in their suitability to prevailing sentiments. The work of the Holy Spirit, however, is always relevant, being suited by the Lord to the people to whom He is showing His mercy.

Human efforts and plans figure greatly in evangelism of all kinds. Where human effort is involved, fashions will change, as will likes and dislikes, whims, ideas, habits, etc.

Revival, on the other hand, is more clearly reliant upon the sovereign workings of the Holy Spirit, which are not affected in this way. The Spirit has His own way of speaking to human need and human personality, regardless of culture or personal taste.

The records of New Zealand Methodist revivals provided by Morley, and others, are generally so brief that it is often hard to know to what degree elements of "revival" existed in what was happening, or whether the happenings might better be described as good evangelism being used by God.

By the First World War, any element which might be called "revival" had disappeared from Methodist efforts at evangelism. After that time, repeated efforts were made to devise a method of evangelism which would have some success. Most of these efforts achieved very little. The Rev. Val. Trigge conducted a long series of missions throughout New Zealand between 1916 and 1920, but this was not followed up by anything of a similar kind. By that time, a substantial dis-like for mass meeting-type evangelism had taken a majority hold of the Methodist Conference.

A substantial Bible Class movement was developed, which proved very useful for people aged from fifteen to thirty, and bore fruit for many years, but it was not revival.

When Dr Billy Graham was invited to New Zealand in 1959, the Methodist Church supported the Crusade because of its link with the body that extended the invitation, and because they wanted to be in a place to support the many Methodists who would be part of it. But, underneath it all, there were uncertainties which became clearer when the evangelist was invited back. The Conference would not support the move.

Revivalism does not produce many of the wonderful results of real revival. On many occasions it may produce some great results, but many results are superficial. Some results of real revival can never be produced by revivalism.

Revivalism also has various side-effects which eventually bring it into disrepute. It tends to be over-simplistic. Its theology is often not deep. Its fruits are not always fruits of the Spirit.

The real spiritual dynamic of Methodism has largely gone, and the efforts to re-generate it have relied upon

activism and method more than on God.

Dr Peter Lineham's paper "New Zealanders and the Methodist Evangel" overflows with interesting insights and evaluative comments on many aspects of Methodist life.

He claims that the early Methodists in New Zealand practised evangelism mainly as a means of locating and discipling people who had been Methodists in their country of origin, and who had newly come to New Zealand. Many people lost contact with the churches when they arrived in the country. This was perhaps the easiest and most obvious type of outreach to conduct, certainly needing to be done.

But, his comment implies that there was insufficient effort to win converts from the world, and that, in any case, this was not the main direction of their evangelism.

As the Twentieth Century progressed, and church attendance declined generally, the pool of unchurched adherents dried up. So, this source of new members ceased. And, as the Methodist Church in New Zealand had never really succeeded in the business of winning converts from the world, the denomination's entire evangelism programme ground to a halt (2.).

There are many other insights in Lineham's paper. The following points raise much the same issue as we have been discussing above, but from a different angle.

## **Factors from Early English Methodism**

### ***(a.) Experience and Method.***

The point Lineham makes by using these two terms is that both experience and method were of major importance in early Methodism. John Wesley himself realised it, and tried to control dynamic spiritual forces in order to make something worthwhile, instead of the dynamism being expended in a way which produced little or no lasting results.

Wesley believed that the right method could create spiritual experience and dynamism. The Methodist societies, with all their rules, and their periodic purges, were designed by Wesley to achieve this end. To this end he exercised despotic powers over every aspect of early Methodist life.

Lineham points out that Wesley was right in placing importance on method to direct spiritual energies, but he was mistaken in thinking that the spiritual energies could be created by this means. (3.)

This point is borne out repeatedly in the history of evangelical revivals. An essential component of revival is that it is a work of the sovereign Lord, who is Spirit. Jesus pointed out to Nicodemus that the wind blows where it wills. You can hear it, but you cannot tell where it comes from, or where it goes. So is everyone who is born of the Spirit. (John 3:7.) The sovereign Lord cannot be controlled or manipulated. He does not operate according to the "How to do it" textbooks.

This aspect of revivals is of fundamental importance. If the Holy Spirit acted in a predictable way, His work would be reduced into a human psychology textbook, instead of being recognised as a work of God.

Wesley saw great revivals, such as in the period from 1738 to 1742. But, other periods were not the same, although the organisation might have been.

Revivals are supremely times of experience of God. The method by which the spiritual impulse comes is relatively of minor importance. The same method used at another time may not produce the same result.

Over the last one hundred years, and more, Methodists have tried to overcome the shortage of spiritual stimulus by working harder, by seeking new techniques, by pledging deeper dedication, by following any new method which might appear useful, by spending more money (wherever that was possible). Implied in this view has been the idea that somehow our own efforts were necessary, and that if we could simply hit upon the right technique, there would be revival, as in the past.

As Lineham has pointed out, however, this represents a radically wrong understanding of the nature of revivals, and of spiritual dynamism. It is also wrong Scripturally.

As long ago as 1832, Calvin Colton tried to describe two different types of American revivals. He said that in one type of revival the instrument was insignificant, but in the other type of revival the instrument was central. (4.)

To put it another way. In one kind of revival, the dynamic comes down from heaven. In the other type of revival, the dynamic depends very much on the power of the human personality at the centre of the stage.

The view being taken in this present book is that the word most appropriate to be used to describe the situation when the dynamic comes from the Holy Spirit, is "Revival." The word used when the force of the human personality who is the master of ceremonies is the main dynamic in the situation, is called "Revivalism.", or revivalistic evangelism.

There can be no doubt that, on many occasions, God has led people to use revivalistic techniques in their evangelism, and God has blessed them. Multitudes of conversions have occurred this way. But revivalism is not the same as revival. Nor is it a substitute for revival.

### ***(b.) Dislike of Boisterous Evangelism***

A second relevant factor inherited from English Methodism is a dislike of boisterous religion on the part of the Wesleyan Methodists. This dislike increased with the years after the death of Wesley, resulting in the fact that the

Wesleyans would not countenance noisy evangelism.

It arose in the first place because Wesley had been so strong on order, and had used the Anglican liturgy to help produce order. His own dictatorial control of his societies was used to maintain order. Wesley did this to avoid fragmentation from letting enthusiasm run amok. The Methodists after him were also very keen to avoid the charge of being against the government, revolutionaries and trouble-makers. This was a serious charge following the extremes of the French Revolution in the 1790's. But the Methodist Conference could not impose the hold on Methodists that Wesley had exercised.

One result of this was that a number of break-away Methodist splinter groups formed in the twenty years following Wesley's death in 1791.

The most successful of these new Methodist bodies were the Primitive Methodists, or Ranters, who worked mainly in the Midlands and in Yorkshire, and the Bible Christians, who worked mainly in Cornwall and Devon. These two denominations were really revivalist sects, and grew through dynamic revivalistic evangelism.

There were many real revivals in their work, which occurred on more or less a local scale, but which were nevertheless very significant.

The new groups were mainly working class people with modest, little or no education, but with hearts on fire for God. And the Lord blessed them abundantly.

Out of fear of disorder, or of being charged with revolutionary activities, the Wesleyan Conference, as well as some of the local ministers, did not give these people enough room to move, and either expelled them, or tried to restrict them so much that they left. In this way they were able to serve God as they believed God wanted them to do.

None of these new Methodist denominations gained a large following in New Zealand, although fear of what they represented caused the New Zealand Methodists to be very cautious in their approach to mass evangelism in any form, unless it was very sedate.

This dislike of revivalism increased with the passing years, and was one of the factors in the choices that were made against employing a full-time evangelist. Such an itinerant was only employed by the Methodists in New Zealand for a few limited periods. Visiting evangelists from overseas were not given Methodist support in New Zealand unless they were respectable enough to pass the test of Methodist taste.

After 1920, almost no mass evangelism was undertaken by New Zealand Methodists for a combination of these reasons, and also for the theological reason, to which we must now turn our attention.

## **Theological Factors**

Since the Reformation, evangelical revivals have always been based upon a certain type of theology. There have, of course, been variations in many details, with many variations in the methods used by different people, at different times and places, in these revivals.

As the end of the Twentieth Century has approached, it has been noted by many people that the Protestant and Pentecostal denominations which are growing, around the world, are those denominations which, generally speaking, believe and practice the kind of theology that was seen in the evangelical revivals.

It is a matter of observation that, around the world, the denominations which have been most deeply influenced by Liberal and Modernist theologies, in the Protestant scene, do not grow, but are all declining in number and strength.

The motives behind the development of Liberal and Modernist theologies were usually very worthy. There was deep concern because the old evangelical theology seemed to many thinking Christians to be unable to meet the new trends in Biblical criticism, science and philosophy. They thought that the old theology did not have the capacity to present the Gospel meaningfully to modern people, influenced by these new trends. It was, they thought, intellectually inadequate.

So, substantial creative academic efforts were made to develop and establish new systems of theology, to re-interpret the Bible, and the Christian message, so that it would be more meaningful to these people. Then, it was hoped, the modern world could be drawn to Christ, and a more suitable evangelistic tool would be available for the new age. Thus arose the whole range of new theologies in the Liberal and Modernist streams.

As mentioned in a previous chapter, the real Liberal and Modernist theologies are now past history, but they have been replaced by other theologies very similar in character. These second and third generation Modernist theologies are now producing the same kind of results as their theological ancestors. Evangelicals not only object to the contents of these theological systems, because they can murder parts of the Bible. They also think that the long-term results produced by these theologies are disastrous, and dishonouring to God. Jesus said, "By their fruits you shall know them."

The basic point being made in this chapter is that, in re-interpreting the Bible, and the Gospel message, the Liberals and Modernists did not, in fact, re-interpret the old message. Rather, they steadily created a new message, which became, before long, radically different in many ways from the old one. In fact, it was a different gospel.

The following analysis will attempt to show that the new message was diametrically opposed to the old one in certain very basic ways. And these differences help to account for the disappearance of evangelical revival movements from those denominations which were deeply affected by the new theologies.

In studying the reasons, of a theological kind, why the Methodist Church did not see revivals after the First World War, it is probably simplest to state the theological problem in an extreme form, or in the form of its logical

extreme, in order to highlight the nature of the situation.

In setting out the factors in this way, it must be remembered that it is very unlikely that any members of the Methodist Church believe in these doctrinal positions in their extreme form. The logical extreme form is not the personal credo of anyone in particular. For most people, their personal beliefs would usually come somewhere in between the old evangelical position, where revivals were possible, and the new extreme form where revivals are not possible.

Whatever personal beliefs may now be, or may have been in the past, however, the character or flavour of the Methodist Church slowly changed in such a way that it became a Church heavily influenced by the new theology, and very different from what it had been in the previous century.

The theological colleges and universities were the major points for disseminating the new influences within the churches.

The basic point around which so much else swings, in comparing traditional evangelical theology with more modernistic theologies, is the attitude people have to the Bible, and the way it is to be interpreted.

### ***Attitudes to the Bible.***

Evangelical theology tries to approach the Bible by listening to what the authors say, in their own right, and applying the principles represented as best they can to their present situation.

J. I. Packer has outlined the Puritan's method of interpreting the Bible under the following heads.

1. The Scriptures were interpreted literally and grammatically. This was opposed to the Medieval method of using allegorical or "spiritual" understandings of a passage.

2. The Scriptures were interpreted consistently and harmonistically. That is, the message of the whole of the Bible is to be taken into account, and what is said in one part is to be understood in harmony with what is said elsewhere in the Bible.

3. The Scriptures were interpreted doctrinally and theocentrically. The Bible teaches us about God, and about the relationship between God and his creatures. In this way, if we want to know what is wrong with the world, or with people, we must look at what God says about the situation, and set our standards in that way.

4. The Scriptures were interpreted christologically and evangelically. That is, Christ is the true subject matter of the Bible. It is His light which shines through it. The Bible therefore deals with human sin; with God's righteousness; with His method of making atonement for sin, and with the goal of summing up all things in Christ.

5. The Scriptures are interpreted experimentally and practically. The Bible is a book about spiritual experience. Doctrines must be taught primarily from the standpoint from which the Bible presents them. Doctrines are not primarily theoretical systems of thought. They are primarily about people knowing God, and growing in His purposes.

6. The Scriptures are to be interpreted with a faithful and realistic application. That is, a proper interpretation of the Scriptures must make them meaningful and relevant to those whom one addresses. This work is not finished until the relevance of doctrine for "reproof, correction, instruction in righteousness" has been shown. (5.)

The evangelical approach to the Bible has, of course, changed somewhat since the Puritan times, but evangelicals try to take the message of the Bible at its face value, in terms of what it meant for the writer, and the first readers, along with any other legitimate meanings. These understandings of the Bible, taken as a whole, are then accepted as normative for Christian belief and behaviour. The Bible is taken as God's Word of guidance for us regarding what we should believe, and how we should live.

The Bible is therefore seen as the starting point in our knowledge of God, and in what we think about ourselves, in relation to God. Our understanding on such matters must also be continually judged by this standard of reference, and must continually return to that point. The Bible is also the starting point in any effort to judge human culture.

Liberal and Modernist theologies, on the other hand, tend to turn this whole procedure around the other way, and see things in the opposite direction.

The Bible was written 2,000 years ago, in a cultural setting entirely different from our own. If it is to meet our needs we must look at modern culture to see what problems it has, and then we can turn to the Scriptures, to see if it has something to say to that situation. We must see what answers the gospel has for modern problems.

If the Bible is to be relevant to us, say the Liberal and Modernist theologies, we must strip away the old clothes which cover the message. That is, somehow we need to disentangle the message from the ancient cultural trappings, and the "myths", in which the Biblical revelation is cast. ("Myths" are the old Biblical stories, which teach truths about God.) Then, we must find a way of clothing this "demythologised" message in today's clothing. In other words, the message of God has to be separated from the ancient cultural setting, and stories of the Bible times. Then we can put modern clothes on it, and make it relevant to today.

Modern questions must be brought to the Bible. But, when the dominating and controlling principle is to remove the message of the Bible from its cultural setting, so that it can be applied in another cultural setting, the usual result is that we effectively destroy the real message that the Bible is supposed to bring to us. Those parts of the Bible which do not fit into a modern culture are no longer seen as having any place or use. Parts of the Bible can be ignored because they are considered to be relevant only to an ancient culture, and not to our's.

It is a problem to any Bible exegete, to know how to handle cross-cultural questions.

A classic example, in the late Twentieth Century, is seen in the hassle the Methodist Church has had over the homosexual and lesbian issue. Both sides admit that the Bible, when taken simply on its own, is clearly against the homosexual lifestyle being acceptable as Christian behaviour. The evangelical says, therefore, that such behaviour must be seen as sinful. The Liberal says that the Bible is out of date on this matter, and that we now know the homosexual lifestyle is natural and is a part of normal human life.

The logical result of Liberal and Modernist theology is that the Bible comes to be judged by modern culture, and by the spirit of the age. It is these factors which pose questions that the Bible is supposed to answer, and the Bible's answer is then judged according to the fluctuating taste of the spirit of the age.

The evangelical attitude is the opposite. The Bible tells us who God is; who we are, and what sin is. Modern culture must learn its own true nature from God, and be judged by God. Modern society must learn that "man shall not live by bread alone, but by every word which proceeds from the mouth of God."

### ***The Atonement.***

In evangelical theology, the atonement, achieved through Christ's sacrificial death on the cross, is the factor which creates all the possibilities of the gospel. It also provides the driving power which makes the gospel actually work. As the early Methodist preachers were never tired of proclaiming, it is "the blood of Jesus Christ, God's Son, which cleanses us from all our sin". Christ's righteousness, made perfect through His sufferings, is the righteousness of God for us. Christ's death is the means of our forgiveness, and is what makes us entirely sanctified. It is because His sacrifice is acceptable to God that the Holy Spirit has been given. The Holy Spirit is the power of the Kingdom of God making into practical experience in the believer all the values and merits which Christ achieved on the cross for His people. The Holy Spirit is the Lord of the spiritual harvest, and His sovereignty is seen in all revival movements.

Evangelical revival movements are impossible without a strong stand being made on the New Testament doctrine of the Atonement through the death of Christ.

Liberal and Modernist theologies are usually trinitarian, but almost always profess not to understand the atonement. The Old Testament sacrifices are considered to be cultural and religious curiosities of the distant past, if not positively barbaric. Christ's death as a blood sacrifice to atone for the sins of the world does not fit well into the spirit of the modern age, and, as a result, tends to be overlooked, ignored or denied in the new theologies. Christ's deity may not be denied, but His work on the cross as a blood sacrifice for our sins tends to be played down or denied.

The logical result of this, is that there is no atonement for sin in the new theologies. There is no power of God to produce character transformation on a scale wide enough to meet the needs of modern people. In the end, such theologies have no gospel. They have no good news to proclaim to humanity, apart from the moral example of Christ, and the benefits of modern psychology or sociology.

The new theologies do not have enough ability to transform modern society because the real power of God to transform people has been neutralised. Their message has been modified to be made palatable to modern society. It has very little real ability to judge modern society by any standard higher than the society itself.

### ***Fundamentalism?***

The reader might easily accuse the authors of espousing and defending an extreme, literalistic form of Fundamentalism, because of what has been said in the last section. This understanding is, however, entirely misguided.

The authors are concerned with Evangelicalism much more generally.

Many discerning writers have pointed out that Protestant Fundamentalism is a sub-species of Evangelicalism, and should not be equated with it. (6.)

In a similar way, the Plymouth Brethren Movement, with its particular psychology, and views of Biblical interpretation and church order, represents a sub-species of Evangelicalism, as does also the Charismatic Movement.

In saying that the atonement is the powerhouse source which makes the evangelical gospel work, it is the fact of the atonement, and not the theory of the atonement, which is of fundamental importance. Details of doctrine which a person might believe and preach are not as important as what actually happened in the crucifixion of Christ.

But, when the content of the message being preached is changed in this basic way, as described above, the message being preached takes on a very different character, and soon begins to be a different gospel. We must not be surprised if the Holy Spirit responds to it differently, and uses it differently. Nor must we be surprised if this different message produces different results in the life of the Church.

That is indeed what has happened in Methodism during the Twentieth Century in New Zealand, in Australia, and in most other places where the "Methodist" message has been proclaimed. The Twentieth Century Methodist message has become very different from what was preached in the previous century, and is producing very different results.

### ***The Modern World is very Different from the Bible.***

The modern world does not see things the way that the Bible taught. The modern world does not see sin as a problem any more. Offending God does not matter so much. The problem is no longer what the Bible says about human sin against God's law, by people who cannot save themselves, and for whom a Saviour is needed.

The problem is dysfunction, inability to cope, and fear that life has no meaning, for which a secular counselling situation may be completely adequate.

In other words, the problem only exists if a person is unable to cope with modern society. The solution is to help that person to cope adequately. Or, we may try to change the law, or social rules, in some way which will make coping easier. Modern society has thus become the judge, telling us what problems exist, and it also determines what solution will be relevant. A loving secularism may be an adequate religion. Self-confidence and adequate resources may be the answer.

Lack of a positive relationship with God is no longer seen as worse than any and all of the social evils of today. So, human resources will quite often be sufficient to meet a person's most pressing needs. A good counsellor, who may not be a professing Christian at all, can make an evangelist quite unnecessary.

When it comes to practical experience, Liberal and Modernist theologies now seem to accept the judgment of the world on many matters. They have often spoken well on humanitarian matters, and on race relations. But there has been little call for radical, evangelical repentance, or for personal trust in Christ. Their efforts to bring people back to God usually fail to challenge the world's twisted view of sin or salvation, or question the world's ideas of its own goodness.

Those who are trying to save souls too often are criticised and scorned, and their efforts are not encouraged. But Liberals and Modernists do not have any history of being able to do it better.

Evangelicals, on the other hand, call for people to re-think totally, to learn a completely different way of looking at everything, and to learn their standards from the Bible instead. That is part of what it means to be "born again" in the modern world.

## Review

As was said earlier, describing a logical extreme has been used as a technique to portray the direction in which the Methodist Church has been changed, and the kind of flavour that it now has. It is a Church deeply affected by the kinds of doctrines which have been described.

It was also mentioned earlier that these views do not describe anyone in particular. No doubt, most individual Methodists will earnestly deny that we have described what they believe. This is accepted readily. Nevertheless, it is true that the Methodist Church shows all the characteristics, and exudes the flavour, of a Church which has been extensively moulded by these new theological ideas.

From the above analysis, it should be clear that there is no way in which the Methodist Church as a whole, in its present condition, could be involved in evangelical revivals on a large scale, without a radical change in its whole ethos and outlook.

It would seem that there are only two possibilities for the future, if the Methodist Church is to see revival on a large scale.

The first is for a situation to develop like Wesley experienced in his day, when Methodism arose within the Church of England. In Wesley's day, a small group movement appeared and grew within the Church of England, driven by the power of the Holy Spirit, and with enormous evangelistic zeal. The effects of this group changed the history of that church, and of the world.

The other option is for revival to affect the Methodist Church from outside, after commencing elsewhere.

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4. Colton. C., "American Revivals of Religion." p. 2.
5. Packer. J. I., "A Quest for Godliness." chap. 6.
6. see Veitch, p. 30 - 31, in Gilling (ed.) "Be Ye Separate."  
also Marsden, "Understanding Fundamentalism and Evangelicalism." p. 4.  
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## CHAPTER ELEVEN

### J. EDWIN ORR'S VISITS TO NEW ZEALAND

James Edwin Orr was still quite a young man when he first visited New Zealand. He began travelling as God developed in him to a greater degree that trust and obedience which were needed for his life's work. Soon, many people had heard of his adventures, with the message of revival he brought.

He was born in Belfast on 15th January, 1912. It was on that day, nine years later, that he was converted. On that day, when he was twenty-five years old, he was married. And, on that day, three years later again, he became a U.S. Air Force chaplain.

"My mother, youngest daughter of a family brought up in the country district where the Irish Revival of 1859 first appeared, led me to Christ when I was a boy of nine, on my ninth birthday. She held the theory that a child's heart takes impressions like wax but keeps them like marble: so she believed that no child was really too young to trust the Lord for salvation. I honour her memory for this." (1.) His paternal grandfather had migrated to the U.S.A., living there for many years, and becoming a citizen. His father was born in Ireland, but grew to manhood in Pennsylvania, before returning to Ireland to marry Rose Wright. So, Edwin held dual citizenship, like his father. As ill-health dogged his father, there was often shortage of food and clothing. His youngest sister died in the diphtheria epidemic around 1921, and his father died the following year, leaving Rose with three children to rear. There was continually a struggle with poverty and want. Edwin was the middle son, being considered delicate in health. He had not been given a proper meal in the first fourteen years of his life.

The Principal of the Ormeau Park School stated that the Orr children were the most intelligent pupils that ever passed through his classrooms, and that, of them all, Edwin had the best ability. In his teens, he also showed good talent as a poet.

He was unable, for family reasons, to take scholarships which were offered him, although he matriculated for entry to the University of London. When Edwin turned fifteen, his older brother became sick and died. So Edwin had to leave school and work to support the family. For six years he worked as a clerk in a bakery.

Spiritually, his teen years were mixed with much backsliding, but slowly the growth began to appear. The family attended the Great Victoria Street Baptist Church in Belfast. Edwin did not go to any of the special evangelistic meetings unless his mother particularly asked him to go with her. But his religious commitment and involvement became deeper, as the years passed. He became active in witnessing and evangelism.

As his 21st birthday approached, crisis experiences took place in his life, leading to an unreserved full surrender, and a new fulness of the Holy Spirit. But his mother also had an experience, building on one she had many years before. "It appeared that she had waited behind at a Faith Mission meeting seeking full surrender and the filling of the Spirit more than twenty-one years before. She had been disappointed that God did not call her to extraordinary service after that, but she comforted herself in her monotonous household tasks by hoping that the Lord would lay claim to the unborn baby within. Rose Orr wrote before she died: 'I yearned for the more abundant life in Christ and surrendered all to Him just before my son Edwin was born. It may be that the Lord took me at my word by leading him out into this work. I am sorry that at first I wanted him to stay at home, but Edwin has been more concerned about my needs than about his own and I have not lacked.'" (2.)

In 1933 he left home. In September, he received an offer from a Christian in London of an opening to be involved in evangelistic work around the world. Orr resigned from his job to accept this offer, but, at the last minute, the offer was withdrawn. However, Orr believed this kind of evangelistic work was God's call to him. He decided to go, relying on God to supply all his needs, also promising his mother that he would send the supplies he had normally contributed to her for the rest of the family. When asked how he would manage to do this, he replied, "I don't know. But it says in the Bible: 'My God shall supply all your need', and either that's true, or else it's not. If it's true, we'll be all right; if it's not true, the sooner we find out the better. But of course it is true." (3.) He gave his mother all of his money. A friend bought him a ticket from Belfast to Liverpool, where he arrived on 28th September, 1933, with an old bicycle and the princely sum of two shillings and eightpence farthing.

For some months he travelled around England. From a human point of view, he lived "from hand to mouth", often not knowing where his next meal or bed was going to come from, but doing much personal evangelism, and using speaking opportunities which often arose. He used many of these opportunities to preach about aspects of revival. This part of his story is described in the first of his "adventure" books, called "Can God...?", published in 1934. It made him well-known in many parts of the world. His experiences became a lesson for many people in the value of trusting in God.

He was accused of living in this way in a country like England, where there were many Christians, and where supply of his needs might not be difficult. So, his second trip was to Moscow, at a time when Stalin's communist purges were at their height, and where such a life of faith would obviously not be easy. His second "adventure" book

tells this story. Entitled "Prove Me Now", it was published in 1935. So far as I can tell, it was on this trip that Orr had his first experiences of revival happenings. These occurred in Scandinavia, an area to which he returned many times, over the years.

Other adventures of faith followed, providing him with opportunities to preach about revival, and to do evangelistic work. By 1935, he had travelled to the Holy Land, through Europe, the United States and Canada, Australia, New Zealand and South Africa. In this last country he met, and eventually married his wife, Carol, who was a daughter of Scandinavian missionaries in South Africa. He spent a prolonged period in Australia leading a Revival Fellowship Team, serving as associate pastor for Oswald J. Smith in Toronto, Canada.

Another slightly different book on revival from these earlier days was "The Church Must First Repent." It discusses several internal problems within the churches which can pose major barriers to revival, such as various forms of prejudice, and certain theological issues. A long list of sins which beset church leaders is discussed, and problems which arise from a lack of willingness to be humble, to recognise need, and to confess it.

After this, he decided to do theological studies, during the early stages of the War. He decided that, because he was twenty-eight years of age, he could only afford to spend three years studying. Wheaton College, however, told him it would take three years to get a basic B.A., and three more years to get a B.D. degree. Instead, he enrolled at Northern Baptist Theological Seminary in Chicago, gaining a B.Th degree in one year. It was normally a five-year course. Next he enrolled for an M.A. in geography, in which he already had an advantage, but, at the same time, he took a B.D. degree, and enrolled himself as a candidate for the degree of Doctor of Theology. He also did various courses in seminaries belonging to other denominations in Chicago, as well. Only in some American institutions is such a procedure possible.

Despite the enormous work-load that this entailed, and his frequent evangelistic preaching in the Illinois area, he managed to pass these courses. His overall marks were 90% plus. The doctoral thesis was a history of the 1857 Revival in the United States, which was published as a book after 1945. A much improved history of this revival was written by Orr many years later, being published posthumously.

The President of the Seminary said, "At no time did Mr. Orr seem to be laboring under any particular strain. A bright mind and a rare giftedness for sustained concentration appear to be the only explanation." (4.) To this, however, we must add a self-confessed quality, that Orr had a photographic memory. (5.)

He was a chaplain in the U.S. Air Force for three years during the time when Uncle Sam was directly involved in the Second World War.

Some years after Orr left Belfast, it was discovered that a missionary in China, Ernest Hudson Taylor, son of the famous missionary, had met Edwin once on his visit to the Baptist Church in Belfast, and had been impressed to remember Edwin Orr daily in his prayers, year after year for twenty years, until his death bed. (6.)

"At the end of the Second World War, Chaplain Edwin Orr was alone in London and went to see the dying missionary, a victim of cancer, in the Mildmay Hospital. After a heart-warming reunion, Orr asked, 'And did you remember to pray for me every day Mr. Taylor?' The dying man's face clouded. 'No,' he said, 'I'm afraid not.' Then his face brightened again. 'Well,' he explained, 'I don't think I missed you more than five times and the pain was very great on those days.'

Orr hurried away because he could not trust himself to speak. He began to understand why such blessing had been poured into his life. At the source of every river of service there are springs of intercessory prayer. God not only uses the nobodies of this world but He also chooses unknowns to pray them into service." (7.)

Following this, he studied for two years at Oxford University. The Th.D. from Northwestern Seminary was considered equal to a basic research degree at Oxford. So, Orr enrolled as an advanced research student. His supervisor was the Regius Professor of Ecclesiastical History, Professor Claude Jenkins, a middle-Churchman, and a kind and saintly man. A great scholar, although personally eccentric. There were no published authorities on the British 1859 Revival, and Orr found that no scholars in London, Oxford, Cambridge or Edinburgh knew anything about it. In Belfast, however, it was different. He managed to get Professor Scott Pearson to back his project. Orr had the opportunity to embark on a research project which, from the academic point of view, involved much virgin territory. So, his research would make him into the expert in that field. His studies had the effect upon him of reviving his thirst to see revival again, on a world-wide basis. He had visits from various evangelists, with whom he talked about revival for many hours. Billy Graham was one such, although not at all famous at the time. Orr showed him the room in Lincoln College where John Wesley had lived, and where the "Holy Club" had formed. Together, they knelt and prayed for another great awakening. He graduated Doctor of Philosophy in June 1948. In due course, his thesis was published in book form.

Since that time, he has earned three other doctorates for original research in studies about revivals. These were Ph.D. degrees from an Indian university at Serampore, one from a South African university, and a doctorate in education from U.C.L.A.

He loved to travel, and by the 1960s, had visited all except ten of the world's countries at that time, and 500 of the world's 600 major cities. On the basis of this unusual record, he was elected a Fellow of the Royal Geographical Society. All of this travelling was done "by faith in God", as we have seen.

We will meet two of his devotional-type writings elsewhere in this book. He also published books on apologetics, arising especially from his many contacts with university students, and with agnostics of all shades in the armed forces. These books show the complete reasonableness of faith in Jesus Christ, and in the New Testament, with weaknesses in other positions.

His major historical works were published through the 1970s. Three books outlined the world-wide impact of the great awakenings in 1790 -1830, 1858 and 1905. Then, five books covered the history of revivals in five areas of the world. These five areas were Eastern Asia, the Far East, Africa, Latin America and Oceania. Naturally, there is common ground, to some degree, between the set of three, and the set of five. But, the total impact shows almost an encyclopaedic knowledge of the subject, yet opening up vast areas to be explored further by future scholars. His studies represent a series of landmarks in research about this subject, in many different parts of the world.

After his time at Oxford, he moved to live in Los Angeles, from where he travelled to preach all over the world. He saw revival in California, in many U.S. colleges, in Brazil, and in many other places. He became a part-time professor in the School of World Mission at Fuller Theological Seminary in Pasadena. He died in 1987, on a trip to a preaching engagement.

Perhaps one concluding comment is in place, as we begin to look at his work in New Zealand. For part of his early ministry, he tried to be an evangelist. But, soon he became conscious that he no longer had God's blessing as he had before. So, he turned back to the emphasis on revival, which had been his original calling. In speaking about revival, in his early ministry, he looked largely for local revival, which might become wider. Towards the later part of his ministry, he looked for much wider revival. He placed the emphasis more on widespread prayer for a greater awakening.

### **Edwin Orr's First Visit to New Zealand**

Orr arrived in Auckland Harbour by ship on April 6, 1936, ready to take part in the Easter Convention at Ngaruawahia. The Convention normally followed Keswick lines.

When he arrived in New Zealand, what he wanted to see in his meetings was local revival. He wanted to see people being deeply searched by God, desiring to experience cleansing, and a new, deeper relationship, with more effective service. He wanted to see realisation of need, confession of sin and joy from cleansing. He wanted to see "a break", where people would feel thirsty for God enough to act.

His first meeting was in Auckland, where first signs of "a break" took place. But this was soon followed by the Convention meetings at Ngaruawahia, from Thursday evening, 9th, through until Monday, 13th. The first signs of a spiritual movement appeared on the Friday evening, in one of the tents, and in a late-night prayer meeting.

Conviction of sin and need, confession of sin was followed by jubilation at deliverance. The noise attracted others from nearby tents. The Saturday evening meeting was followed by widespread confession of need and sin, as well. In this case, the aftermeeting merged into an enormous praise service which went on until after midnight.

J. Oswald Sanders was one of the main organisers, as well as editor of "The Reaper", and on the staff of the N.Z.B.T.I. He wrote: "For some time before Easter, a spirit of unusual expectancy had been kindled in our hearts by the Holy Spirit, but the reality far exceeded the expectation. Those of us who were responsible for the conduct of the camp had the great joy of sitting back and seeing God work in a sovereign way. We were as men that dreamed."

On the Sunday afternoon and evening, Orr spoke at other denominational meetings, with the same kind of results. He arrived back at the camp very late, but not too late for another prayer meeting. The climax, however, was reached on the Monday.

"But perhaps the outstanding meeting of the whole camp was the testimony meeting which commenced at 6.30 p.m. When it was announced that all who desired to testify must come up to the platform and speak through the amplifier, it was thought that few would face the ordeal. >From the very first moment, however, the platform was crowded - and sometimes the aisle too - with those eager to tell of blessing received. As it neared 10 p.m. and the meeting had been going on for nearly four hours, the writer (Sanders) endeavoured to close down; but the young folks jumped from their seats and literally ran down the aisle lest they should miss their opportunity. After another hour of testimony, unbroken except for choruses, another attempt to close the meeting was made. (It failed.) Once again midnight was drawing near when the meeting concluded with singing such as one expects to hear in heaven. The testimonies given were clear, definite and sincere. One was struck with the confidence with which naturally shy and timid souls gave testimony. They spoke in a power obviously not their own.

"There were many remarkable features about the gathering. There was a great spontaneity and freedom, and yet no extravagance. In spite of consistently late nights and long meetings, campers did not seem unduly tired. One young hopeful even suggested that we have longer meetings. While there was no great wave of emotionalism, a subdued yet contagious holy joy was in the air. It did not seem unnatural for old men and matrons to yield to the exhortation of Psalm 47:1 and clap their hands for very joy. Our hearts are filled with rejoicing - and the end is not yet." (8.)

News about the happenings at the Ngaruawahia camp spread rapidly through the country, and helped prepare the way for Orr's other meetings.

Palmerston North was the next stop for several meetings. There was some blessing, but Orr felt that friction between the churches was hampering blessing in the meetings.

The Wellington meetings ran from Wednesday through to the Sunday, with expectation very high because of news about what happened at the camp. Again there was some blessing, but, somehow there seemed to be barriers of some kind which were not removed. Orr thought that one reason might have been that people wanted revival, but did not realise how personally costly it was, and did not want to pay that price. Many left without a blessing. The Saturday

night meeting was unexpectedly large. Orr found better response in the Lower Hutt Baptist Church on Sunday morning.

A bunch of Communists turned up at the Sunday afternoon meeting, because Orr had been advertised to speak on the subject "My Adventures in Soviet Russia and Why I am a Revolutionist."

A couple of meetings had been arranged in Nelson, but, at the last minute, transport became an impossibility, and friends had to stand in for him.

Six days of meetings were arranged in the biggest churches in Christchurch. Orr said that the first break came in the Wednesday night meeting. "The message which I preached that evening was of a preparatory nature, breaking ground, but so many came under conviction, that I asked those who must go on account of family duties to slip out first. Then I requested the hardened hypocrites to follow: almost the whole congregation remained. After preaching a second message on "Sin", the break came."

A missionary friend who had stood in for Orr in Nelson, a day or so before, stood and confessed his prayerlessness. He was, it seemed, one of the most prayerful people in the gathering, but, because he lived closer to God, he was most conscious of his need. Apparently he had preached on this subject in Nelson, and his own message convicted him. "The congregation followed him, publicly confessing sins of criticism, pride, secret sins, and cowardice. All over the church, people rose, confessed sin, briefly asked for prayer. The Spirit had begun to work. Knowing how unsympathetic people can hinder a meeting, I took the opportunity of announcing an after-meeting for those who really desired positive blessing and cleansing. Over 500 remained. It was a lovely prayer meeting. Prayers for cleansing soon turned into praise for deliverance. We closed at a fairly late hour. Revival had begun in many hearts." (9.)

Orr developed the view, supported by a letter from his missionary friend mentioned above, that revival was being hindered because the church leaders would not admit their need. The trouble - cowardice of leaders whose pride forbids confession.

The meeting on Thursday evening was in the Durham Street Methodist Church. The denominations were taking turns. Orr said it was a very encouraging meeting. There was a larger response to the call for an after-meeting than Orr expected, and the vestry was crowded out with people seeking God's blessing. On Friday morning, he met with the ministers' fraternal. Orr says it was one of his best meetings of the tour. "I described some recent revivals to them, and then read the missionary's letter....We considered the prayerlessness, powerlessness, lack of devotion, and pride of heart so prevalent among ministers, pastors and evangelists - even those who truly love the Lord. It soon became evident that there was a spirit of conviction among the ministers; we knelt for prayer. The prayers that followed were honest confessions of failure and hindrance. It was a most encouraging meeting of prayer for revival. One or two who spoke to me afterwards could be described as modernists. But all of them were hungry for God's blessing. I believe that the majority of liberals - the product of a liberal training - would choose spiritual revival every time and cast aside the doubts of perverted intellectualism. One of the other pastors testified of the blessing to his congregation on the following Sunday." (10.)

The Christchurch series finished with two large gatherings on Sunday afternoon and evening.

On the Monday, one meeting took place in Timaru, which was also a blessed time, and he arrived in Dunedin on the Tuesday. Again the meetings were shared around by the various churches. "The break" came at the first evening meeting when a minister first, and then many of the congregation, confessed the hindrances to revival in their lives. Many were helped in lengthy after-meetings.

On the Wednesday, he had the pleasure of meeting with Andrew Johnston, the blind evangelist, who shared his desire for revival, also. About the same time, Johnston was preaching in Invercargill, on the subject of "The Need, the Hindrances, and the Possibilities of Revival." Here too, good response was reported. "Prayer groups are springing up spontaneously throughout Southland."

Thursday afternoon provided what Orr thought was the most hopeful meeting of the visit to Dunedin. It was a luncheon meeting with the Bible League and the Council of Religious Congregations. "Seventy people turned up - representing all shades of theological opinion, there being modernists and fundamentalists present. Some were Anglican clergy, some were Baptist ministers and deacons, some were Presbyterian elders, some Brethren oversight. I felt great liberty in speaking - they were well aware of my doctrinal standing, so I concentrated on the spiritual message, stressing the hindrances among Christian workers - lack of devotional reading, prayerlessness, criticism, jealousy, evil speaking, lack of love, and the unbelief of the modernist (who calls it intellectual difficulty) and the unbelief of the evangelical (who pays lip-service to the Word yet obtains no real revival). They listened for an hour. Many of the laymen had to go back to business at two-thirty: but the ministers and some others immediately decided to wait upon God for revival then and there. The welcome atmosphere of revival permeated the room: the prayers were remarkably unprofessional and broken: there were confessions of failure and shortcoming and sin: one man broke down completely. Knowing the great reticence of Christian leaders, I greatly rejoiced to hear them humble themselves before God. Revival began in that prayer meeting. The ministers decided to meet each week for prayer for revival after that.

I hope that no critic will frown on this mixed meeting of those who give unqualified allegiance to the Word of God and those who have been taught to give a qualified acceptance of the Scriptures..... I am being more and more convinced that the intellectual unbelief of some liberals can be cured only by an appeal for a life of prayer, of devotion to the Word of God, of love, and of faith. When revival comes to a liberal preacher, his doubts disappear, and he preaches reality. Many modernists are already convinced of the bankruptcy of liberal thought in the spiritual realm - they yearn for something deeper. But will denunciations help them? - rather it hardens their unbelief when they know that those who denounce are on a sub-normal spiritual plane like themselves. Revival and revival alone can convince

them of the value of a fundamentalism whose prime fundamental is love. At this meeting, the fundamentalists cried to God for a baptism of love and power, and they themselves rejoiced to hear modernists confess unbelief and prayerlessness." (11.)

After visiting Invercargill and Bluff briefly, the little group went north again. By an unexpected series of events, he did have one meeting in Nelson, on his way north. The next scheduled meeting was in Wanganui. Only one was held, but it led to new relationships between many of the Christians there.

Another single meeting was held at Hamilton. The Hamilton Ministers' Association reported: "After prayer and welcome, the meeting was in the hands of Mr. Orr, whose surprising versatility was manifest in the very skilful way he captured the crowd and held their attention for three hours. Perhaps it would be better to say it was the Spirit of God quieting, subduing, searching, and speaking intimately to every heart. Interest, concern and joy were written successively on many faces as processes of curiosity, conviction of sin, and deliverance were registered. From all over the hall there were confessions of backsliding and failure, and many were the victories gained. Everything seemed to fit in: the delightful choruses, prayers, the talk, the testimonies. There was no excitement, nor were we carried away with uncontrolled enthusiasm, or 'mob psychology'. Mr. Orr's message is consistent with the way God has always moved when revivals have come. There is manifest in this movement that singular shock - the Divine impact upon unbelief and sin, and excused evil in Christians, laying bare the hypocrisy of a Christian life lived out of line with the will of God. Some opposers were completely changed. There have since been many expressions of the hope of revival, and thought is being taken for a mid-day prayer meeting for revival." (12.)

A meeting was also held in Rotorua, with similar results. The final few meetings were in Auckland. Within five weeks he spoke at one hundred meetings, leaving for Sydney on 6th May.

Again, the result of these meetings was local revival, with most results on the personal and congregational levels. Several references were made to the spontaneous appearance of prayer meetings around the country. Figures produced by Michael Papesch show that the 1930s was a time of numerical decline for the Methodists, but some of the Presbyterian figures were slowly improving. One of these was the figures for attendances at worship, where numbers declined from 1927 to 1935, but the 1937 figure jumped by 5,000. Generally, throughout the country, however, it was not a time of notable expansion or growth for the churches.

### **The Revival Fellowship Team in 1956**

Edwin Orr had used the idea of a Revival Fellowship Team once before. In 1938, he led such a team in Australia for a year, visiting a long list of centres all around the country. The team included Stanley Donnan, Brinley Evans and the Chinese evangelist Andrew Gih.

In 1956, he came south again with another team to preach and teach about revival. This time the team was composed of Mr and Mrs Robert Doing (Anglicans), Dr and Mrs J. Edwin Orr (Baptists), Mr and Mrs Max Bushby (Methodists), the Rev and Mrs William Dunlap (Presbyterians), and Miss Corrie ten Boom, the world famous Dutch survivor of the holocaust. There were also members of a musical team.

The touring party adopted as the motto for their meetings, "The Evangelisation of the World through the Revival of the Church."

Initially, the tour was planned to last for six weeks, somewhat like the previous tour made by Orr twenty years earlier. However, so much goodwill was created that the tour was extended for a whole year. There would not only be a series of meetings in a large central location in the larger cities, but other team members would conduct some meetings in other churches scattered around the suburbs. Altogether, the Team members conducted thirty-six campaigns in New Zealand.

There was a discipline problem, after the meetings had been running for a while, and the evangelists had to insist upon the resignations of the musical auxiliaries. But, once this difficulty had been overcome, the overall results of this tour were very good.

"The National Council of Churches of New Zealand met in executive on 8th May, 1956, declaring its thanks to God for the reports of great things accomplished through the ministry of the Team and of its good spirit of co-operation with the churches. It commended the Team unanimously to its whole constituency." (13.)

Professor E. M. Blaiklock reported in "Christianity Today" that "an extraordinary awakening" had occurred in Dargaville, in the North Island.

"At the other end of the country in Southland, the Invercargill Ministers' Association reported an extraordinary awakening which affected the city for a year or more." The Association reported "Many decisions and rededications were recorded, but the real significance lies not in this so much as in the degree to which the church life in this city had been affected. Within many churches has come a revival of spiritual zeal and a renewed interest in private prayer, and keener support of the week-night Bible study groups. Many personal problems have been righted, and better relationships within the fellowship at the local and inter-church levels established. For three months now, a strong inter-church prayer group continues to meet." (14.)

Another review was made in Invercargill after twelve months, claiming that the Invercargill Awakening had been "the deepest spiritual stirring in the memory of the city."

In Dunedin, a Presbyterian minister was placed in charge of follow-up. After six months, he reported to his fellow ministers "that the response of inquirers had been almost 100% satisfactory." (15.)

Reports of similar quality in the inquirers also came from Palmerston North, and from Dargaville.

## A Further Development in Edwin Orr's Thought

After his visit to New Zealand, but before 1970, we can see a very significant change in Dr. Orr's thought about personal revival, and widespread evangelical awakenings. This change is evident in his later books, and was directly stated in many addresses he gave during the late 1970s, up until his death.

He came to realise that it was not enough to seek the revival of the churches, in order to transform society, or even to evangelise the world successfully.

It was *also* necessary for the revived Christians to pray for the Spirit to be poured out on the society generally, so that widespread conviction of sin, and multiplied conversions would occur.

On many occasions he used the following Scriptural example to make his point. On the day of Pentecost, Peter and the others were filled with the Spirit, and preached the Gospel. But the Spirit was also poured out on those who heard - "upon all flesh" - so that his hearers were cut to the heart, asked what they should do to heed his message, repented, believed, and were baptised. Three thousand in one day, and with the Lord adding daily to the disciples' fellowship those whom He was saving.

Stephen, on the other hand, was also filled with the Spirit, performed miracles, and preached the Gospel. But, there was no outpouring of the Spirit upon the hearers. Instead, he was taken by the Jewish mob, and killed.

So, Orr said, if we are to make the desired impact upon the community, believers need to be cleansed, and filled with the Spirit, but then they also need to pray for the Spirit to come and convict the multitudes.

That is the Spirit's work, to convict the world of sin, righteousness and judgment. In the last days, the Spirit is meant to be poured out upon all flesh. If we are to succeed in the work of the great commission, that is what revived believers should pray for. We should pray for *both revival of believers, and awakening in the community*. (16.)

Perhaps this was also prompted by a realisation that having believers filled with the Spirit did not in fact produce the world-wide awakenings that he so much wanted to see occur.

## Evaluation

Two important points should be noticed here.

(a.) Dr. Bryan Gilling has assembled figures for three of the Protestant denominations covering the period from 1955 to 1975. Of these, the Baptist figures are incomplete, and are not helpful for Gilling's purposes, or for our's. He produced these figures to show that the Billy Graham Crusades in New Zealand in 1959 took place at a time when an upsurge was taking place in the churches. (17.)

He noticed the fact that the upsurge did not directly correlate with Billy Graham's visit, because the main part of the upsurge had, in fact, occurred a year or so before Dr. Graham arrived in the country. Dr. Gilling does not offer an explanation for this upsurge.

We are here in a position to see what may well have been a cause of this upsurge. The peak of this upsurge coincided with the ministry all around the country of the Revival Fellowship Team, led by Dr. J. Edwin Orr. The timing of the upsurge correlates directly with the time that he and his team members spent in New Zealand.

### *Presbyterian Statistics.*

Gilling's figures for the Presbyterian churches are similar to those we have already discussed in the chapter on revivals in the Presbyterian churches. The number of persons under pastoral care rose by:

3.7% in 1956,  
7.6% in 1957,  
5.6% in 1958,  
4.9% in 1959,  
4.2% in 1960.  
3.5% in 1961.

>From there, the percentage tapers off, until it becomes negative in 1968.

Attendances at public worship increased: 3.4% in 1956,  
5.2% in 1957,  
3.4% in 1958,  
3.0% in 1959.

The figure was negative in 1961.

The communicant membership rose by: 3.5% in 1956,  
4.9% in 1957,  
4.0% in 1958,  
5.4% in 1959,  
2.9% in 1960.

It also tapered off, to be negative in 1967.

### **Methodist Statistics**

For the Methodist churches only confirmed membership figures are available. These figures rose by:-

512 in 1956, for all of New Zealand,  
770 in 1957,  
884 in 1958,  
787 in 1959,  
651 in 1960,  
367 in 1961,  
399 in 1962,  
316 in 1963,

with the increases tapering off, until a peak is reached in 1965. After that, the membership numbers fell sharply, until the figure for 1974 is lower than the figure for 1956.

The total Methodist membership figure for 1956 was 27,703, and for the peak year, 1965, was 32,749 members.

The kind of activities undertaken by the Revival Fellowship Team, for an entire year, is the sort of thing which could produce the results seen in Gilling's figures. The timing of the rise and fall in the figures match the timing which might be expected if they resulted, at least in part, from Edwin Orr's team visit. The results are also what could be expected when the reports of the Councils and Ministers' Associations are seen.

The visit by the Revival Fellowship Team stimulated spiritual life in many churches, and may have helped to produce this modest period of growth in the churches around New Zealand.

Other possible causes of this upsurge have been discussed earlier in this book, in the chapter on Presbyterian history. The Rev. Dr. J. Graham Miller believed that the period was a time of the Lord's blessing, especially upon those churches exercising an evangelical emphasis. The official Presbyterian history of the period emphasises the work of the New Life Movement, although this might not account for the Methodist figures. From a more sociological point of view, the period was also marked by substantial population growth, with the appearance of the "baby-boomer" generation, following the end of the Second World War.

(b.) The second important point flowing from this look at the ministry of Dr. J. Edwin Orr in New Zealand is for us to remember the change that came in Dr. Orr's thought after the New Zealand visits were over. He wanted to see much wider revivals than had been seen here. He realised that revived believers should pray for the Holy Spirit to be poured out on national societies, on a much wider basis. Great awakenings were so much better news for the Church, even than smaller, more localised revivals. The local revivals were very valuable. But the great awakenings were far more valuable, and far more effective. And that is what we should seek with very great earnestness.

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1. Appasamy. p. 14. (Also "Full Surrender." p. 118.)
2. op cit. p. 25 - 26.
3. ibid.
4. op cit. p. 116.
5. Personal conversation.
6. Appasamy. p. 21.
7. ibid. (Also "Second Evangelical Awakening in Britain." p.41.)
8. Orr. "All Your Need." chapter two.
9. op cit. chapter three.
10. op cit. p. 45.
11. op cit. p. 49 - 50.
12. op cit. p. 56.
13. Appasamy. p. 87 - 88.
14. ibid.
15. op cit. p. 89.
16. Orr. "Outpouring of the Spirit." p. 4 - 5.  
Also. "The Role of Prayer in Spiritual Awakening.  
The same point was made in addresses at the Belgrave Heights Convention in Melbourne, in 1976.
17. Gilling. Thesis. p. 513 - 516.

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## CHAPTER TWELVE

### REVIVALS IN NEW ZEALAND PENTECOSTALISM

Modern Pentecostalism has a number of historical and theological roots, which vary somewhat from country to country. These roots have been studied extensively by various capable academics.

This applies also to the beginnings of Pentecostalism, the Healing Revival, and other more recent aspects of Pentecostalist Christianity, in New Zealand.

#### Smith Wigglesworth

The first revival which was a part of Pentecostalism in New Zealand is linked to the visit by the English healing-evangelist Smith Wigglesworth in 1922.

Wigglesworth was born in 1859 in a Yorkshire village, one of four children in a very poor family. At six years of age he worked on a farm, and at seven began work in a woollen mill. His parents were not religious, but his grandmother was an old-time Wesleyan Methodist, and took Smith to meetings. From his earliest years he had a longing for God.

"When I was eight years of age there was a revival meeting held in her church. I can remember one Sunday morning at seven o'clock when all those simple folks were dancing around a big stove in the middle of the church, clapping their hands and singing:

"Oh, the Lamb, the bleeding Lamb,  
The Lamb of Calvary,  
The Lamb that was slain,  
That liveth again  
To intercede for me."

As I clapped my hands and sang with them, a clear knowledge of the new birth came into my soul. I looked to the Lamb of Calvary. I believed that He loved me and died for me. Life came in - eternal life - and I knew that I had received a new life that had come from God. I was born again." "Only believe" was the secret, and, from then on, he never doubted his salvation.

He discovered that, like his mother, he had very little ability to express himself publicly in words. He liked to be at testimony meetings, and would rise to share his experience, but would become lost for words, and bursting into tears. "One memorable day three old men, whom I knew very intimately, came across to where I was weeping, unable to speak. They laid their hands on me. The Spirit of the Lord came upon me and I was instantly set free from my bondage.

From the time of my conversion I became a soul-winner, and the first person I won for Christ was my own dear mother."

Schooling was not compulsory then, so he had no education. Having a big build, physically, he got a full-time job in the mill at age nine. His father then took the family to the Anglican church, because the rector was a friend, and they drank beer together at the same "pub". Although he could not read, Smith learned the hymns and chants as a choir member.

"When most of the boys were twelve years of age they had to be confirmed by the bishop. I was not twelve, but between nine and ten, when the bishop laid his hands on me. I can remember that as he imposed his hands I had a similar experience to the one I had forty years later when I was baptised in the Holy Spirit. My whole body was filled with a consciousness of God's presence, a consciousness that remained with me for days. After the confirmation service all the other boys were swearing and quarrelling, and I wondered what had made the difference between them and me."

"When I was thirteen, we moved to Bradford. There I went to the Wesleyan Methodist church and began to enter into a deeper spiritual life. I was very keen for God. This church was having some special missionary meetings and they chose seven boys to speak. I was one of the seven chosen, and I had three weeks in which to get ready for a fifteen-minute talk. For three weeks I lived in prayer. I remember that as I began there were such loud Amens and shoutings. I do not recollect what I said, but I know I was possessed by a mighty zeal, a burning desire to get people to know my Saviour. At that time I was always getting in touch with boys and talking to them about salvation. I had many rebuffs and rebukes. I wanted to share the great joy I had, but so many did not seem eager to listen to me, and that was a great mystery to me. I suppose I was not very tactful."

When he was sixteen, the Salvation Army opened up in Bradford and he became involved. "I delighted to be with these earnest Salvation Army people. It was laid very deeply upon me to fast and pray for the salvation of souls in those days, and every week we saw scores of sinners yielding their hearts to Christ."

At the mill, a steam-fitter who belonged to the Plymouth Brethren taught Smith how to be a plumber. He also taught Wigglesworth about baptism by immersion, and about the pre-millennial views regarding the Second Coming.

"I continued with the Salvation Army because it seemed to me they had more power in their ministry than anybody else at that time. We used to have all nights of prayer. Many would be laid out under the power of the Spirit, sometimes for as long as twenty-four hours at a time. We called that the baptism in the Spirit in those days. Those early Salvationists had great power and it was manifested in their testimony and in their lives. We would join together and claim in faith fifty or a hundred souls each week and know that we would get them. Alas, today, many are not laying themselves out for soul-winning but for fleshly manifestations."

At eighteen, he changed jobs, and became a plumber. He was very good at it. At twenty he moved to Liverpool, worked hard, and spent all his money working with street urchins. Hundreds of them were converted. "I fasted every Sunday and prayed, and I never remember less than fifty souls saved by the power of God in the meetings amongst the children, in the hospitals, on the ships, and in the Salvation Army."

"At the Salvation Army meetings the officer in charge would constantly ask me to speak. I cannot tell why he should ask me, for my speech was always broken, weeping before the people. I could not hold back the tears. I would have given a world to be able to speak in a more eloquent way; but like Jeremiah I was a man with a fountain of tears. But as I wept before the people, this often would lead to an altar call. I thank God for those days because the Lord kept me in a broken, contrite spirit. The memory of those Liverpool days is very precious to me." (1.)

At twenty three years, he went back to Bradford, started his own plumbing business, supporting the Salvation Army, where he met and married Mary Jane Featherstone, a talented preacher and soul-winner, whom he affectionately called "Polly." They had four sons and one daughter (Seth, Harold, Ernest, George and Alice.). His wife began the task of making up for Smith's lost education, helping him to learn to read and write. Smith said, however, that she never succeeded in teaching him to spell.

In fact, his wife was largely the spiritual driving force in the family. Smith did not preach much while she was alive, as his wife was a very capable preacher. His wider ministry did not take place until after her death. Later, he freely admitted that he owed all that he had and was to his wife.

The power of God that was being experienced by Wigglesworth and others at Bradford, at that time, was part of the wonderful revival movement which marked the early days of the Salvation Army. The impact of this movement spread to many parts of the world, where, also, many wonderful things happened.

At a later stage of his career as a plumber in Bradford, he started a mission to part of the city where there was no church. This work grew, having to move into a larger building. Generally, Polly preached, and Smith worked with the penitents.

His introduction to the healing ministry was another important milestone in his life. "On a weekly business trip to nearby Leeds, Smith discovered a meeting where Divine healing was taught and where God's healing power was demonstrated in actual physical healings. Smith began to hunt up sick people in Bradford and pay their fare to Leeds. Many were healed but as yet he did not dare to pray for the sick himself. However, the leaders said they were going to the Keswick Convention and were leaving him in charge. In his first meeting he preached a little and some fifteen people came forward for prayer. He described the incident himself: 'One of these was a man from Scotland who hobbled in on crutches. I prayed for him and he was instantly healed. There was no one so surprised as I was.' That was the beginning of his healing ministry that brought deliverance and health to thousands around the world 'in the name of Jesus.'" (2.)

From this we can see that Smith had a gift of healing before he had the Pentecostal experience. So, we could ask the question, what role did that baptism really play in his spiritual experience and future ministry? During the following years, while he still lived in Bradford, there were a number of experiences of seeing others healed in answer to prayer, or of experiencing healing himself.

But, the events surrounding the occasion when Wigglesworth received his Pentecostal baptism with the Spirit seem to mark off that experience, and that whole type of spiritual activity, as something different from the evangelical revival which was being experienced amongst the Salvos, or in the mission work Smith pursued in the following years at Bradford. This experience occurred in 1907.

Wigglesworth thirsted for God, and for all that God had for him. He was involved in a small way in a miraculous healing of a man whose leg was cancerous. After the man was healed, he said to Wigglesworth, "Have you heard the latest? They are receiving the Holy Spirit in Sunderland and speaking with other tongues. I have decided to go to Sunderland to see this thing for myself. Would you like to come with me?" I declared that I would be delighted to go." The friend offered to pay all expenses.

"I wrote ahead to Sunderland to two people who had been saved in the work in Bradford and who had gone to live in that town. The report had come to them that what was happening was a very dangerous error and that speaking in other tongues was from an evil power. In order to save me from this terrible error they had arranged for a very wonderful woman to be on hand to warn me. And so the first things I heard were false reports. When they had said all that they had to say, I said, "Let us pray." The Lord gave me real liberty in prayer and after I had prayed they said: "Don't take any notice of what we have said. Obey your own leadings."

It was a Saturday night when I went to the meeting which was held in the vestry of the parish church at Monkwearmouth, Sunderland. What I could not understand was this: I had just come from Bradford where the Spirit of God was working mightily. Many had been prostrated, slain by the power of God the night before I left for Sunderland. It seemed to me there was not the power in this meeting (in the vestry) that we had in our own assembly at

Bradford. I was disappointed. But I was very hungry for God, and He knew my hunger though nobody seemed to understand me.

I can remember a man giving his testimony that after waiting on the Lord for three weeks, the Lord had baptised him in the Holy Spirit and caused him to speak in other tongues. I cried out, "Let's hear these tongues. That's what I came for. Let's hear it!" They answered, "When you are baptised you will speak in tongues."

According to my own opinion I had been baptised in the Spirit. Thinking back to my ten days of waiting upon God and the blessing I had received as a result, I had called that the Baptism in the Spirit. So I said to them, "I remember when I was baptised, my tongue was loosed. My testimony was different." But they answered, "No, that is not it."

The next day, Sunday, at the morning Salvation Army meeting, the officer warned him. "That's the devil they are getting up there."

On Tuesday evening, still nothing had happened to him. An all night of prayer was terminated early, at 2.30 am. This was his final night, and last opportunity. He asked the minister's wife, Mrs Boddy, to lay hands upon him before he left. It was then that "the fire fell". He felt clean. He could not speak in English, but spoke as the Spirit gave him utterance. He was filled with joy unspeakable.

"I knew then, although I might have received anointings previously, that now, at last, I had received the real Baptism in the Holy Spirit as they received on the day of Pentecost." (3.)

Slowly, a new type of ministry developed for Wigglesworth, which had a peculiar character, displaying various phenomena which we now generally call "Pentecostal". This does not mean it was more, or less, the work of the Holy Spirit than what he had been doing before. The Spirit was simply leading him a different way, and his ministry now had a different character to it. Also, his meetings were advertised as evangelistic meetings at which prayer for the sick would be offered. He emphasised many times that winning a soul was far more important than healing a body, but it was the healings which received all the attention in published testimonies, and in the press.

His wife died in 1913, and the youngest son in 1915. These two bereavements were felt by Wigglesworth as grievous personal blows, from which he never recovered.

Roberts reports the following answer to a question asking him for the secret of his success, given in New Zealand.

"I am a broken-hearted man. My wife who meant everything to me, died eleven years ago. After the funeral I went back and lay on her grave. I wanted to die there. But God spoke to me and told me to rise up and come away. I told Him if He would give me a double portion of the Spirit - my wife's and my own - I would go and preach the gospel. God was gracious to me and answered my request. But I sail the high seas alone. I am a lonely man, and many a time all I can do is weep and weep." (4.)

So, Wigglesworth was by no means a young man when he sailed south. He arrived in New Zealand in May, 1922, relatively unknown. His meetings were arranged by a small group which had arisen from the visit of Herbert Booth, a few years earlier, and who had committed themselves to the "Christian Covenanters Confederacy" concept which Booth had been promoting.

His first meetings in Wellington grew rapidly in size and notoriety. By the time he left, there were estimated to have been about two thousand conversions. (5.) Meetings were also held in the Christchurch area, in Dunedin, and in Blenheim. Following these meetings, he returned to Wellington for another series of meetings for two weeks. Blessings of many kinds were experienced by those present. Some were healed of incurable conditions. Others came into a deeper experience of God, of which, many were baptised in the Spirit, and spoke in tongues.

The unusual factors associated with his work helped to create interest, attracting a great deal of criticism. But, criticism can be a two-edged sword, and can help the cause which is being criticised. Wigglesworth treated the healing ministry as a means of gaining interest for the Gospel message he preached.

One of the men backing the meetings published this report:- "Evangelist Wigglesworth came to Wellington, little known to any of us. There was no flourish of trumpets to herald this event. A few small advertisements in the local Press announced his meetings...His message was truly wonderful. If ever it could be said of a preacher of righteousness since the days of Philip that he preached Christ unto them, it surely would apply to Brother Wigglesworth. Never has the writer witnessed such scenes that followed the presentation of the Word of God by this Spirit-filled man, although being associated with such mighty services with Drs Torrey, Henry Chapman (sic) and others in their New Zealand campaign. In the Wigglesworth services sometimes 400-500 responded in a meeting with whole families entering the Kingdom of God." (6.)

The newspapers published some of the details about the meetings, and reported on some of the apparent healings. In some cases, events in the meetings were described, and subjects of the sermons were mentioned. The paper reports helped to deepen and widen the impact the meetings had upon the whole population.

There were a small number of testimonies to healings which were drawn up for publication, five of which were presented as sworn affidavits.

"One of these testimonies is from a girl twenty years of age, who since infancy had suffered from double curvature of the spine. She could not walk till she was four years of age and could never rise off the floor without pulling herself up with both hands. One leg was three inches shorter than the other and was almost useless, being three inches less in circumference than the other. She persuaded her parents to take her to the Town Hall. There the evangelist placed his hands on her head and on her spine, and she was instantly healed. "My spine straightened, and in a few days my leg lengthened. My hip which was diseased is well also. The Sunday following my healing I was so

eager to attend the Mission that, as there was no train, I walked all the way from Ngalo (sic) to the Hall and back and felt no ill effect whatever." (7.) Wigglesworth's meetings in 1922 were in Wellington, Christchurch and Dunedin, followed by a short N.Z. holiday. He then left the country, and returned toward the end of the next year, when meetings were held in Auckland, Palmerston North, Blenheim and Wellington again, finishing early in 1924. (8.)

Wigglesworth made a return visit to Australia and New Zealand in 1927, accompanied by his daughter, Alice. Good results were achieved on this occasion, also, but it did not create the impact of his first visit, in 1922.

One concluding comment needs to be made.

Harry V. Roberts published notes about the Wigglesworth meetings of 1922, made at the time by his father, who was one of the main organisers of the meetings. The title of Roberts' book calls the event "New Zealand's Greatest Revival."

In the context of this present book on the history of evangelical revivals in New Zealand, a more restrained evaluation is perhaps better.

There were undoubtedly some of the features of evangelical revival seen in Wigglesworth's visit. As was pointed out at the time, his mission had more of the character of the visit of Philip the evangelist to Samaria, where there were many conversions, and miracles of healing, the use of handkerchiefs, and exorcisms, as well. We can see that the visits by Torrey and Chapman were more strictly "soul-saving" activities. They did not exhibit a healing dimension to their ministries, or display phenomena like tongues and interpretations.

Yet, did the Wigglesworth visit mark the start of a revival, in the fuller sense of that word? Did it start a spiritual movement which spread like a great ground-swell through the whole community? Did it become a spiritual movement independent of any human instrument? Did it produce conversions after the evangelist had gone? Did it produce changes in society? The answer is not so clear.

It was a very successful healing-evangelistic mission. Many lives were touched by God, and changed permanently. It was spectacular in certain ways, because of the healings, and because of the number of professed conversions. It certainly helped produce long-ranged results so far as the history of Pentecostalism in New Zealand was concerned. In certain ways it displayed features of revival. Perhaps it was too dependent upon the human instrument, and limited to the meetings, to be classed as a revival in the deeper sense.

## RESURGENCE AFTER 1950

The Confederacy group which backed Wigglesworth's meetings in 1922 eventually became one of the early Pentecostal congregations in New Zealand. There were also other groups associated with the work of the evangelist A. C. Valdez, the Apostolic Church, the Assemblies of God, and several other smaller operations.

Through the period of the great depression, and the second world war, these denominations, and loosely linked congregations, remained small.

In the United States, there was a resurgence in evangelicalism in the years after the Second World War, with some outbreaks of revival in various places. (9.) The best known preacher arising from these revivals was Dr Billy Graham. This resurgence was followed by rising popular religiosity on a wide scale throughout the nation.

The United States was also the country where the main strength of Pentecostalism was to be found. There was a Pentecostal resurgence in the 1950's called the Latter Rain, or the Healing Revival. The people who symbolised this movement most clearly were men like William Branham, Gordon Lindsay and Oral Roberts.

Books published by these people, and describing their work, circulated around New Zealand, at least amongst sympathisers. A Pentecostal book shop promoting this literature was operated in Auckland by Dr Len Jones. (10.) A similar shop, called "The Evidence Bookshop", operated in Wellington.

A resurgence in New Zealand of the life of Pentecostalism might be seen simply as backwash from what was going on overseas, as this kind of reaction does occur in relation to many other matters. No doubt there is some truth in this view. But, there is evidence that, to some degree, it was also a revival movement, in answer to prayer.

For example, the history of Timaru New Life Centre shows a period of prayer for revival before the resurgence took hold there. It is likely that other examples also exist.

"...in the years 1959 - 1960, the Spirit of God moved on a small group of people to pray for a revival in Timaru." At first, "the heavens seemed as brass, so great was the power of darkness over the city."

"After many months, there came at last a breakthrough, the joyful assurance that a spiritual battle had been fought and won. The group leader, Ada Pollock, contacted American evangelist A. S. Worley who, accompanied by his wife, was at that time conducting a campaign in Dunedin, and invited him to come to Timaru."

"On April 6th, 1960, A. S. Worley began a six-day campaign in the New Century Hall, Timaru. Although the campaign resulted in a number of conversions, Mr and Mrs Worley left Timaru at the end of that week to continue their itinerary throughout New Zealand with no intention of ever returning."

"Two months later, although his schedule for the winter months had been arranged, Mr Worley felt strongly impressed to return to Timaru. Invitations from various centres in New Zealand and overseas, especially the calls from Australia and India, were reluctantly put aside, for, to use his own words, 'We had to obey the call of the Holy Spirit and come back to Timaru. I knew it would be our greatest campaign.'

Assisted by Ron Coady, a Bible teacher from Tauranga, and Peter Morrow from Australia, he started his

campaign in the New Century Hall on Friday, June 17, 1960, with 60 people present. Attendances built up as the meetings continued over the next five weeks with afternoon and evening services each day.

People came from all over the South Island and from all denominations. After two or three weeks it was obvious that the New Century Hall could no longer accommodate the crowds, so the evening services were transferred to the Bay Tearooms. Some nights the Tearooms were filled to overflowing with people standing four deep around the walls. When the campaign ended on Sunday, July 24, there were about 700 people present. Over the five week period there had been over 600 recorded decisions for Christ." (11.)

It was both an evangelistic and a healing mission, and a number of apparently miraculous healings occurred. News spread quickly, and some who had been blessed in the meetings paid for large advertisements in the newspapers.

There was also an emphasis on the Pentecostal baptism with the Holy Spirit, which many people experienced. Visions also occurred, and much praise.

This provided the basis not only for a new congregation, but for a head-quarters, from which to move out in various directions through the South Island. For example, Ron Coady and Paul Collins conducted a campaign in Gore, which was apparently equally successful. Together, the Timaru and Gore centres provided the basis for expansion elsewhere. Peter and Ann Morrow started a similar work in Christchurch, which developed into the largest Full Gospel congregation in the South Island. (12.)

In time, the Timaru centre developed a full range of buildings and activities that one normally associates with large Pentecostal congregations in this part of the world.

Other similar congregations developed in other parts of New Zealand. What happened in Timaru was a local revival, in answer to prayer. But it was also part of a much wider movement, not only in New Zealand, but in many other parts of the world.

### **The Jesus Movement**

The Jesus Movement was a youth culture movement, arising in the counter-culture of rebellion and rejection of prevailing American middle-class standards. It started in San Francisco in the 1960's, spreading rapidly, resulting in very many professed conversions amongst this youth generation. It was a gracious gift from God, although in many ways its results were superficial and effervescent. It had largely disappeared as an identifiable and separate movement within ten years.

There is no need to describe this movement here, except to say that it had a modest counterpart in New Zealand.

"Although too much weight should not be placed on the role of the "Youth Counter- culture" in New Zealand in the 1960's, it exemplified a number of social perceptions. It represented the articulation of a mood which went much wider than the Youth Counter-culture itself, was manifested in different ways, and led to different emphases. There appeared to be three common denominators of the various strands of the Youth Counter-culture of the 1960's. The first of these was an orientation toward anti-materialism, and a corresponding emphasis on "values" and things of the "spirit". A second strand was to be found in a resistance to collectively-imposed forms of authority. This involved rejection of traditional "institutional" standards of conduct, with the location of authority being both personalised and internalised: "do your own thing!" and "if it feels good, do it!" Thirdly, this dependence on internal forms of authority was based on personal awareness and experience, either as an individual, or as part of a group. This was most evident in the drug culture and in the use of mind-altering drugs such as LSD to expand one's level of personal awareness and experience. The culture, the group, and the personal experience itself thus became the institutional authorities." (13.)

Not only did many of the Jesus Movement converts often avoid being part of the normal churches, for reasons suggested above, but, in some cases, when they went to churches, they were not welcome.

### **The Charismatic Movement**

This term applies to a movement which took the spreading Pentecostal experiences into the mainline denominations, as a leavening influence. In one way, it is an extension of the Pentecostal Movement.

In some cases, it brought judgment, division and bad feeling. In other cases, it brought a new depth of spirituality, and of knowing God, which constituted a revival, of a certain limited kind, to individuals and to whole congregations.

We have already seen that some of the growth of Pentecostalism came from making conversions, either amongst people with looser connections with other churches, or directly from the world.

But, some of the growth also came from established Christians moving to the newer churches. In some instances, this was because the believers desired a better relationship with God, and to be better servants of Christ. They wanted to be part of a better, more vibrant spiritual situation. In other cases, the motives were more selfish, with people looking for more excitement. Often, the mainline denominations suffered from various forms of dysfunction. Some of this had deep and serious roots.

There were many Christians, however, who wanted to experience the Pentecostal blessings, but who earnestly sought to remain loyal to their own churches, and to build them up with the help of their renewed spiritual energies.

In New Zealand, the appearance of the Charismatic Movement varied from one denomination to another.

In the Anglican Church, it appeared first in 1965, in Palmerston North. By 1974, it was reported that 50% of the clergy in Auckland were sympathetically involved, and 30% of the clergy in Christchurch. In denominations where worship was more structured, activity flowing from the Charismatic Movement brought less formality, with more of a sense of freedom.

In the Roman Catholic Church, the movement was well established by 1971, but with its main influences being felt in Auckland and Wellington. Here, it was much less clergy-centred than in the Anglican Church, although "Religious" people of various kinds were part of it. Lay people were more involved.

The Methodist Church was only slightly affected, at first, but was being strongly affected by 1975.

The Presbyterian Church was affected by the Charismatic Movement quite early in the piece. By 1973, two reports about it had been produced for the Assembly.

In several of these denominations, people who were involved in the Charismatic Movement produced magazines to support, encourage the like-minded, and spread their message. Several of these gained a wide and permanent readership, and so could contribute to the intellectual content and quality of the Movement.

The Baptist denomination began its encounter with the Charismatic Movement with a bad experience. There was a major split in one church over the issue. However, by 1975, it was said that 25% of ministers were sympathetically involved.

The Open Brethren attitude toward the movement softened with time, but not that of the Exclusives. (14.)

### **John Wimber, Toronto and Brownsville**

John Wimber was an avowed evangelical in theology. His moving in Charismatic circles, his emphasis on physical healing, with his founding of the new "Vineyard" denomination, tended to place him within the Charismatic Movement, in the minds of many people. His theology of salvation (soteriology) is clearly evangelical, as he said, and yet it can be described almost totally in terms of healing, of one kind or another (that is - wholeness in spirit, mind and body).

Wimber had a notable effect in New Zealand, impacting individuals within most denominations. This arose through large attendances at Conferences sponsored by his supporters. Several "Vineyard" congregations developed in this country.

The mother denomination, in the U.S.A., developed difficulties with groups of prophets who exercised a wide influence, and who were ultimately renounced by some Vineyard members as counterfeit. Several unusual phenomena also appeared within Wimber's movement, which he, and others, struggled to understand.

The so-called "Toronto" Blessing seemed to be largely a revival of some of these unusual phenomena, as well, although the Brownsville Revival, arising in Pensacola, Florida, seemed to be more directly a Pentecostal revival with a strong evangelistic impact, and a distinct call to repentance and holiness.

These events are still so close in time that it remains to be seen what their subsequent history will be, how they will change, and what effects they will have in New Zealand and elsewhere. Some thoughts about the phenomena are given in the chapter on the theory of revivals, later in this book.

### **Concluding Comment**

We have seen Smith Wigglesworth's description of his Pentecostal Baptism in the Holy Spirit as an experience which was "as they received on the day of Pentecost." Michael Harper's description of the Twentieth Century Pentecostal Revival also contains the same thought. It is entitled "As at the Beginning."

We are now more in a position of having the benefit of hindsight. We can now see more clearly just what these movements were, and what they achieved. We can at least see it better than was possible when people of any kind of persuasion were buried in the thick of it all.

So far as the experience of these things in Australia and New Zealand is concerned, there were clearly evident throughout these movements some of the factors which appear in the account of what happened on the Day of Pentecost. But not all the factors mentioned in the Acts of the Apostles were evident. There has not been, for example, a general outbreak of the revival spirit upon the whole community, producing widespread conviction of sin, and social transformation.

Many people have had deep experiences with the Holy Spirit, receiving spiritual gifts of various kinds. People have been spiritually renewed. Numbers of conversions have occurred. The Pentecostal Movement has embodied a new and powerful surge in spreading the Gospel throughout the world.

The Charismatic Movement has brought these blessings to many other people who wanted to remain loyal to their own churches. Many individuals and congregations have been renewed spiritually.

Although the Pentecostal churches in recent years have done much better in reaching the lower classes than the "mainline" churches have done, they often still embody and promote conservative social ideas, seeking to raise the social status and social quality that people enjoy, without judging the status quo in society in any profound way. This

may be because the Pentecostals did not have a great leader, like John Wesley, to create such a social conscience for them.

Many friends within the Charismatic Movement have said that they have viewed the Movement as a partial revival, or as preparation for an even greater revival which is still to come. Only time will tell if this view is correct.

An opposite view can also be put, namely, that the traditional evangelical revivals were lacking, since certain spiritual gifts were not so evident in them as we have seen in Pentecostalism and the Charismatic Movement today.

Around the world, as the Twentieth Century draws to a close, the impact of Pentecostalism, and of the associated Charismatic Movement, is having an enormous effect, and moulding the future history of Christianity in very significant ways.

But, whatever we think about these modern movements, the Holy Spirit is creator God. He can do as He pleases, as Lord of the harvest. He can raise up one, and set another down lower. He can do something differently, whenever He chooses. This certainly seems to be the case in our day.

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### **Forthcoming Title**

While this book was being prepared, the authors were aware of a new, authoritative history of some of the Pentecostal churches in New Zealand, particularly the stream of "New Life" Churches, authored by Dr. Brett Knowles of Dunedin.

Regrettably, Dr. Knowles' book did not appear in time for us to benefit from it. This book should be consulted by all those wishing to gain a better understanding of the history of the Pentecostal churches in New Zealand.

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## CHAPTER THIRTEEN

### BILLY GRAHAM'S VISITS TO NEW ZEALAND

Following the evangelistic campaigns in New Zealand by Torrey and Alexander in 1902, and by Chapman and Alexander ten years later, the greatest organised mass evangelistic effort in the Twentieth Century to take place in this country was the fairly brief visit made by Billy Graham and his team in 1959. This was followed by another, smaller, and less effective visit in 1969. In this chapter, we will not only be looking briefly at a biography of Dr. Graham, and at the events of these two visits, but we will be looking at the question as to what extent these events might be called an evangelical revival. What features of revival did they exhibit, if any? How were the visits linked with any revival movements elsewhere in the world?

Several excellent biographies of Billy Graham have been available for some years, and recently Dr. Graham has issued an autobiography. These books present a picture of a world-travelling evangelist, who was being greatly used by God in many ways. That, certainly, is the correct picture of the man and his times. He never pretended to be someone who was being used in an outpouring of the Holy Spirit, or who could bring revival with him, or who was an expert in that subject.

Our book is primarily concerned with evangelical revivals, being only concerned about evangelism in so far as it relates to some feature of revival.

#### **Billy Graham's Early Life**

Billy was born on 7th November, 1918, in Charlotte, North Carolina. Apart from being a modern part of the United States, the communities in the Carolinas and in Virginia are still affected by the Great Awakenings, the many revivals, and the almost continuous evangelism for which this area has been notable, for two hundred years. This has made those parts of the U.S.A. into an area called the "Bible Belt". At the time when Billy was born, a large part of the community was strongly affected by very conservative evangelical outlooks and lifestyles. His family was part of this scene, belonging to a denomination called the Associate Reformed Presbyterian Church, in which psalms only were sung. He was the oldest of four children, with a brother and two sisters.

His father worked a small dairy, with Billy soon learning to rise at 3am to hand-milk 25 cows. He became very quick at it. But this did not help his grades at school. Another reason why his class marks were poor was his ambition to be a professional baseball player, so sport took a lot of his time and attention. However, he did begin to show some talent as a public speaker. Billy's opinion of ever becoming a preacher, at that stage of his life, according to a friend, was that being a preacher was the one job in the world worse than being an undertaker.

By the time he graduated from High School in 1936, "Billy was dutifully if not notably religious, regular in his attendance on and observance of 'the appointed means of grace'. He was more than ordinarily good looking, was popular with the girls, had a car to get around in, and, despite his farm duties, got around in it and was a considerably above-average baseball player." (1.)

Just before he graduated, a great change occurred in his outlook. Mordecai Ham was an "old-style, hell and damnation evangelist". Ham opened a three-month "revival" campaign in Charlotte. For some weeks Billy stayed away from the meetings, despite a few hints from his parents. One night, however, he and his friends ran out of other ideas of things to do at night, and went out to the tent. Over 5,000 people were present, with a robed choir, singing Alexander's favourites.

He went to the meetings several other times. On several occasions, the preacher made comments and gestures which Billy thought were aimed directly at him. A sermon on John 3:16 impressed him more than the others. One night, with his friend Grady Wilson, he answered the appeal at the end of the sermon. Suddenly, life seemed different, and with his friend Grady he made a compact to go "all out" for God. (2.)

His mother had already helped lay the foundation for future usefulness, because, some years earlier, she had helped him to memorise the entire Shorter Catechism.

His parents had long hoped that Billy would become a preacher. His father had wanted to be a preacher, but the right opening never came. Later, he realised that God wanted him to raise a son who would be the preacher. Soon after Billy's conversion, his mother set aside time every day for seven years to pray for Billy to become a preacher, which she believed was his calling. Grady Wilson decided to preach immediately after his conversion, modelling himself on the style of Mordecai Ham. These efforts by his friend did not impress Billy, or make him also follow this example.

But they met some students from Bob Jones College, then in Cleveland, Tennessee, and they both decided to enrol at this college for the following year. This institution is now known as Bob Jones University, based in Greenville, South Carolina. Jones had been a famed Southern evangelist. Because of the many influences which made the

Southern states of the U.S.A. into a Bible Belt, a wide range of Bible schools had come into being. These colleges ranged greatly in their academic quality, and in the theological breadth which they encouraged. Bob Jones College was fervently evangelical, but did not otherwise measure highly in these matters. Billy did not like the highly regimented life in the Bible school, and left after the first semester.

After this, he enrolled for three years at the Florida Bible Institute, near Tampa. It was a fundamentalist place, but with more toleration than some other places might have had at that time. Billy worked his way through his time there, caddying for the local golfers, and washing dishes. The Dean taught the homiletics course. This man influenced Billy's preaching for the future, and provided Billy with opportunities to preach in local churches. He became known as an evangelistic preacher. His first mission series was in a Southern Baptist church, theologically very similar to his family's Presbyterian church. A few days after, he was baptised by immersion, along with a group of converts from the meetings at which he had preached. So, he became a Southern Baptist, and was ordained to the ministry by this local Baptist Association. The year was mid-1940, and he was twenty-one.

He resisted the lure of youthful evangelism, which might have meant that he would never have risen above the level of what Mordecai Ham was doing. Instead, he went to Wheaton College, near Chicago. His time at the Bible Institute gave him enough credits for one year at Wheaton, and also helped him to get good marks in the Bible courses. Otherwise, his grades were fairly ordinary. He majored in anthropology. Before long, calls for his services as a preacher were such that preaching fees enabled him to pay his way through College. Here Billy met his future wife, Ruth, whose parents had been medical missionaries in China for many years, and were Southern Presbyterians, like Billy's people. His father-in-law, Dr L. Nelson Bell, became a leading person in resisting the proposed union between Southern and Northern Presbyterianism, claiming that the Southern church would lose its conservative evangelical identity by being swamped with Northern Presbyterian Modernism. In due course, the Grahams built their home in Montreat, North Carolina, raising their family there.

Wheaton College was thoroughly evangelical, but it had a broader intellectual scope than the schools Billy had attended up to that time. As a result, he was introduced to spheres of academic and mental concerns that he had not known much about before. It widened his mental horizons. He was also influenced by the saintly character of the President of the College at that time, Dr V. Raymond Edman.

Billy became involved in various forms of outreach and evangelism in the following years, including work with Youth for Christ. But a new level of success began with the Los Angeles Crusade, in 1949. Up until this time, Billy Graham had been described as a little-known Southern evangelist. This was to change remarkably.

The local Youth for Christ organisation had arranged a three-week tent mission on a vacant lot near the edge of town. The tent seated about 5,000 people. Some local churches provided the choir members, counsellors and ushers needed.

Some months before the start of the Los Angeles Crusade, some meetings were arranged by Miss Henrietta Mears at Forest Home. The meetings had been held annually since 1947 as part of her work at the First Presbyterian Church of Hollywood.

Dr. J. Edwin Orr has provided information about certain happenings at the 1949 Forest Home meetings which involved Billy Graham. Being particularly interested in revival, and being blessed with a superb memory, Orr noticed these events, which he thought related especially to revival. Reference is made to these details by Miss Mears' biographers, and by Richard Riss, depending largely on Orr's information. John Pollock refers to one aspect only of these events in his biography of Graham. In his autobiography, Billy Graham has his own description of these important events. (3.)

As the L.A. Crusade approached, Billy Graham had a crisis of confidence in his message, and feared that the Crusade would be a failure. A friend had recently criticised Billy's use of the Bible as too restricted, too literalistic, and unlikely to appeal much to people with better education. The criticism with respect to over-restricting literalism was not entirely without foundation. For example, some of Billy's early comments relating to pre-millennial prophetic subjects, particularly about American national policy in the light of supposed Biblical prophecies about different countries in the world, did not commend themselves widely to other Christians.

Billy was asked to be a speaker at Miss Mears' gathering, but at first declined, choosing rather to listen. In the end, he agreed to speak at the morning meetings. Edwin Orr was the evening speaker, emphasising his teaching about revival, repentance and the fulness of the Spirit. During the meetings, Billy conferred extensively with Orr about his problem. This led, about the middle of the week, to personal quiet-times involving a new experience of surrender to God, a decision to base his faith and his message firmly and finally on the Bible, and a new infilling of the Holy Spirit which gave him great confidence that God's blessing and power would be seen in the coming meetings. Next morning, Billy told Orr what had happened. (4.)

In due course, this confidence in blessing from God was abundantly justified. Not only were there sufficient conversions for the three weeks to be stretched out to eight weeks, but Billy became a nationally known preacher almost overnight. There are two explanations which have been put forward for this, from the human point of view. One was the claim that the aging news magnate William Randolph Hearst telegraphed all his editors with the instruction to "Puff Graham." The other is the fact that in particular three of the conversions which took place during the Crusade received front page newspaper prominence. These were the conversion of the radio personality Stuart Hamblen, the ex-olympic athlete Louis Zamperini, and Jim Vaus the wire-tapper who was alleged to have contacts with organised crime.

McLoughlin says that much further publicity over the next three years had to be pursued to achieve the full benefit of this new national prominence. The international aspects of Billy's career were then developing, with visits to

Korea, during the war, then crusades in India, and in Great Britain. (5.)

Riss emphasises, following Dr. Orr's account, that Billy Graham's career was also part of a much more general awakening, covering about ten years centring around 1950. It began with the work of Armin Gesswein and Orr in California. Touches of revival came to many churches there, including a number of conversions among the film stars and technicians in Hollywood. Revival movements occurred in many U.S. colleges. Edwin Orr was involved in some of these. Revivals also occurred in Central Africa, in the Hebrides islands of Scotland, and in Korea. In 1952, Orr was also involved in extensive revivals throughout Brazil. (6.)

God raised up Billy Graham for a special evangelistic work. But his rise to prominence was an aspect of a much wider revival movement. It is often the case that effective evangelistic projects originate from revival movements, having an excellent effect for many years after the revival has finished. This is a point that Dr. Orr emphasised many times.

## **Billy Graham's Meetings in New Zealand**

Dr. Billy Graham and his team visited New Zealand twice. The first time was in 1959, and the second was ten years later. On both occasions, the visits were linked to times that the team was spending in Australia.

### **(a.) The 1959 Visit**

As mentioned elsewhere, Michael Papesch has made an interesting analysis of church attendance amongst Anglicans, Methodists and Presbyterians in New Zealand between 1919 and 1939. One would naturally expect attendances to be affected by men going away to fight in the First World War, and again by the smaller number that returned. He noted that the percentage of the population who attended church at least occasionally was high, but that the emphasis had to be put on the word "occasionally". As a result, the average weekly attendance was relatively low, and had been declining since 1891. Through the first half of the Twentieth Century, the average attendance rate continued to decline.

Before 1939, however, a high proportion wanted to use the churches for baptisms, marriages and funerals. He concluded from this that people generally were not antagonistic to Christianity, or to the churches. (7.) Church leaders were painfully aware of this problem relating to the average Sunday, and tried many schemes to do something about it. There seems, however, to have been little or no success at making a change in the trend.

Gilling points out that this decline began to change in the 1950s. Instead, an increase in average church attendance began to be evident. This was much more pronounced in the United States at the same time, but was evident in New Zealand, as well. He cites the Presbyterians, for example, as increasing their average attendance at public worship by nearly 16%, and their communicant membership by 19%, between 1955 and 1959. Despite this, a columnist in "The Outlook" thought there were more signs of apathy toward religious matters generally because 10% of the population claimed to have no religion. (8.)

Along with various other informants quoted by Gilling, the conclusion seems to be that people still maintained their increasingly tenuous links with the churches because they thought it was respectable to do so. He quotes W. H. Oliver, for example, who describes the popular attitude in 1960 as: "It is still, I think, a shade adventurous not to have one's children christened; it is certainly a shade slummy not to be married in a church; and a shade sinister not to be buried with the assistance of a minister." (9.)

While Australia might not have shared in the increased average church attendances in the 1950s that Gilling mentioned for New Zealand, there was a similar psychology about it all in the mind of the average Australian. David Hilliard illustrates this in an article he wrote about Adelaide and Brisbane in the 1950s.

"In 1953 a young Methodist minister went door-knocking in a new housing area in Adelaide, hoping, he wrote, that 'it was indeed the time when the Lord would rain righteousness on His people'. Almost everyone he met claimed to be a member of one religious denomination or another when asked to name a preference. One woman said she had no interest in religion at all but, when the minister asked if she believed there was a God, loudly claimed to be a Methodist and certainly not among the heathen. The people visited were quite polite to the minister, though they were on the defensive. No more than a dozen Protestant families out of 250, he discovered, attended church at all, and most gave reasons why they did not. The background feeling seemed to be that going to church was 'a thing that just wasn't done in this generation'. Most people, however, agreed that a church was needed in the area. They were almost unanimous that their children should be baptised and sent to Sunday School.

These encounters reveal something of the religious attitudes of Australians in the 1950s. Almost everyone, when asked, claimed a denominational affiliation. Almost all Protestant non-churchgoers felt that they had to justify their non-attendance. Almost everyone thought that children needed some religious training, as the basis of moral values and a builder of character. The maintenance of 'Christian standards' was widely seen as the only secure means of preventing juvenile delinquency." (10.)

When Billy Graham arrived in New Zealand, therefore, there was a sense of optimism, created in part by the increase in average church attenders, and because there was no widespread opposition to Christianity generally, or to the meetings.

Historians like Gilling may, or may not, be personally sympathetic to such evangelistic causes, but, in writing

historical research papers which have to pass muster in a secular centre of education, and before examiners who may not be Christians, other factors of a more spiritual character usually cannot be so easily emphasised or highlighted.

A good deal of preparatory interest was created in the coming Crusade because of all the basic organisational work that was done beforehand. Dr Jerry Beavan arrived months beforehand, helping set up the basic pattern of things. Several thousand people attended the classes to prepare the counsellors, or enrolled as prayer partners. In the main centres, and at places where landlines were being arranged, local people would begin to pray about who, among their family, friends or contacts, they could invite to the meetings, in the hope that they would be converted. These factors would also help create much interest in the coming meetings. After all, these were the basic reasons for having the Crusade in the first place. Christ's great commission is understood and respected by many ordinary church people.

Then, there is the whole aspect of the workings of the Holy Spirit, especially in answer to prayer. Apart from local prayer partners, many people in other parts of the world were praying for these meetings, as well. A historian finds it very hard to speak of the workings of God, as such, because it is not something that easily appears in forms that he can handle and analyse. God's decisions and actions do not fit into the grid which the historian has to use to catch and study his facts.

In the end, an enormous amount of preparation was made for a relatively short visit. Grady Wilson started preaching in Auckland on 29th March, 1959. Billy Graham arrived in town on 2nd April, preaching that night, and on 3rd. On 2nd April, the crowd numbered about 50,000, which was more than the total of those who attended all of Wilson's meetings. At Billy's second meeting, the crowd numbered about 60,000, with 3,700 enquirers answering the appeal that night. This was ten times the total number of enquirers who responded to Wilson's appeals.

Leighton Ford commenced in Wellington on 30th March, preaching at six meetings. Billy Graham preaching on the afternoon of Sunday, 5th April, with about 40,000 people present, and 2028 enquirers. The Monday evening meeting had 17,000 people present, with 2,047 enquirers. In Wellington, total attendances were 81,000, including those who attended more than once. There were 4,700 enquirers.

Joe Blinco, the English Methodist, preached in Christchurch commencing 2nd April, and the overall pattern was similar. In all, there were 62 landline centres.

To give an indication of the result which those involved saw as flowing from the Crusade meetings, the Christchurch committee made a final report to the National Council of Churches, and "perceived four areas in which churches had benefited: in increased attendances, reception of new members, the acquisition of a core of 'keen, trained counsellors' able to continue the work, and the general encouragement and strengthening of preaching and pastoral ministry. Beyond the churches, they, too, claimed 'a new spiritual climate', that many had been made by the crusade to think seriously about the Christian faith.

They felt, though, that the impact was lessened by physical factors. Intemperate weather discouraged attendance, while the crusade was too short and needed a larger team, especially so that industries, schools and rural areas might have been visited to arouse interest in the night meetings. Other observations they made were about attendant benefits. They applauded 'the ease with which all sections of the Church can work together' and the Christian dedication resulting from the counsellor training." They wanted another visit from Dr. Graham at an early date. (11.)

## **(b.) The 1969 Visit**

Gilling lists a number of changes which had taken place in New Zealand in the intervening period of ten years. So, significant differences existed between the two occasions.

One of the most notable was that the Pentecostals were not trusted to be part of the Crusade scene in 1959, and were also a much less significant force in New Zealand at the earlier date. But, in 1969, they were much more accepted as part of the normal church scenario, providing much more of the working force for the meetings.

The average church attendances, which had been rising in the years before the 1959 Crusade, began to decline markedly within a year or two after that, and had been declining steadily through the 1960s. The same picture prevailed in Australia, where, in addition, many of the denominations also saw the virtual collapse of much of their youth work during the sixties and early seventies.

Disquiet was also caused by the "Honest to God" debate, provoked by the English Bishop John A. T. Robinson, making people think that the permissive society was going to engulf the church, as well as society. New Zealand Presbyterians in particular were buffeted by the rumpus which led up to, and included, the heresy trial of Prof. Lloyd Geering. Evangelical energy which might have been spent on evangelism was being directed elsewhere. The trial also exposed the depths to which Modernism and its theological descendants had affected this former bastion of Calvinism.

The result, so far as the Billy Graham crusade was concerned, was that the conservatives and more extreme liberals were not likely to work together so well as they had on the previous occasion. The liberals were more likely to make a challenge to the evangelist's theology. The conservatives had greater distrust of the Presbyterian Church, because the church could not deal firmly with an obvious heretic. (12.)

The 1969 Crusade was even shorter than the earlier one. And on this occasion, the National Council of Churches did not support the meetings. The invitation to the Graham team had come from a private group which did not represent the official denominational setup. So, it was easier to be apathetic about the whole visit.

Other meetings were held at several places. One such centre was Christchurch, where a junior associate, Lane

Adams, preached. Dr. Graham preached at Auckland four times, with total audiences of 235,000. His biggest crowd at Western Springs was 42,000 people, where there were 1855 enquirers. Landline audiences totalled 107,400, including the meetings in Wellington. The only other place where he addressed a meeting was in Dunedin, where an audience of 20,000 yielded 1,000 enquirers. (13.)

So deeply did the Liberal antagonism to the Crusade run that some of the liberal ministers did not even want to accept referral notices of enquirers from the meetings. Even the Baptists were unhappy about their own involvement, questioning whether there was any value in this type of campaigning.

It is strange how church politics can be so different from the gospels. Even evangelistic theory can be much more flexible than what one might expect. Jesus said that there is joy in heaven over one sinner who repents. We may argue about how it is done, and whether the method fits into the spirit of the age. But, when church leaders no longer rejoice with the angels, what can the ordinary person do?

### **Was this a Revival?**

Both the long answer, and the short answer to that question is "No."

However, numbers of worthwhile things were achieved in the New Zealand meetings, just as we saw with the Chapman - Alexander Mission back in 1912 and 1913.

Also, in this case, we have seen that the ministry of Dr. Billy Graham is a fruit of revival.

The most incisive and penetrating comment that I ever heard about the spiritual effectiveness of Dr. Billy Graham's ministry came some years ago from the lips of Dr. J. Edwin Orr, who knew Billy well, and should be considered as having good spiritual insight. His comment was that Dr. Graham had a special endowment of the Holy Spirit with respect to the time when he made the appeal, at the end of the service. (14.)

In other words, the singing, and other musical aspects, were never emotional enough to produce the number of enquirers who came forward. Also, Billy's sermon normally was not of sufficient impact to produce such a result, either.

Undoubtedly, some converts did testify about the way they identified with some part of the sermon, but often the sermon left people cold. I heard a story once which was alleged to involve the Rev. Dr. Graeme Ferguson, a Kiwi Presbyterian. He became the first Principal of the Uniting Church's new Theological College in New South Wales, before he returned to minister in Auckland. He had joined the general audience at one of Billy's meetings in Sydney. By some fluke, providential or otherwise, a television reporter approached him after the meeting, apparently without knowing who he was, and asked him what there was in the sermon which prompted so many people to go forward in response to the appeal. The reply was that he had absolutely no idea. Ferguson had found what I have found, and many others, including Dr. Orr, that the sermons were very patchy and long, and did not contain much which, from a human point of view, would produce such a result with so many people. Many times, as I have listened to Billy Graham preach in Sydney, and on landline, a point has been reached about two-thirds of the way through the sermon, when I have said to myself, "If the response is going to depend upon the impact of the sermon so far, there will not be many answering the appeal." And I have felt the same when the sermon concluded. Yet, undoubtedly, God used Dr. Graham in vast numbers of conversions, especially in the "live" situations at Crusade meetings. Orr's point was that God's special blessing rested upon Graham at the point of the appeal. This comment struck me as a very penetrating and insightful remark.

Bryan Gilling's figures about the growth in average church attendances, in his thesis, point to a peak of Presbyterian growth in 1957, with total attenders peaking in 1960, and membership peaking in 1966. The Methodist membership peaked in 1965, and then began a rapid decline. (15.) So, some movement seems to be involved which is wider and deeper than simply the Crusade meetings, and which started earlier.

Various possible explanations of this movement, both spiritual and sociological, are discussed in other chapters of this book.

With respect to the Australian Crusade in 1959, Dr. Stuart Piggin has sought to make a case for there being a touch of revival in Australia at that time. Piggin examined a number of factors about the society generally, and the churches, to see if indicators of revival existed. After making this examination, he concluded that there had been a touch of revival in Australia. (16.)

So far as I can tell, the same kind of analysis about the 1959 Crusade in New Zealand has not yet been made. Of course, the time that the team spent in New Zealand in 1959 was very brief, compared to the length of the campaign in Australia that year. But, if someone was to make a similar study about New Zealand, it might be very interesting to see what would be found.

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4. Orr. "My All - His All." p. 168.
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9. op cit. p. 95.
10. Hilliard. p. 219.
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## CHAPTER FOURTEEN

### SOME CONCLUDING REFLECTIONS

The matters being dealt with in this chapter will be raised under a number of little headings or questions.

#### 1. Which have been the Main Revivals?

Part of the answer to this question is simple, and the rest of the answer is difficult.

Clearly, the great awakening amongst the Maoris, occurring over a decade or so, with a main period around 1839, was the most monumental Christian spiritual movement in the history of this country. That is the simple part of answering the question.

The number of conversions which occurred during that period tends to be seriously over-estimated if we think that all the Maoris who took on Christian habits of life were actually converted. On the other hand, the number of true conversions tends to be seriously under-estimated if we are swayed by the size of the turning away from white civilization and religion during the middle part of the Nineteenth Century. Modern historians have tended to pour scorn upon the C.M.S. and Wesleyan missionaries who were looking for a great revival which would turn Maoris who practised Christianity in a nominal manner into dedicated and full-blooded Christians. Revivals of this kind are precisely what had happened in a number of other places in the South Pacific within the recent lifetime and experience of these very missionaries, in such places as Tahiti, Tonga, Samoa and Fiji.

Furthermore, they believed in revivals. They had seen their influence elsewhere in the world, and they thought that such blessings were the very nature of both evangelical and Scriptural Christianity.

No doubt, the great turning away from white civilization and religion was mainly caused by the white man's greedy land grab, and the failure to negotiate justly, within a context of cultural incompatibility and misunderstanding. Some of the missionaries had sufficient understanding of the Maori outlook to lead negotiations, but there were too few of them, and missionary finances evaporated at a psychological moment.

These factors should not be allowed to detract from a proper appreciation of the true power and effectiveness of the great awakening.

A second period of revival, more or less, took place through the 1880s. We have seen aspects of it in the Waikaka Revival, in the work of Gordon Forlong, in the early Brethren preachers like Moyse and Hinman, in the early work of the Salvation Army, and in the Methodist and Presbyterian work during that time.

People who were alive at the time considered that a great wave of revival swept Australia and New Zealand in the period around 1902, springing from the prayer movement which spread to many parts of those countries from 1890 onwards. Many aspects of this revival are hard to trace, but the peak of the revival which was most easily visible was seen in the evangelism of the Torrey and Alexander meetings in both countries, the Simultaneous Mission in Sydney, the Tent Missions around country New South Wales late in 1902, and in the meetings led by James Lyall in New Zealand.

The only widespread movement since the First World War occurred around 1957, and this was fairly modest in overall size. The material produced in this book has suggested that there were a number of factors involved in this movement. Generally, it was a time of God's blessing, as Dr. Miller describes. Dr. J. Edwin Orr's visit for twelve months with the Revival Fellowship Team seems to have played a role, as does the Presbyterian New Life Movement.

#### 2. Three Types of Evangelism

On one occasion, Edwin Orr addressed a gathering of ministers on the subject - "Three Types of Evangelism."

The first type was *pastoral evangelism*. That is, it was the use of pastoral care as a means of bringing people into close contact with Christ. Most ministers, and many lay people, know something about this form of evangelism, and it can be quite effective, at times. But, it will never be enough to cause a national turning to God, or cause a revolution in our national moral and spiritual standards.

The second type of evangelism was *mass evangelism*. We know from many years of experience that this form of evangelism can be very effective, at times, and can achieve certain limited goals. It, also, has an important place in the whole arsenal of our weapons of spiritual warfare.

The third method was *evangelism based on revival*. It is this method which Orr's meetings sought to promote. By becoming cleansed vessels for the Holy Spirit to use, and by then being filled with the Holy Spirit, a new effectiveness and zeal can be achieved. This makes subsequent evangelism much more effective than it would be

otherwise.

His first tour of New Zealand in 1936 achieved a small amount of this. The first tour was not long enough, or intensive enough, to achieve much. More of this was achieved in Australia. We have seen, however, that the second tour in 1957, with the Revival Fellowship Team, seems to have been linked in some way to an interesting and widespread upsurge in church memberships and attendances.

Also, it is the testimony of history, on a multitude of occasions, that powerful revivals have produced much very effective evangelism, both during the revival, and for some years, even decades, afterwards. In this way, it is often possible to achieve in one day of revival more than can be achieved in months or years of ordinary Christian work. This could be illustrated from the annals of the history of revivals so many times that it is almost a sign of ignorance to ask for proof.

The 1957 Revival Fellowship Team had as its motto "The evangelisation of the world through the revival of the Church." (1.) However, in the later years of his ministry, Orr emphasised many times that it is not enough just to revive the churches. It is also necessary that these revived Christians should pray for an outpouring of the Spirit on society which will create *a spiritual awakening in the masses of the people*.

We saw how he illustrated this by quoting from the early chapters of the "Acts of the Apostles." Peter and the disciples were filled with the Spirit on the Day of Pentecost, and the people were awakened, convicted, and "cut to the heart", leading to thousands of conversions in a short time. But that is not always what happens when people are filled with the Spirit.

A few chapters later, Stephen was filled with the Spirit, but it led to his martyrdom. So, being filled with the Spirit is not enough for there to be the kind of impact on society that we would like to see. It is also necessary to pray for the Spirit of God to awaken people throughout society, leading to many conversions.

So, in his later years, Orr insisted that what we need is *both revival, and an awakening*.

We should be filled with the Spirit regardless of what we are called to do by God. If we repair cars, plough the fields, or wash the dishes, let us all be filled with the Spirit, and live holy lives. But, let us pray for both revival amongst all the Christians, starting with ourselves, and an awakening amongst the whole population.

### **3. Much Evangelism, but Little Revival?**

In the story of revival movements in New Zealand, we have seen a great deal of evangelism, especially in the Nineteenth Century. But we have not seen much revival. At times, the evangelism has gained a touch of revival, through the gracious gift of God. But, often, the evangelism has not been mixed with much or any revival at all.

Why has this been so?

These are personal reflections and opinions, of course, although I hope enlightened by much thought about the people, events and history we have been considering.

(a.) Questions can always be raised about the sovereignty of God. It is always possible to say that revival, at any given time and place, was not the will of God. Many helpful insights can be gained in this way, so long as we do not use the supposed will of God as a means of also saying "Therefore, it was not my fault."

A part of the will of God is that people should reap what they sow. This is an aspect of God's judgment. Although, through the death of Jesus, we can be saved from reaping what we have sown, in many different ways. Not only do individuals reap what they sow, but churches and nations do, as well. The Old Testament, for example, is a long story of how Israel reaped what they sowed.

(b.) In the Nineteenth Century in New Zealand, there was much evangelism, and some revival. Activism was a characteristic of church life. Relying on the Sovereignty of God was decreasing. If something needed doing, we planned and worked. This was good, but the emphasis was changing to a place where the planning, the work, and being busy, was more important in practice than turning to God. This was a slowly developing trend, but it represented a denial in practice of the teaching of Jesus in John's Gospel, chapter fifteen, about the vine and the branches. Human self-sufficiency is a natural attitude for sinners. This trend became much stronger as time passed. It is not hard to be too busy. So, we reap what we sow.

(c.) There is also the old saying from the Book of Proverbs, "Where there is no vision, the people perish." There was certainly a great deal of desire for revival amongst many Kiwi Christians in the Nineteenth Century, but, for there to be revival, there has to be enough realisation that, without the outpouring of the Spirit, we will not make adequate progress. There has to be enough "vision" to make people *do* it. There has to be enough realisation of the inadequacy of our efforts apart from the sovereign hand of God, for us to turn to God, and seek His face, until the need is supplied. There has to be a sufficient realisation that we have empty hands, apart from God. In the Nineteenth Century, this did occur to some degree, but apparently it did not occur enough for God's transforming power to be seen in ways that would make a greater change to the churches and the nation.

### **4. Little Evangelism, and No Revival**

In the Twentieth Century, these two factors still apply, but the situation has got worse. And, an additional factor has operated.

Since the First World War we have been even busier, and have prayed less. This is not hard to do at all. We have also had better education to rely upon, and many more resource people with lots of ideas to turn to. So, we have turned to education, better organisation, and resource persons, and God has had even less of our attention. Many ministers feel guilty if they are not rushing around. Many lay people have so many commitments that they hardly have time to think.

Since the First World War, there has been even less "vision" about the possibilities latent in the outpouring of the Holy Spirit than there was before. In the eyes of many average Christians, the idea of "revival" has become something which belongs to the more extreme groups, and not to ordinary, sedate, middle-class church congregations.

The Pentecostal groups have used the word "revival" in many ways, often using it to apply to everything they do. In this way, the word "revival" has been used to relate to all kinds of things from real revival to noisy forms of the mediocre. When a word is used in such a diverse way, a proper understanding of an extremely valuable reality can be lost by its being confused with something of much less value.

Amongst people affected by Liberal theology, the idea of revival has come to have a bad flavour. This has led to its being ignored and forgotten. So, whole traditions in Protestantism now have lost sight of their roots in the earlier revival movements overseas, as well as in New Zealand, and know nothing of the possibilities of the outpouring of the Holy Spirit, "as at the beginning".

But, as I said, an additional factor has also operated in the Twentieth Century. This factor was discussed at greater length in the chapter dealing with the decline of Methodism in relation to revivals. *Where there is a failure in the Doctrine of the Atonement, there is no longer the possibility of sufficient power from God to have any revival*, without a substantial change in doctrine occurring. This was one of the doctrinal failures arising from Liberal and Modernist theology. This failure, like many of the others, arose from a change in the attitude to the Bible which became more conformed to the thinking of the world, instead of being transformed. (Romans 12:2) This factor did not affect the minor denominations so much, but was a bigger factor with the other Protestant and Anglican groups.

So, we have all reaped what we sowed in recent years. Since the First World War, there has been very little revival in New Zealand. We need to learn from this. The seven letters in chapters two and three of "The Book of Revelation" tell us that we should learn from where we have fallen. We should repent, and return to our first devotion to God.

Some might think this is uncharitable, or rude, but recent church history has clearly shown that Liberals and Modernists have lost the plot at making churches grow.

## 5. The Search for a Different Evangelism

The Twentieth Century has also been marked by a search for a different evangelism. There has been a whole range of reasons why this search has been embarked upon.

One reason is that real problems existed with some of the old revivals, and mass evangelism, which have caused thoughtful people to pause. In other instances, some bad long-term results flowed from them, or bad people brought disgrace upon something that was basically good. Another reason is that unworthy and untruthful stereotyped ideas about the old revivals, and about mass evangelism, have made people feel discontented about them. In any case, new ways have been looked for.

It is always good to have numbers of different ways of doing our evangelism. In that way, perhaps we can appeal to many different types of people who cannot be reached if we only use one form of evangelism.

In the early part of the Twentieth Century, many ideas were tried. In some cases, there was some degree of success, for example, in the Bible Class Movement, and through Christian Endeavour groups. But, in many other instances, there was little successful evangelism at all. The number of visiting evangelists from overseas declined, as time went by. Slowly, the main denominations have stopped supporting any mass evangelistic efforts.

Later in the century, the denominations have come to realise that not enough evangelism was taking place. So, in some cases, denominations have appointed consultants in evangelism, or have employed secretaries for their evangelistic committees, whose job it was to talk to the churches about evangelism. Some of these consultants have come from overseas, where they have held positions as professors in evangelism at a seminary or a university. Most of these consultants did not do any evangelism. They simply talked about it, to church members. The consultants were supposed to be "ideas" people, who would pass on ideas to congregations, and the congregations would then use these ideas, and do the local evangelism. After all, everyone is supposed to use his or her gifts. And, Christ's great commission gives all of us a role to play in the evangelisation of the world in our generation. That is the theory of it. But, it does not seem to have worked very well in this part of the world.

Using a consultant is a good idea. An "ideas" person can contribute well. An academic, for example, can often make a useful analysis of a situation which can light up the path for the future. This present book is, partly, an attempt to provide "ideas" for the future, and is something which people can consult. It is also a witness to what God has done in the past.

But, when churches use consultants and departmental secretaries, hoping that "ideas" and consulting will produce an answer, because evangelism at the grass-roots level has died, then the churches are in big trouble.

It is another example of the widespread fallacy that, if only we can hit upon the right technique, the right method, - if only we can press the right button, we will have success. The fact that God is the answer is given only

cursory recognition.

If people are on fire for God, and are effective evangelists because the Holy Spirit is upon them, they are not so much in need of consultants, but will find their own way of doing their evangelism. An "ideas" person would help, of course, but is secondary to the real source of power.

The introduction of consultants in today's churches is a sign that the fire has gone out. They have been employed to try to re-start the fire. The consultants do not look like achieving this. Only the Holy Spirit can start the fire. So, the modern trend to use "ideas" people is another sign of death. It has not produced revival.

Why have consultants in evangelism not been successful in promoting evangelism throughout the country?

The theory has not worked because it assumes that there is already a degree of revival. If revival already existed, the consultant's ideas might all work. Or, we might say, that if revival existed, we might not have such need of the consultants to tell us what to do. For example, church growth programmes all assume that the churches are already praying churches. (2.) Evangelism Explosion programmes all assume that effective prayer is taking place. There is no guarantee that church growth will take place at all, or that evangelism will explode, if the churches do not pray effectively. In so many instances, today, the effective prayer has clearly not been done.

Where the congregation relies on everyone being busy, especially the minister, and on having good ideas from well educated people, no amount of consulting will revive the churches. John's Gospel, chapter fifteen, has been entirely forgotten.

Perhaps we should say it in a different way. The consultants have assumed and hoped that the Father has been Gardening, and Jesus has been the True Vine, working through whatever they happened to be saying or doing in their consulting. But, very clearly, this has not been happening. The assumption has been mistaken. The hope has not materialised.

## **6. Evangelism Versus Revival?**

What is evangelism? It is effort by Christ's disciples to carry out the great commission of preaching the Gospel all around the world, and seeking to win to Allegiance to Christ as many people as possible. Evangelism is the church's work, in obedience to Christ's command.

Evangelism is something that we can do at any time, and that we ought to be doing, in one way or another, all the time. We make our plans, and use our own best initiative, and these control what we do. We may even pray a good deal about it, asking for God's power to be seen, and asking for wisdom in what we do.

What is revival? Revival is God's work. It is an outpouring of the Holy Spirit. It occurs as God chooses, and in a time and way of His choice. When His time comes, He raises up people to pray earnestly for it, and to feel deeply the need for it. Then, He answers their prayers.

We cannot have revival any time we choose. We can only have it when God chooses. In revival, we cannot make plans which guarantee to achieve the goal.. God makes the plans. Our place is to listen, and obey. Revival can come only after we have given up our own plans, realised the ineffectiveness of our own initiative, and that any power available to us will not do any good. Human power is the wrong kind of power.

## **7. What is the Difference Between Evangelism and Revival?**

Evangelism can perhaps be distinguished from revival by the following means. In evangelism, there is always a plan that we have obtained from somewhere. If the praying involved in the effort is controlled by the plan, then what we are doing is evangelism, and there should be little hope of expecting revival.

We should pray about all our church activities. Where a plan is adopted, whether it is to have a preaching campaign, or a Church Growth programme, or Evangelism Explosion, or a programme of Bible studies of some kind, we need to pray about it, and pray for the effort to be effective in achieving its goal. This is prayer for evangelism. In prayer for evangelism, the plan determines the content of the prayer.

Revival, on the other hand, is only possible when we turn to God without any plan, and say "Lord, what will You do here?" "Lord, what do you want me to do?" Then, any plan made, if any is made at all, has to gain its content only from the leading of God. Prayer for revival which achieves its goal only happens when we come to God with empty hands. Effective prayer for revival can only happen when the one and only thing we have to depend upon is a relevant commitment that God has made. The only power that can bring about revival is God's power, made relevant to us through the blood sacrifice of Jesus Christ. Prayer for revival means realising and practising that any other power is not appropriate, including our own.

In praying for revival, the content of the prayer is determined by God, through His Word, and not by our plans.

## **8. Revival Without Evangelism**

On a few occasions, there have been revivals without the use of any mass evangelism. That has happened a few times in New Zealand. God has used normal church or missionary activities, and poured out His Spirit through

those means. Perhaps one could say it is better that way, most of the time, at least.

This kind of thing used to happen far more often a few centuries ago, before mass evangelism became such a popular and widespread practice. There is no reason why it could not happen again.

In the Waikaka Revival, we even have an instance of a revival beginning, and progressing, in an area where even ordinary church means were hardly available. Revivals like that have also happened in other parts of the world, but not very often. They provide very interesting instances of the wonder-working power of God.

## **Conclusion**

If you, the reader, have reached this far through the book, it is clear that, like the authors, you would like very much to see God do great things in New Zealand, in reviving all the Christians, starting with ourselves, and seeing an outpouring of the Holy Spirit upon the whole of society, so that people everywhere, and of every kind, will be "cut to the heart", and say "What must I do to be saved?"

I am sure we also want to see a spiritual, moral and social transformation. A better standard of justice needs to be practised. There needs to be much more loving concern, peaceful and Christlike living, in every calling and line of work throughout the land. Personal qualities of character which are produced by the Holy Spirit need to be seen on every hand to a much greater degree. The starting point, as always, is that people need to be changed, deep within their characters, by the power of God.

As Isaiah said: "We too look to the path prescribed in thy laws, O Lord; thy name and thy memory are our heart's desire. With all my heart I long for thee in the night, I seek thee eagerly when dawn breaks; for, when thy laws prevail in the land, the inhabitants of the world learn justice." (Isaiah 26:8 - 9.)

We pray that this desire will be intense, and heart-felt, enough to cause us all to cry to God, until His answer comes. God has promised to pour water upon him that is thirsty, and floods upon the dry ground. Are you thirsty? Is your ground dry? Is this country dry enough for God's flood waters of the Spirit? Are you ready to be part of God's answer to this need?

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**PART TWO**

**SOME**

**BASIC PRINCIPLES**

**OF**

**REVIVAL**

## CHAPTER FIFTEEN

### FLOODS ON DRY GROUND, IN NEW ZEALAND?

In this chapter we will seek to approach the question as to whether we may expect to see evangelical revival in New Zealand today, or in the near future, and what we can do to help achieve this.

The chapter will be divided into two main sections. The first will deal with personal preparations. The second section will deal with prayer for revival.

#### PERSONAL PREPARATIONS

Personal preparations, as described here, are intended in the New Testament for every Christian, regardless of what the Lord may lead us to do, as part of our service for Him.

Holiness is always the will of God, for each and every one of His people. Holiness is always composed of two aspects, a negative and a positive.

Firstly, the negative involves the recognition of sins in our lives. There are many passages in the New Testament which help us to have insight into these things, and it is always good for us to pray for the help of the Holy Spirit in recognising them. There are almost always things that we have done which we ought not to have done. And there are *always* things that we have not done which we ought to have done, or which we should have done better than we did.

These negative things all need to be repented of, in the name of Jesus, and cleansing needs to be sought continually, through the blood of Jesus. Where we are able to turn from the sin, this should be done. Where the sin is of such a kind that our decision against it will not be enough to get rid of it, the whole matter should be surrendered to God. We should choose to do the will of God, asking His help in carrying it out.

The positive aspects relate to passages in the New Testament such as John 15, and Galatians 5:22, which spell out the fruit that Jesus brings into the lives of His people. We should repeatedly pray for the Spirit of God to work these, His own fruit, in our personalities, to an increasingly greater degree. Any shortcomings in displaying the fruit of the Spirit, or in showing Christlikeness, should be added to the list of negative factors mentioned earlier.

It should be noticed, as supremely important, that all of the spiritual exercises mentioned above are to be done in the name of Jesus, or through the power of the blood of Jesus, Saviour and Lord. This, alone, is true Christianity.

If we try to do any of these things simply within our own minds, making a decision by ourselves, to act ourselves, or simply working through our own will-power, we are practising a man-made, humanistic and moralistic religion, and not Christianity. This clear distinction should be carried in mind at all times.

Several other preliminary points need to be made, before we look at any details.

#### Sin is a "Heart" Disease

The first is that, although we may look upon sin as comprising outward actions, such as murder, theft and adultery, or may include also thoughts and motives, such as evil thoughts, a proud outlook, an arrogant attitude, a selfish motive, these things are merely symptoms of a much deeper and more difficult problem.

Jesus clearly taught us that sin arises from the "heart", character or personality. An example of this is found in Saint Mark's Gospel, 7:21. In Christian holiness, it is always entirely inadequate merely to get rid of the symptoms. Certainly, these outward indicators must all be confessed and renounced. But, much deeper surgery is required, which only God is able to perform.

The doctrine of the "new birth", or, to use another name, the doctrine of regeneration by the Holy Spirit, does not teach merely an outward change, but a complete renovation of the character and personality. This does not imply that God changes us into somebody else, as some critics have implied. God takes us as we are, and changes us, by sudden steps, and by slow processes, into the kind of person He wishes. We are still the same person, but we have become "a new creature in Christ Jesus."

So, when we confront one of the negative factors mentioned above in our lives, we need not simply to look for the outward sign, but try to recognise the underlying characteristic within our personality which prompts the outward symptom. Both the underlying characteristic, and the outward symptom, should be dealt with. But, we cannot conduct surgery upon many of the features of our own inner personalities. We can only surrender these parts of our make-up to God, and ask Him to perform the surgery. Continual waiting upon God is required for this work of the Spirit. It may, and probably will, lead to hurtful and sad experiences for ourselves. But, these must be embraced with thankfulness,

and surrendered to God, because it is often His method of moulding us into a more Christlike person. He will use it for that purpose.

### **What is Christian Love?**

The other preliminary point concerns our understanding of "Christian love". The most penetrating understanding of human nature, and definition of Christian love, that I have seen is provided by the modern American Lutheran theologian, Reinhold Niebuhr.

Niebuhr says that, in our efforts to love God, others, and ourselves, in obedience to the Scriptures, a mixture of two kinds of love is necessary.

The first kind is that love which seeks the greatest well-being of God, and of others, in order to find fulfilment for ourselves. An example of this can be seen in the marriage relationship. The husband seeks the well-being of his wife and children as part of his desire to be fulfilled himself. This love is implied in the second great commandment, where we are told to love others as we love ourselves, and in the golden rule, where we are told to do to others as we would that they should do to us.

The second kind of love is "agape" love, which seeks the greatest well-being of God, and of others, in total disregard for any well-being of our own. This is shown in the love of Jesus, in His death on the cross, sacrificing Himself totally for the will of God, and the salvation of humanity. It is this love which is required in the first great commandment to love God with all of one's heart, mind, soul and strength. And it is this love which Saint Paul describes in First Corinthians, chapter thirteen. This also is the highest kind of love.

Niebuhr says that a balance of these two types of love is required, if we are to live in obedience to the New Testament. We cannot always practice "agape" love, because this is not consistent with the second great command, or the golden rule. Generally, it is also a practical impossibility. During the three years of His ministry, and in the years beforehand, Jesus did not even do it Himself. He did not always live in total disregard for His own health and welfare, until the right time for such a sacrifice arrived. In his childhood and youth, He was subject to His earthly parents. During His ministry, He sometimes avoided a sacrifice, in order to be ready for something in the future. But Jesus always did what the Father gave Him to do. He never sought his own will.

Nor can we be satisfied with the other self-oriented kind of love only, because "agape" love is greater, and Jesus has given us an example that we should follow in His steps.

So, a balance is required in all we do. However, Niebuhr says there is the difficulty that always we could have done better, and there is always room for improvement. We can never be satisfied with the love we show, to God or to others, because it is always possible to show more "agape" love than we actually show, in whatever we do. Whatever sacrifice we may make in the future, we will always be able afterwards to say, it is always possible that we could have shown more "agape" love than we did show. (1.)

We have always sin to confess, and we always need the cleansing of the blood of Jesus, whatever may have been the quality of our deeds. As Jesus has taught us, when you have obeyed in everything, say "We are unprofitable servants, for we have only done what we ought to have done." (2.) Thanks be to God that we have a Saviour who is righteous. He has met the highest standard on our behalf. He is God's way of righteousness for us, and in His name we can stand for time and eternity without fear.

### **The Wide Range of Repentance**

Finney's "Lectures on Revivals" contains a most searching section which is relevant here. The chapter is entitled "How to Promote a Revival." It has nothing to do with organising meetings, which would be the normal reaction to such a title in the extreme activism of Twentieth Century church life. Finney was much wiser than that. It contains, instead, a long list of sins for searching one's heart. The text is "Break up the fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." (Hosea 10:12.) Breaking up the fallow ground means cultivating areas of our lives which have not had attention paid to them for a while, or, at least, not in the sense of dealing with the sins which might be found there. (3.)

The list is preceded by an exhortation to self-examination. This is most certainly the place to start, if we would see God at work in revival power.

The sins are divided into sins of omission, and sins of commission. And they are not necessarily arranged by Finney in any order of importance.

The first sin on the list is *Ingratitude*. If you would know God's best, you are urged to think, and to write down a list of all the instances where you have been ungrateful that come to mind. Finney gives some examples to help get the mind into gear.

The next sin is *Want of love to God*. This heading would cover an enormous number and range of examples. Write them all down. Surely, this has been a factor in almost everything we have done throughout our entire lives! Who could finish such a list?

Then comes *Neglect of the Bible*. How widespread is this sin, even amongst people who claim to be evangelicals, and who want to take the Bible as the basis of their behaviour. The busy-ness of modern life keeps us involved fully in things which are pressing, rather than in things which are important. How much more is this sin common amongst people who do not make any profession to love God's Word?

The fourth sin is *Unbelief*. People may read God's commands, advice, promises, and threats, but not take enough notice of them. When you pray, do you expect an answer? When the heavens seem to be unresponsive, and your prayers do not seem to rise beyond the ceiling, do you really know that God is still just as close to you as He was felt to be at better times? If you really believed what God said, your life would be very different from what it is.

Then comes *Neglect of prayer*. "Think of the times when you have neglected secret prayer, family prayer, and prayer meetings, or have prayed in such a way as more grievously to offend God than to have omitted it altogether."

*Neglect of the means of grace* means listing the occasions when you have allowed trifling excuses to prevent you from attending public worship, and the other necessary meetings, such as the prayer meetings. You may have developed a simple dislike for going to those kinds of meetings, preferring other things which appeal to your natural inclinations more. List all the times when this has happened.

*The manner in which you have performed those duties* may also be an area where sin has occurred. Even if people thought you appreciated the value of gatherings of God's people, yet, what went on below the surface within you?

*Lack of love for the souls of your fellows* is a deeper and more common sin today than it often was for Christians in Finney's time. In Australia and New Zealand it is easy to live long periods for a Christian while never offering a serious prayer for the conversion of anyone further away from you than your own front door. Nothing is said about such matters, because we would probably not be appreciated. There is a cross to bear, and we don't like it. We find it hard. So, we have not really appreciated the position of those around us, so far as heaven and hell is concerned.

*Lack of care for unevangelised peoples* refers to our commitment in taking the Gospel to those who do not have it, or praying for them and for those who have gone to spread the Gospel. It also refers to our willingness to be generous financially in supporting this work. Most of us have never actually allowed ourselves to be hurt by the degree of our giving to this work. Modern comforts for ourselves are more important than the souls of the world's millions of lost people.

*Neglect of family duties*, in Finney's time, was a serious matter. It referred to the manner in which parents have set a Christian example for their children. It involved leading family worship at home, and involving the family in a range of spiritual activities at church. This included praying earnestly for the conversion of all family members, whether we consider the nuclear family, or the extended family. It involved teaching, by word and example, how to live spiritual lives.

*Neglect of social duties* is simply a heading in Finney's chapter. It is not detailed out. But, it covers all matters where one might reasonably be expected to take part in our society, to show the fruit of the Spirit before others, and to make a stand on moral issues in an open society where peace and godliness is being compromised. Saint Paul tells us, in First Timothy, chapter two, that we should pray for a society with high moral standards, peace and godliness. This is the will of God for us. Such a society is a better location for people to get to know the Saviour. In his own day, Finney made a major stand on the slavery issue, and stood firmly against all unnecessary use of alcohol, drugs and stimulants. He helped to found Oberlin College, in Ohio, which set a very early example in accepting both white and black students. There were many other issues he took a stand on, as well.

*Neglect of watchfulness over your own life*. "In how many instances you have hurried over your private duties (that is, your personal devotions and quiet time), and have neither taken yourself to task, nor honestly made up your accounts with God; how often have you entirely neglected to watch your conduct, and having, been off your guard, have sinned before the world, and before the church, and before God!"

*Neglect to watch over your brethren*. Every Christian has a solemn obligation to help his or her fellow Christians in their spiritual lives. We sin when we do not even bother to get acquainted with them enough to know when there is any way we might help. "How many times have you seen your brethren growing cold in religion, and have not spoken to them about it? You have seen them neglecting one duty after another, and you did not reprove them, in a brotherly way. You have seen them falling into sin, and you let them go on. And yet you pretend to love them. What a hypocrite! Would you see your wife or child going into disgrace, or into the fire, and hold your peace? No, you would not. What do you think of yourself, then, to pretend to love Christians, and to love Christ, while you can see them going into disgrace, and say nothing to them?"

*Neglect of self-denial* is the last of the sins of omission that Finney mentions, although a great many others might be added to the list. Finney points out that, according to the Gospel, self-denial is a condition of discipleship. Jesus stated this very directly on a number of occasions. Many Christians in the so-called "western" countries have a middle-class view of our religion. While we may be willing to do various things for Christ, we are very disinclined to do anything that will hurt our personal finances, our material and physical comforts, or our security. We follow the spirit of the age very clearly in these matters. It is true that missionaries in particular, and to a lesser degree, parish ministers, are mostly paid far less than they could earn if they had a secular job, with their years of qualifications and experience. But, the desire for security and comfort is so well developed in our outlook on life, that we make very few real sacrifices for the cause of Christ.

The list of sins of commission starts with *Worldly mindedness*. Under our last heading, we have just been

thinking about an example of that very thing. Worldly mindedness describes an attitude of mind which includes so much of all the other things which follow on Finney's dreadful list of sins of commission.

Finney's comments about worldly mindedness are more restricted than what we might include under this heading today. He says, "What has been the state of your heart in regard to your worldly possessions? Have you looked upon them as really *yours*-as though you had a right to dispose of them as your own, according to your own will? If you have, write that down. If you have loved property, or sought after it for its own sake, or to gratify lust or ambition, or a worldly spirit, or to lay it up for your families, you have sinned, and must repent."

Today, a wider view of worldly mindedness is taken. To be worldly minded means that we conform to the spirit of the age, or to the prevailing culture, when the New Testament could lead us in other directions. For example, most Christians in "western" countries are middle class people. If our Christianity conforms uncritically to the standards of middle-class society, then we are worldly minded. There are many features of middle-class culture which are second-rate, in the light of the New Testament, and we need to be very aware of this before we adopt those practices. Real Christianity is not tied to any particular culture or standard of living, but judges all of them equally.

Finney's second sin of commission is **Pride**. Again, this covers many other things apart from those he mentions. He talks mainly about being vain regarding our appearance and dress, paying more attention to that than we pay toward our soul's relation to God. However, pride is a very basic sin, which appears in all sorts of forms, existing underneath every disobedience to God, the entire outlook on life of every unconverted person, and every aspect of a secular society.

The third sin is **Envy**. This includes our attitude toward anyone who is superior to us in any way. It is easy for us to have a dislike of hearing others praised, and to dwell upon the faults of others more than upon their virtues, and their failures more than their strengths.

**Censoriousness** is very common amongst Christians, and especially amongst keen Christians. Finney wants us to include on our list of sins "instances in which you have had a bitter spirit, and spoken of Christians in a manner devoid of charity and love; of charity, which requires you always to hope the best the case will admit, and to put the best construction upon any ambiguous conduct."

**Slander** includes "the times you have spoken behind people's backs of the faults, real or supposed, of members of the church, or others, unnecessarily, or without good reason." And it includes even telling the truth with the design to injure another.

**Levity** includes having a trifling attitude or behaviour about serious matters. It also includes failing to reverence God. If we would be serious and respectful before an earthly sovereign, how much more should we be serious before God about the same matters.

**Lying** is any form of designed deception. It is any situation where we design to make an impression which is contrary to the facts, as we know them. The number of times this happens in daily life, or in business, by words, looks or actions, is innumerable.

**Cheating** refers not only to the way we treat others. Even more serious is cheating God. We should treat God, and others, the way we would like them to treat us. It is not enough to do to others what we can get away with, or to treat them in the way we expect they will treat us. The golden rule requires more than that.

**Hypocrisy** is every case where we expect others to live up to a standard we do not expect to fulfil ourselves, or where we say one thing, but do another. Finney says it includes times when we pray for things we do not really want. Evidence of this is when we pray, but five minutes later we cannot remember what we asked for.

**Robbing God** relates to the use of our time, talents and money. For example, it is when we have misspent our time, wasted time which we should have used in work which was profitable for the Kingdom of God. It is when we indulge in light reading, or watching the TV, when no useful purpose is being served by doing it. It is when we have spent our money on our own uncontrolled desires, or on things we did not need, and on things which did not contribute to our health, comfort or usefulness.

**Bad temper** is linked by Finney to the way we treat others, especially family members, and employees, but, of course, includes much other behaviour, as well.

His last example is **Hindering others from being useful**. This includes, for example, taking up a person's time which they could have spent more usefully, or speaking about another in such a way as to destroy confidence in their word. Destroying somebody's reputation may also be a form of theft, may severely damage their person, property, health, financial situation, and even lead to their death.

Breaking up the fallow ground, therefore, means listing all instances wherein we have committed these sins that the Spirit reminds us about. Then, the sins are all to be confessed to God, one at a time, and His total cleansing sought, through the merits of the cross of Jesus. It is also essential for us to make our total commitment to do God's will in future, in regard to all of these matters.

Wherever we have stolen from someone, restitution should be made. Where we have hurt another, or they have something against us, it will be necessary for us to make restitution for whatever we have done which adversely affects them, and we should humbly ask them for their forgiveness.

It may not be mentally healthy for a person to dwell on this negative side of their lives and personalities for too long a period, at once. God has provided His forgiveness, through Christ, to save us from becoming too immersed in our own guilt. But the work of humility and contrition needs to be done with proper depth and thoroughness. It is the path to a better relationship with God. It is the path to personal revival.

## **Other Helpful Books in Searching our Hearts.**

In a previous chapter we met Dr J. Edwin Orr's book "My All - His All". It contains a full range of material designed the search the heart, leading to greater purity of life, and a humbler walk before God, and before others. (4.) We will meet it again in chapters still to come.

The chapters on Broken Vows, Sins of Wrongful Possession, Sins of the tongue, Sins of Impurity, and Sins of the Spirit, deal with some matters raised by Finney, and with other subjects he has not mentioned. But they provide additional insights and helpful ideas. Orr has his own way of bringing the message, including many little stories and illustrations which make clearer what he means.

Another very helpful book of this kind has been written by Mother Basilea Schlink, a founder and leader of a German Lutheran sisterhood, which commenced just after the Second World War. The programme of the sisterhood was based upon the thorough practising of repentance, in every aspect of life. The story of how God raised up that work, and supplied all their needs, is a great testimony to His power and goodness. The Lord led them in such a way as to see that repentance was the key to miraculous supply and usefulness, and answers to their prayers.

Basilea Schlink published several books involving their practice of repentance. The relevant one here contains a long list of sins for heart searching, but emphasises that the key is not simply to confess the sinful outward action. Such sinful outward actions are merely the symptom of the diseases of the "heart", and that is where God's surgery is so sorely needed. His surgery, to change and remove the offensive aspects of our personalities which cause the outward sins to appear, is to be asked for in prayer, with repentance, and in humble recognition of our sinfulness. The surgery on our personalities is not something that we can do ourselves. If we try, we are being mere humanists. (5.)

The first English edition of this book was called "You Will Never Be the Same." The title emphasises the life-changing nature of what was dealt with in the book. Later editions were entitled "The Christian's Victory", in order to emphasise the positive solution of victory over sin through Christ's death and resurrection.

In the first edition, the individual sins were listed alphabetically, and were absent-mindedness, anger, avoiding the cross, being annoyed (including irritability), busyness, conceit, cowardice, criticizing, curiosity, desire for attention, disbelief, disobedience, disrespect, egoism, envy, greed, hypocrisy, impatience, indifference (including lukewarmness), ingratitude, irreconciliation (including bitterness), jealousy, love of power, lust, lying, mercilessness, mistrust, pleasing people, pride, quarrelsomeness, rebellion, repression, ridicule, selfishness, self-pity, self-righteousness, self-will, slander, softness, talkativeness, touchiness, unlovingness, unreliability, worldly love and worrying.

Some of these titles may sound unsuitable to appear on a list of sins. But there is nothing unsuitable about the treatment they receive from Mother Basilea.

Evelyn Christenson, the American author, also has a book applicable in this context, called "Lord, Change Me!" The lay-out of the book is quite different, and it also contains many helpful illustrations. But it emphasises that, if we want there to be changes in others, or in circumstances, or in society, it is a matter of Christian principle that change has to start with ourselves first. As with many other books from similar sources in the United States, this book is based upon the author's experience. (6.)

Andrew Murray, the saintly minister of the South African Dutch Reformed Church, has written many wonderfully helpful devotional books. Many parts of them would be useful here. But, one of his books is especially helpful. It is simply entitled "Humility". It is very sobering material, very Scriptural, and one of the most important books ever written, in my opinion. The only reason for saying that is because of the importance of the subject for Christian living. (7.) Very few studies of humility exist, and none are better than this one.

## **"Be Filled With The Spirit."**

At this point we need to pray, asking that God will fill us with His Holy Spirit. Use whatever terms you like to describe it, but after the Spirit has led and taught us up to this point in making our lives right with God, it is essential to ask that the Holy Spirit will fill, and flow through, the channels which have been made clean through the cleansing and repentance we have experienced.

This may not happen automatically, for, like most things in the Christian life, the fulness of the Holy Spirit usually needs to be asked for. In Old Testament times, although the return of the Jews from Babylon had been promised by God, the fulfilment of the promise still had to be asked for. There still had to be an intercessor, of Jewish nationality, and of specially holy life, who was needed to confess the sins of his people, plead for God's mercy, and ask for the promised restoration to occur.

God's blessings of this spiritual kind do not normally happen to us without the blessings being strongly desired and earnestly asked for. So it is with the fulness of the Holy Spirit. So it is also with revival blessing. Jesus encourages us in this matter. The abiding promise has been given by the Lord, Himself, that, if we, being evil, know how to give good gifts to our children, how much more will the heavenly Father give the Holy Spirit to those who ask. (8.)

If you think that this prayer has not been answered, there may still be sins in your life which the Spirit considers are obstacles to His work. Ask the Spirit of God for guidance. But, try not to rely upon your feelings in this matter. Study the New Testament to discover where the problem remains.

But, if you have asked for the Spirit to fill you, and you are not aware of any remaining barrier to His coming, you must simply rely upon the strength of the promise Jesus gave that the Spirit would indeed come to you in a deeper way. If you do not feel any different, that does not matter. Your feelings in this matter are not important. Trust the promise of Jesus, and go ahead with your work, depending upon the Lord to keep His promise. If He does not keep this promise, then why should any of His other promises be trusted?

For further information, Dr J. Edwin Orr's book, mentioned above, deals with this subject, and is very helpful. Many other books about the baptism or fullness of / by / with / the Holy Spirit have been written, some of which are better value, or more helpful than others. The reader is referred to Dr Orr's book, and to the book by Dr R. A. Torrey, mentioned in the Bibliography.

## **PRAYER FOR REVIVAL**

All that was mentioned in Part One relating to personal preparations ought to be practised by all Christians, as a basic part of living out that holiness which is God's will for us all.

What was outlined in the first Part is a necessary foundation for whatever the Lord has in store for us in the future.

In this section, we will need to make a dividing line between two kinds of prayer for revival.

On the one hand, there are those of us who want to pray for revival generally, without having any knowledge as to when, where or how the answer may come.

On the other hand, there are those of us who want to pray for revival in such a way as to secure from God an answer to our prayers here and now, or as soon as possible.

There will also need to be some distinction made between praying for a localised kind of revival, and praying for a great awakening that would sweep through the whole country, and around the world.

### **Praying for Revival, in General**

Generally speaking, it is always the will of God for us to pray for localised revival, and for a great, widespread, spiritual awakening, and for very good reasons. The Bible teaches us that these are the "last days". Now is the time for the Spirit to be poured out on all flesh. All kinds of people will experience the Spirit's presence and power. This began on the Day of Pentecost, according to the prophet Joel, and Saint Peter. This regime will continue until the Second Coming. The Gospel spreads around the world at present, with its effectiveness influenced very much by the degree to which the spirit of revival is abroad, and whether the outgoing preachers and missionaries are children of a recent great revival, or not. When revival comes, the words of the prophet are repeatedly fulfilled, as on the Day of Pentecost. "This is that."

The need of the world is so great that revival is very urgently needed, so we should all pray for it. The effectiveness of Gospel preaching, and of missionary work, is greatly enhanced if there is a revival, so we should all pray for revival.

Jesus, Himself, has taught us to pray for revival. He said that we should pray for God's Kingdom to come. What else can this mean in this present age than many people submitting to the Lordship of Christ. Another name for this is great awakenings, and great revivals.

Jesus also taught us to pray that the will of God should be done on earth as it is in heaven. This may mean many things, but, within this present age, it can have little practical reality apart from great revival movements.

So, it is always the will of God for us to pray for the outpouring of the Holy Spirit, both in localised revivals, and in great awakenings, but without us knowing how, when or where the answers to our prayers may come.

Whatever we do in praying for revival, however, there are no exact rules, and no binding instruction on "how to do it", except to be guided and taught to do it all, at each step, by the Holy Spirit. The main thing is to do what the Spirit teaches, principally as He speaks and leads us through the Scriptures.

### **Guidance**

The most helpful example in modern years which teaches us how to be guided by God through the Scriptures comes to us from the life and experience of George Muller.

Andrew Murray has culled the following material from George Muller's writings, to point out the basic features that we need to note here.

Firstly, before a person can be guided through the Scriptures, it is necessary to know the Bible. Muller said, "If the reader understands very little of the word of God, he ought to read it very much; for the Spirit explains the word by the word. And if he enjoys the reading of the word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them, the more we desire to do so."

Above all, he should seek to have it settled in his own mind that God alone by His Spirit can teach him, and that therefore, as God will be inquired of for blessings, it becomes him to seek God's blessing previous to reading, and also whilst reading.

He should have it, moreover, settled in his mind that although the Holy Spirit is the *best* and *sufficient* Teacher, yet that this Teacher does not always teach immediately when we desire it, and that therefore we may have to entreat him again and again for the explanation of certain passages; but that He will surely teach us at last, if indeed we are seeking for light prayerfully, patiently, and with a view to the glory of God."

Murray comments, "We find in his journal mention made of his spending two or three hours in prayer over the word for the feeding of his spiritual life. As the fruit of this, when he had need of strength and encouragement in prayer, the individual promises were not to him so many arguments from a book to be used with God, but living words which he had heard the Father's living voice speak to him, and which he could now bring to the Father in living faith."

Of fundamental importance in praying for revival is learning to know the will of God about the subject matter of our prayers.

Murray writes as follows. "One of the greatest difficulties with young believers is to know how they can find out whether what they desire is according to God's will. I count it one of the most precious lessons God wants to teach through the experience of George Muller, that He is willing to make known, of things of which His word says nothing directly, that they are His will for us, and that we may ask them. The teaching of the Spirit, not without or against the word, but as something above and beyond it, in addition to it, without which we cannot see God's will, is the heritage of every believer. It is through *the word, and the word alone*, that the Spirit teaches, applying the general principles or promises to our special need. And it is *the Spirit, and the Spirit alone*, who can really make the word a light on our path, whether the path of duty in our daily walk, or the path of faith in our approach to God."

Then Murray provides a lengthy quotation from Muller's journal, of some pages in length, relating to his account of how he was led by God to build the second of the major buildings for the orphans in Bristol. In one way, it is foolish to try to summarise it. The real lesson can only come to us by taking the full and direct impact of what Muller wrote.

He prayed continually about the matter, earnestly, repeatedly, many times a day. Yet, he wanted only to do what would glorify God. He did not want to have any will of his own in the matter, which might lead him to make a mistake. He repeatedly prayed that God would save him from making a mistake in the matter, because that would bring disrepute upon the work of God.

Here is one of the quotations from the journal. "December 26. Fifteen days have elapsed since I wrote the preceding paragraph. Every day since then I have continued to pray about this matter, and that with a goodly degree of earnestness, by the help of God. There has passed scarcely an hour during those days, in which, whilst awake, this matter has not been more or less before me. But all without even a shadow of excitement. I converse with no one about it. Hitherto have I not even done so with my dear wife. From this I refrain still, and deal with God alone about the matter, in order that no outward influence and no outward excitement may keep me from attaining unto a clear discovery of his will. I have the fullest and most peaceful assurance that He will clearly show me His will. This evening I have had again an especial solemn season of prayer, to seek to know the will of God. But whilst I continue to entreat and beseech the Lord, that He would not allow me to be deluded in this business, I may say I have scarcely any doubt remaining on my mind as to what will be the issue, even that I should go forward in this matter. As this, however, is one of the most momentous steps that I have ever taken, I judge that I cannot go about this matter with too much caution, prayerfulness, and deliberation. I am in no hurry about it. I could wait for years, by God's grace, were this His will, before even taking a single step towards this thing, or even speaking to anyone about it; and, on the other hand, I would set to work tomorrow, were the Lord to bid me do so. This calmness of mind, this having no will of my own in the matter, this only wishing to please my heavenly Father in it, this only seeking His and not my honour in it; this state of heart, I say, is the fullest assurance to me that my heart is not under a fleshly excitement, and that, if I am helped thus to go on, I shall know the will of God to the full. But, while I write this, I cannot but add at the same time, that I do crave the honour and the glorious privilege to be more and more used by the Lord.

I desire to be allowed to provide scriptural instruction for a thousand orphans, instead of doing so for 300. I desire to expound the Holy Scriptures regularly to a thousand orphans, instead of doing so to 300. I desire that it may yet be more abundantly manifest that God is still the Hearer and Answerer of prayer, and that He is the living God now as He ever was and ever will be, when He shall simply, in answer to prayer, have condescended to provide me with a house for 700 orphans and with means to support them. This last consideration is the most important in my mind. The Lord's honour is the principal point with me in this whole matter; and just because this is the case, if He would be more glorified by not going forward in this business, I should by His grace be perfectly content to give up all thoughts about another Orphan House. Surely in such a state of mind, obtained by the Holy Spirit, Thou, O my Heavenly Father, wilt not suffer Thy child to be mistaken, much less deluded. By the help of God I shall continue further day by day to wait upon Him in prayer, concerning this thing, till He shall bid me act."

These principles of receiving the guidance of God, and being led by God, will need to be put into practice in relation to our praying for revival.

## **A Normal Way to Pray For Revival**

Perhaps what happens more often than any other, in praying for revival, is for a group of people to agree together to pray for revival.

They may not be certain that their efforts represent the will of God, or that God is going to answer their prayers sooner, rather than later. But, they feel the need for revival, and the way seems to open for them to meet with like-minded people, and they are able to pray in a dedicated way. Such a group can, of course, get into a rut, and not make any progress, spiritually. The group may fall apart for purely social reasons, or because of over-riding commitments of some other kind.

Such a group can be led by their sense of need to embark upon a prayer project which is not the will of God for them. So, in the midst of their asking, they need, like Muller, continually to ask that God would reveal His will to them, and save them from being mistaken about it.

But, such a group has, I think, a better possibility of pursuing their goal in a determined manner, and seeing their prayers answered. Their task may take a shorter period, or it may take years, but the group would need to be ready for that. They would have to make sure that they all lived pure and holy lives, and that they helped one another to do so. They would become a kind of Methodist class meeting, but dedicated to praying for revival as their major, over-riding goal.

James A. Stewart, a Scottish evangelist, who saw revivals in his evangelistic work in eastern Europe just before the second world war, gives us two instances of how this praying for revival by a group of Christians worked out.

"One day in a northern city of Eastern Europe... I was concerned because, for no apparent reason, God had suddenly sent revival. In other cities and countries it usually comes after several weeks or even months of throne ministry. But here on the fifth day, the heavens were rent asunder, and we were deluged with heaven-sent blessing. One thousand believers packed the church building each morning for Bible study. Thousands heard the Gospel in the evenings in a larger auditorium. So great was the hunger for the Word among the unsaved that there was no room for the believers in the evening service. I asked them to go to their own churches and pray and not take up the seats which should be occupied with unsaved. The spiritual distress amongst the unsaved was great, as the sword of the Spirit stabbed their hearts night after night. It was midnight and after before I could leave the building. I was greatly disturbed in my mind and could not sleep, being at a loss to explain the "open windows" (Malachi 3:10.). I had arrived unheralded and unknown, only by the invitation of the Holy Spirit. The meetings had commenced on a Friday night with some seven people at a prayer meeting!

One evening the Lord very kindly allowed me to discover the secret of the blessing. Being afraid that I would not have sufficient power of the Spirit to proclaim the Evangel to the thousands who had gathered, I made my way to the basement of the auditorium in order to have a few minutes more of prayer. I began to pray in the darkness, but it was not long before I felt an overwhelming sense of the majesty of God. I knew right away there was someone else in the large basement, praying. I quietly put on the light, and there I saw at the extreme end of the basement some twelve sisters, flat on their faces before God! They were totally unaware of my presence. They were "inside the veil", touching the throne, by the power of the Spirit, while upstairs God was working mightily among the unsaved. Oh for God to raise up a mighty band who will dare to believe God for revival." (10.)

Stewart describes this real praying as "an aggressive, unseen, closet-ministry in co-operation with the Holy Spirit, for the purpose of dislodging the powers of darkness from the strategic position which they occupy in the Church and in the world." (11.)

Here is another example of the same thing. "I knew a local church in an Eastern European land which, because of coldness, had only some twenty believers gathering on Sunday night for Bible study. Some suggested that they close the building and give up their testimony in that predominantly Roman Catholic city. A few held on in faith and, with careful deliberation, being elderly people, had a solemn meeting of dedication where they told God that whatever should be the price for an awakening in their church and city they were willing to pay it. After bringing all the tithes into God's storehouse, and laying themselves on their altar, they continued for many months seeking the face of the Lord. It was the biggest thing in their life. It was the one thing that crowded their horizons. It was the theme of their talk at all times. They were brothers and sisters with a purpose. They would not let go of the Lord until He blessed them. When I began meetings in their church, many hundreds of souls were saved from the opening nights, many among them being the children of those who had been praying. So mightily did the Lord work in the church to the salvation of souls that very soon the building which seated eight hundred people was packed to capacity at every meeting. Without any pastor, they soon overflowed their banks, so that some twenty mission stations were established in Roman Catholic districts around them. This place became the mother church to many groups of believers. From this church the members went forth all over their country evangelising. The deadest church in the nation became the most spiritual and wide-awake. When the Spirit of God began to work at the beginning, so great was the power of Jehovah that they carried on meetings every night for many months. These meetings were necessary because of the power of the Spirit resting upon the young converts, who in turn were winning others for the Lord. The elderly saints who had waited before the Lord now had the joy of building up the young converts in the most holy faith." (12.)

The Spirit does not repeat Himself, but the basic idea is certainly repeatable.

One of the very famous stories in the annals of revival history is the account of how the great Irish revival commenced in 1857. The Rev. Samuel J. Moore was the minister of the parish in which it happened. Here is the relevant part of his account.

"A friend informs me that in September, 1857, was commenced, in a little school-house near to Connor,

County Antrim, "The Believers' Fellowship Meeting." The Society consisted at first of four young men - John Wallace, James M'Quilkin, Robert Carlisle and J. Meneely. The first two mentioned had lately removed from Ballymena, where, some short time previously, they had seen themselves, and been found by the Saviour. The special object of their Society was prayer that God would bless the preaching of the Gospel in the Connor congregation, and their own labours and those of others in connection with the prayer meetings and Sabbath Schools throughout the district. The society soon ceased to be a secret one; and slowly one kindred spirit after another was introduced, on the recommendation of some of the original members.

For a few months they had to walk by faith. The seed, however, was not long cast upon the waters till the tide ebbed and the tender blade sprung up. They wrestled on. They prevailed. Surely when God's set time is come, when He intends signally to answer prayer, He disposes the supplicant to plead, and, with growing anxiety, to plead on until the blessing is secured."

I interrupt Mr Moore's story to mention that one of the men had heard about the revival which began about that time in New York. He also had been reading the story of how God answered George Muller's prayers. He reasoned that, if God answered Muller's prayers like that, there was no reason why God would not answer their prayers also, and send a revival, in relation with their witness.

"The first observable instance of conversion occurred in December following. A young man became greatly alarmed. After some time, in answer to earnest prayer by himself and others, he found peace and confidence. Early in January, a youth in the Sabbath-school class taught by one of these young men was brought to the saving knowledge of Christ as his Saviour. Special prayer, about the same period, was frequently offered in the Fellowship Meeting in behalf of two persons who, some three months afterwards, joyfully professed their faith in the Lord Jesus. Faith grew. Hope brightened. "The power of prayer" began to be known, and felt, and seen.

The Spring Communion came on. Throughout the extensive parish, consisting of some thousand families, it was generally known that lately persons had been turned to the Lord; among them - some moral, and some wildly immoral. A few had heard of similar triumphs of divine grace beyond the Atlantic. The services were peculiarly solemn. The Master's presence seemed to be recognised and His call heard.

A great impulse was given to consideration and seriousness, intensifying and extending these general precursors of conviction and revival. The old prayer-meetings began to be thronged and many new ones established. No difficulty now to find persons to take part in them! The winter was past; the time of the singing of birds had come.

Humble, grateful, loving, joyous converts multiplied. They, with the children of God, who in that district have been revived - greatly refreshed by the Divine Spirit - are now very numerous. There are, on the average sixteen prayer-meetings every night in the week, throughout the bounds of that one congregation - i.e. about one hundred weekly. The awakening to a sight of sin, the conviction of its sinfulness, the illumination of the soul in the knowledge of a glorious Saviour, and conversion to Him - all this operation, carried on by the life-giving Spirit, was in the Connor district for more than eighteen months; a calm, quiet, gradual, in some cases a lengthened process, not commencing in or accompanied by a "smiting down" of the body, or any extraordinary physical prostration more than what might be expected to result from great anxiety and deep sorrow." (13.)

Many other similar instances could be detailed. Clearly, enough has been said to encourage anyone to hope and pray for revival, and to pray that God would raise up others with a similar mind to be a praying band. With the right kind of dedication, agreement, and perseverance, along with earnest efforts to learn the Lord's will in the matter, great possibilities exist. In this way, it may please the Lord to send His blessings upon local groups and congregations, and which may spread to other areas.

These comments, however, might bring despair to someone. "I am alone! I am not part of any group like this, nor do I know where or how to find one." One response is simply to ask God to lead you to one, or to help you form one. Wait on God, and see if that is His will. The other option is to follow the comments in the next section, because what is said there can be practised by a group of Christians, or by someone alone, as the Lord leads you.

### **Praying in Faith for Revival, Here and Now**

In approaching this matter of praying for revival here and now, another question has to be asked first. It is - Do you know that God wants you to do this?

It may be that God has some other plan for your life. If so, you should find it.

If you do not know that God wants you to pray like this, then you cannot achieve the goal of praying in faith for revival here and now. Whatever prayers may be answered in your experience, this prayer will not be one of them, until you can answer that first question, and know it is God's will for you to proceed in this way.

So, as a preliminary step, it is necessary for you to wait upon God, to find out what He wants you to do. Using your previous experience as a Christian, and the good advice we receive from godly people with wide experience, such as Andrew Murray, and George Muller, we should be able to arrive at an answer. We cannot really proceed until that answer is clear. Do not depend upon your feelings or impulses, and do not let your mind go blank as you wait on God. Let the Spirit speak through the Scriptures.

If God does want you to pray in faith for revival here and now, it will require a radical re-adjustment in your set of priorities. The task of such prayer will require a large part of your time, and will need to be put first as the most important task you have, in serving God.

James A. Stewart, again, has these words of advice for us, based upon his own experience. "*A few souls* in any church or school or mission field may inaugurate a new condition by praying through and standing on the promises of God. My brother, my sister, if the Lord has laid it on your heart to pray for revival in your sphere of labour, go alone on your knees with the Word before God. Make sure the design is from the Lord, so that the motive will be for the glory of His dear Name (see Daniel's prayer, Dan. 9:17 - 19.). Then ask Him to seal to your heart some portion of His Word, according to that which He desires to do in your midst. Once you have obtained such a promise, stand on it unflinchingly until the answer comes." (14.) (emphasis added)

This option is open to a small group of Christians, who can also use the promise of Jesus in Matthew 18:19 - 20, when they learn to agree together in their prayers.

But, it is also open to single believers. It is not necessary to have a group to pray like this. It can be done by one person alone, just as many other matters can be prayed about, in the same way.

Finney tells many stories from his own experiences, and from the experiences of people that he knew, which illustrate this kind of praying. Many other people have seen it happen, as well. Here are two of Finney's stories.

"Take a fact which was related in my hearing by a minister. He said that in a certain town there had been no revival for many years; the Church was nearly extinct, the youth were all unconverted, and desolation reigned unbroken. There lived in a retired part of the town, an aged man, a blacksmith by trade, and of so stammering a tongue that it was painful to hear him speak. On one Friday, as he was at work in his shop, alone, his mind became greatly exercised about the state of the Church and of the impenitent. His agony became so great that he was induced to lay by his work, lock the shop door, and spend the afternoon in prayer.

He prevailed, and on the Sabbath called on the minister and desired him to appoint a "conference meeting". After some hesitation, the minister consented, observing however, that he feared but few would attend. He appointed it that same evening at a large private house. When evening came, more assembled than could be contained in the house. All were silent for a time, until one sinner broke out in tears, and said, if anyone could pray, would they pray for *him*? Another followed, and another, and still another, until it was found that persons from every quarter of the town were under deep conviction. And what was remarkable was, that they all dated their conviction at the hour that the old man was praying in his shop. A powerful revival followed. Thus this old stammering man prevailed, and as a prince had power with God." (15.)

"There was a woman in New Jersey, in a place where there had been a revival. She was very positive there was going to be another. She wanted to have "conference meetings" appointed. But the minister and elders saw nothing to encourage it, and would do nothing. She saw they were blind, and so she went forward, and got a carpenter to make seats for her, for she said she would have meetings in her own house; there was certainly going to be a revival. She had scarcely opened her door for meetings, before the Spirit of God came down with great power, and these sleepy Church members found themselves surrounded all at once with convicted sinners. They could only say: "Surely the Lord is in this place; and we knew it not." (Gen. 28:16.) The reason why such persons as this praying woman understand the indication of God's will is not because of the superior wisdom that is in them, but because the Spirit of God leads them to see the signs of the times. And this, not by revelation; but they are led to see that converging of providences to a single point, which produces in them a confident expectation of a certain result." (16.)

It is as the Psalmist says, "The secret of the Lord is with them that fear Him."

Here is a Scottish story, involving stolid Presbyterians, in a movement of God on the Island of Lewis, starting in 1949. The praying group, at the beginning, consisted, I believe, of the minister, an elder, and two very elderly ladies. The prayer meetings were held in the ladies' home, because of their difficulty in getting out at night.

"To the praying people of Barvas, four things were made clear, and to them became governing principles. First, they themselves must be rightly related to God, and in this connection, the reading of Psalm 24 at one of their prayer meetings brought them down in the presence of the Lord, where hearts were searched and vows renewed, and, in the words of one who was present, it gave to their lives "the propulsion of a sacred vow", and with Hezekiah of old they found it in their hearts to "make a covenant with the Lord God of Israel." Happy the church and favoured the congregation that can produce such men and women! So prayer meetings were held in church and in cottage, and frequently the small hours of the morning found the parish minister and his faithful few pleading the promises, with a consciousness of God, and with a confidence in Him that caused them to hope in His Word.

In the second place, they were possessed of the conviction that God, being a covenant-keeping God, must keep His covenant engagements. Had He not promised to "pour water upon him that is thirsty, and floods upon the dry ground."? Here was something that existed for them in the field of possibility; why were they not actually experiencing it? But they came at length to the place where, with one of old, they would cry, "Our God... is able... and He will!"

Faith, mighty faith the promise sees

And looks to that alone,

Laughs at impossibilities

And cries 'it shall be done'. (Charles Wesley.)

Thirdly, they must be prepared for God to work in His own way and not according to their programme - God was sovereign and must act according to His sovereign purpose - but ever keeping in mind that, while God is sovereign in the affairs of men, His sovereignty does not relieve men of their responsibility. "God is the God of revival but man is the human agent through whom the revival is possible."

Fourthly, there must be a manifestation of God, demonstrating the reality of the Divine in operation, when men

would be forced to say: "This is the Lord's doing, and it is marvellous in our eyes." It is therefore not surprising that in the month of December, 1949, God did visit the parish church of Barvas, with revival blessing that, in a very short time, leapt the bounds of the parish, bringing refreshing and spiritual life to many all over the island."

They did not arrange any special meetings until they believed they were directed by God to do so, and the leading taken by the minister and elders, was confirmed quite independently through a vision experienced by one of the elderly ladies.

"The supernatural working of God the Holy Spirit in revival power is something that no man can fully describe, and it would be folly to attempt it. There are, however, features of the Lewis revival which also characterised revivals in the past, one of which is the spirit of expectancy. Here I found a group of men who seemed to be living on the high plane of implicit confidence in God. That was the conviction and assurance that breathed in every prayer offered in that memorable first meeting of my memorable sojourn in the Hebrides, and my first contact with that congregation convinced me that revival had already come,..." (17.)

One concluding word must be addressed to many Christians who believe that God will show them His will quite directly, by impressing some thoughts, feelings or impulses directly upon their minds.

It is true that God may, and does, if He so chooses, lead people by that direct method. No doubt, most Christians experience this quite a few times during their lives, even if they have no theories about spiritual gifts which might lead them to expect such things.

However, relying upon feelings, impressions and impulses, is so prone to the making of mistakes, that it is not wise to make this method for the gaining of information about the will of God as the first course of action to be relied upon.

Furthermore, we are here talking about *evangelical* revivals, wherein primary dependence is placed upon the Spirit teaching us the will of God through the prayerful study of God's Word. We have described a little of Muller's experience in this matter, which is a classic example of these things. God is able to reveal His will other ways, also, if He so chooses, but these other methods are secondary methods, which must conform to, and be judged by, what is in the Bible.

If the primary method of knowing the will of God becomes feelings and impulses, with the Bible becoming a secondary method, then the revival which might follow will be a revival of impulses, feelings and urges, which may or may not come from God. On this basis, we can very easily accept input from our own psyche, or from the devil, imagining that it comes from God. When that happens, we have been thoroughly deceived, and have believed what the devil wants us to believe, regardless of the value or truth of what we have learned, and regardless of where it all came from. This cannot be evangelical Christianity, and never has been.

## **A Great Awakening**

A great awakening throughout the land, as opposed to a more localised revival, would be a most wonderful and gracious act of God.

Normally, a great awakening only comes as a result of widespread, united, urgent, intercessory prayer, by many Christians of many denominations.

A localised revival can become a much wider movement, but this often does not happen. A nation-wide revival requires that the prayer basis should change from the localised prayer support to a much wider basis. Nation-wide revival movements can be good examples of great awakenings, provided they work their way down into the basic fabric of society.

World-wide evangelical awakenings are even more wonderful. Dr J. Edwin Orr's major studies of world-wide revival movements provide insight into the breadth of the prayer basis required for such awakenings, and the gracious way God moves in many places, often far apart. Dr Orr tells us there have been five major, world-wide awakenings. They started around the years 1740, 1792, 1830, 1857 and 1904. We are still in the process of finding out whether events around the world at the end of the Twentieth Century constitute another world-wide movement of some kind, or not.

## **Christian Character Development as the Basis of Intercessory Prayer**

Only a brief comment will be added about this matter, but those who are experts in prayer tell us that it is the life that prays, more than the words that we say when we pray.

This thought lies behind all that was said concerning knowing the Bible as the means of learning what the Spirit is saying to us through the Scriptures.

It is also the message which runs through Andrew Murray's many devotional books, and books about learning to pray, such as the one we quoted from earlier, "With Christ in the School of Prayer."

## Conclusion

What, then, is your answer to the various questions raised in these chapters so far, and especially in this last chapter?

You can see, and agree with, the great need there is for a great awakening, and also for a more localised revival.

You feel the urge to pray for revival, and sense the wonder of experiencing God's presence in our midst in revival power.

Would you like to be involved in praying for revival?

Do you believe God is calling you to do this praying? What has led you to believe this?

Are you willing to pay the price, and to do what is necessary to see the answers to your prayers for revival, either locally, or nation-wide?

Do you want to see the rise of a wise tradition of revivals in your country, to benefit churches and society for many years to come?

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2. Luke 17 : 7 - 10.
3. Finney. "Lectures on Revivals." chapter three.
4. Orr. "My All - His All." chapters six to ten.
5. Schlink. "You Will Never Be The Same." outline of part two.
6. Christenson. "Lord, Change Me!"
7. Murray. "Humility."
8. Luke 11 : 13.
9. Murray. "With Christ in the School of Prayer." p. 238.  
The reference occurs in an Appendix, which is not reproduced in most other editions of Murray's book. The Appendix is entitled "George Muller, and the Secret of his Power in Prayer." It includes excerpts from "The Lord's Dealings with George Muller."
10. Stewart. "Opened Windows." p. 106 - 107.
11. op cit. p. 136.
12. op cit. p. 142- 144.
13. Moore. "The Great Revival in Ireland. 1859. p. 6 - 8.
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## CHAPTER SIXTEEN

### THE IMPACT OF REVIVAL ON THE INDIVIDUAL

When the Holy Spirit comes in power upon a group of people, a congregation, or groups of people on a larger scale, a number of results will appear. These results may vary in the *order* in which they appear, but, generally, they will all appear at some stage of this work of God.

First, there may appear a deep conviction of sin and shortcoming, with desire for a deeper knowledge and experience of God, amongst the Christians.

This will lead to heart-broken confession of sin by these Christians, thorough-going repentance and surrender to God without reservation.

These revived Christians will then experience a new level of the fulness of the Holy Spirit in their lives, resulting particularly in a new spirit of prayer, a new outpouring of love for others, with a very strong desire to see their family, friends and neighbours converted to God.

Prayer meetings will begin to flourish, and these meetings may well become the main vehicle through which the Holy Spirit is poured out into the whole community. This is the meeting where many of the conversions will occur. The prayer meetings can become even more significant in the work of God than preaching meetings, or gatherings for evangelistic outreach. There will be a new thirst for God, a thirst to know and hear the Word of God, a thirst for Christian fellowship in which people share what God is currently doing in their lives, where they pray for each other, encourage each other to grow in the fruit of the Holy Spirit, and in Christlikeness. Love, humility, a thirst to learn, and unbounded zeal, are the signs at this stage of things.

Deep conviction of sin will then begin to come upon people in the open community, leading to sudden and powerful conversions, unbounded joy at being forgiven, and at knowing Christ. The power of the blood of Jesus Christ will be very evident, for all to see. Conversions will multiply. But these conversions will not be weak or uncertain. Transformation of character, and complete change of life-style, will be marked, providing great testimony to the graciousness and power of God. People will be compelled to say, "This is the Lord's doing, and it is marvellous in our eyes." The fact that it is God at work will be obvious.

The new converts will be filled with zeal for Christ, and with the praises of God. Many of them will become successful soul-winners, and bold witnesses to the love of God. The good work will spread to many places, as the converts share what God has done. But, because He is sovereign, the Holy Spirit may also take the new work to areas and places which are not visited by anyone from the main revival area.

There will be a new interest in preaching the Gospel. Open air preaching may flourish again, with candidates will enter missionary work, and the ministerial ranks at home. A new concern will also appear to do Gospel work, and relief work, amongst the poor, and under-privileged people at home, and overseas.

#### **A Deeper Look at the "New Birth."**

At this point, we will pay special attention to the "new birth", looking in more detail at the regenerating power of the Holy Spirit, and the effect that will have on many lives, as the revival proceeds. The reason for doing this is that, today, much which passes as church work, and much about modern evangelism, has changed our understanding of this regenerating work.

In countries like New Zealand and Australia, there has not been much of the real spirit of revival in recent years, and recent evangelism has tended to produce the idea that the "new birth" is simply like making up one's mind about a matter, and any changes in lifestyle or behaviour are not taken into account to any great extent.

Conversions have often been superficial, have not made much of a difference in a person's life, while former life patterns have continued without a change. Repentance has not been talked about much, and conviction of sin has been minimal. Sins of a most serious and obvious nature have continued in the lives of so-called "born again" people, without any realisation that what they were doing was offensive to God.

People have thought they could become Christians without there being any desire to preach the Gospel, or save the lost, without there being any need for them to join with other Christians in deep fellowship and sharing, and without there being need to sacrifice their money in Christian work.

In order to appreciate the regenerating work of the Holy Spirit, as it is intended in the Bible, and as it is experienced in revival movements, we need to look back at what was taught would happen to people when they were "born again" back in the times of the great awakenings, and the evangelical revivals in the past.

## **Regeneration, by the Power of the Holy Spirit**

Instead of trying to trace the history, evolution and developments of this doctrine since the Reformation, we will here look at a few of the main titles in circulation in England early in that period. Some reference will also be made to other titles which were published in Scotland, and in the United States.

The Puritan period in England produced an excellent range of theological writings, covering every aspect of Christian teaching. Following this period, there were a small number of books about the nature of regeneration which enjoyed a very wide readership between, say, 1730 and 1870. A list of them is provided at the end of this chapter. These books were not only read widely by church members, but also by members of the public. Also, they could be used by ministers in their preaching commitments.

### ***Henry Scougal***

One such book was Henry Scougal's "The Life of God in the Soul of Man", which was published in London in 1677. "This was one of the most influential books in the early Eighteenth Century." Written by a quiet teacher in Aberdeen, who died at the age of twenty-eight years, the author was son of the Anglican bishop of Aberdeen. "Naturally enough...it was highly prized by the Episcopalians. Susannah Wesley recommended it to her two sons Charles and John." Charles loaned a copy to a perplexed young undergraduate at the Oxford 'Holy Club' named George Whitefield, and reading this book figured largely in Whitefield's conversion. (1.)

Scougal's book contained less than 100 small pages, and was very simply written. He says that true religion in the soul is life, the Divine Life. Scougal explains why he used this name for true religion. "I come next to give an account why I designed it by the name of divine life; and so it may be called, not only in regard of its fountain and original, having God for its author, and being wrought in the souls of men by the power of the Holy Spirit; but also in regard to its nature, religion being a resemblance of the divine perfections, the image of the Almighty shining in the soul of man: nay, it is a real participation of his nature, it is a beam of the eternal light, a drop of that infinite ocean of goodness; and they who are endowed with it, may be said to have God dwelling in their souls, and Christ formed within them." (2.)

The natural life is described, and compared to the divine life. The great example of the divine life is Jesus, and some space is given to describe His love, His diligence in doing God's will, His patience, His constant devotion, His charity to everyone, His purity and His humility. The excellence of these qualities is described at length.

Possessing the divine life gives us the presence of this beloved Person, makes us partake of an infinite happiness, gives us sweetness in every circumstance, causes us to delight in the duties of religion, gives us pleasure in possessing the divine love, gives us delight in purity, and the pleasure and sweetness of an humble temper. While emphasising that religion is based completely upon faith, his final section gives a number of tips to help someone who is concerned about their status before God. (3.)

A cheap edition of Scougal's book was published in Glasgow in 1739, at sixpence per copy, or five shillings a dozen for giving away. It is possible that this book played a role in the start of the revival near Glasgow a few years later. (4.)

The Rev William McCulloch was minister in the village of Cambuslang, in 1742, which was then a country village a few miles outside Glasgow. He was not known as a preacher of any great ability, but, that year he commenced preaching a long series of sermons developing various aspects of the doctrine of regeneration. The effect of the repeated use of this subject slowly had an impact on the congregation. There began to be some deep concern, and conviction of sin. Slowly, a revival movement began to work its way in the area. This renewed interest in the Gospel reached a crescendo at one of the Communion seasons, when the visiting preachers included George Whitefield, who by then was known through the country as a vivid and passionate preacher.

### ***Philip Doddridge***

In 1742, the first edition of another book on the subject was also published. Philip Doddridge's book "Practical Discourses on Regeneration" appeared. It also had a long and widespread impact.

The first sermon presents the marks of a person who is not born again. These marks are: (a.) the soul that never seriously enquired into its spiritual state is, undoubtedly, not born again. (b.) the soul that is not deeply convinced of its guilt before God, and desirous to seek deliverance from it by the Lord Jesus Christ, is not born again. (c.) the soul that is unconcerned about the favour of God, and communion with him, is not born again. (d.) the soul that is destitute of a sincere love to mankind, is not born again. (e.) he that does not know what it is to struggle with indwelling sin, and heartily to resolve against indulging it in any kind or degree, is still not born again. (f.) he that does not know what it is to overcome this world, and to place his happiness in another, is yet not born again. (g.) the soul that does not long for greater improvements in the divine life is still a stranger to the first principles of it. (h.) the soul that does not know what it is to live by faith in Christ, and in dependence upon His Spirit, is still unregenerate.

The second and third sermons describe the wide range of changes which characterise anyone who is born again.

The second sermon deals with the fact that there is a radical change in a person's understanding and outlook

with respect to (a.) God, and His spirituality, omnipresence, majesty, purity, power, patience, goodness, and the reality and importance of God's very close access to the soul. We now love God, and gladly embrace these wonderful features of His character. (b.) The soul and its state are now seen to be of great importance. (c.) The view of Jesus Christ, and His work as Mediator between ourselves and God, is seen as extremely important. (d.) Eternity is seen to be of great value. (e.) God has opened a way for us, through the death and resurrection of Jesus Christ, for us to be happy and fulfilled about all these matters.

The third sermon describes many other changes.

(a.) There are now new affections. We love God and Christ, whereas previously we did not. (b.) We hate every false way, and meeting with evil-doers, whereas previously we loved some of the evil things. (c.) We have new desires. We now have strong desires toward God, doing His will, and wanting to enjoy the holiness and presence of God in heaven. (d.) We now have new fears. We fear secret sins, as well as fearing the sins which are done in public, and which would therefore cause us disgrace. (e.) We now are filled with joy because we appreciate God, and enjoy thinking about Jesus. (f.) We also have new sorrows. We are sorry when we lose the sense of God's presence with us. We are grieved when we remember our sins, and the evil still remaining within our personalities, which prompts evil deeds.

(g.) We now have new resolutions. In the name of Jesus, we resolve to do God's will, and take God's side against all sin, not just a few sins. We have decided to do good now, not just later in life. We now reject resolutions which are swollen with pride and arrogance. Our decisions are more modest and humble.

(h.) We now have a new goal in life, new labour and new employments. While we may follow the line of work we had before, we now do it with a new spirit, and a new temper. We do it for God, and with an attitude which will honour Him. A new principle, and a new purpose throbs through all we do. We pray about all we do, doing it for God's glory, and to uplift the name of Jesus. Our great employment now is purity of heart in our own lives, and to take our part in doing whatever we can to win the world for Christ.

(i.) We have new entertainments. We gain great pleasure meditating in God's Word, in singing His praises, in being thankful to God, and in being thankful to others for the way God blesses us through them. We find great pleasure from fellowship with other Christians, and sharing with them about God's present dealings with us.

(j.) We have new hopes and prospects. God will be with us each day, throughout our earthly lives, with the strength of His promises to rely upon. We also have a great and sure hope in Christ for all of eternity.

Sermons number four and five produce a number of different arguments aimed at showing why the "new birth" is necessary, if one is to see God's Kingdom.

For example, one of the arguments follows the line that heaven is a particular kind of place, and the happiness which exists there is of a particular, holy kind. An unregenerate person would not be capable of relishing it. So, it would not be "heavenly" for them. They would want to run away from it. If unregenerate people were there, heaven would suddenly lose its holy character. The happiness of heaven arises from the contemplation and enjoyment of an ever-blessed and holy God. An unregenerate person does not love God like this, and would not appreciate the wonders of the place.

The happiness of heaven arises from the sight of the glory of an exalted Redeemer. People who are not born again have never chosen to appreciate the wonder of this sight, or to love this exalted Person. They would not feel at home there.

The happiness of heaven arises from being in the society of angels, and the glorified saints of all the ages. People not born again would not appreciate this company.

And the happiness of heaven lasts for ever. People who have never learned to appreciate God's glory would soon get tired of it, and want to escape.

Sermon number six explores the importance of entering into the Kingdom of heaven, and what might happen to us as the only other alternative.

Sermon seven presents the fact that God's creative power operating on the soul is needed if a person is to be regenerate. It cannot happen simply by us making a decision, or by any other action or belief that we might have, no matter how important any of these might be.

Sermon eight discusses the various ways the Holy Spirit performs His work within the soul in order to bring us to the point of being born again, and in bringing about all the changes that were mentioned earlier.

Sermon nine discusses, therefore, what advice should be given to concerned people showing what they might do to be born again. This is followed by advice to those who are born again already.

The final two sermons are on the theme of salvation being by grace through faith. That is, the new birth, salvation, knowing God, is only possible because of the way God has been gracious to us, both planning and making the way of salvation for us, without us having any input into the decisions God made about it all. This graciousness is all found in the Person of Jesus Christ, and in what He did for us on the cross. Our response to God's graciousness through Christ is that we should accept what God has done for us, and rely upon it. We should embrace it, and make it the basis of our lives. (5.)

Although this teaching about a thorough-going change is strange to us, it was widely preached by evangelical ministers of many denominations for generations.

John Wesley differed from the Calvinists in a number of ways, but he was very clear about the nature of the new birth, why it was necessary, and what it was intended to achieve. Two of his famous forty-four sermons are about the new birth. The new birth is the work of the Spirit of God. The first purpose it serves is to produce holiness. This holiness is meant to lead to entire sanctification. (6.)

### ***Jonathan Edwards***

In the United States, the teaching about the full scope of the new birth is found in the New England Puritans, and their successors. During the Eighteenth Century, men like Jonathan Edwards and Jonathan Dickinson preached it. Edwards' sermons and other writings circulated widely for many years. Some of the American Puritans were giants in the christian world. Edwards believed that God took the initiative, doing the work in a person, to make that person into a Christian. It was the duty of that person to respond to this sovereign work of God, in prayer, love and obedience. (7.)

### ***Samuel Davies***

Samuel Davies was wonderfully used by God during the Great Awakening in Virginia, late in the Eighteenth Century. He also was very clear that regeneration was a work of God in the soul, and would produce a great change. (Davies' published sermons often have paragraphs which are so long that they go on for pages without a break. So, I have taken the liberty to break up this quotation into some paragraphs, to make what he wrote easier for us to grasp. Also, some words are used which seem archaic to us.)

"It is the change of a thoughtless, ignorant, hard-hearted, rebellious sinner, into a thoughtful, well-informed, tender-hearted, dutiful servant of God.

It is the implantation of the seeds or principles of every grace and virtue in a heart that was entirely destitute of them, and full of sin.

The sinner who was wont to have no practical affectionate regard for the great God, is now made to revere, admire, and love him as the greatest and best of Beings; to rejoice in him as his supreme happiness, and cheerfully to submit to his as his Ruler. Formerly his temper and conduct would better agree to the infidelity of an atheist than to the faith of a christian: but now, he thinks, and speaks, and acts, as one that really believes there is a God; a God who inspects all his ways, and will call him to an account.

The heart that was wont to disgust the holiness of the divine law, and murmur at the strictness of its precepts, now loves it; loves it for that very reason for which it was wont to hate it; namely, because it is so holy....

The haughty, stubborn, deceitful heart, is now made humble, pliable, simple and honest, like that of a little child....

The heart that used to have no delight in communion with God, but lived as without God in the world, now feels a filial desire to draw near to him, and address him with the humble boldness and freedom of a child.... That is, Father, Father: the repetition of so tender a name intimates the greatest endearment and affectionate freedom....

The heart that had no realizing affecting views of a future state, now feels the energy of that doctrine, and looks upon heaven and hell as indeed the most important realities.

The heart that was once earthly and sensual, eagerly set upon things below, as its main pursuit, is now taught to aspire to heaven; in heaven is its treasure, and there it will be.

The thoughts that were once scattered amongst a thousand trifles, are now frequently collected, and fixed upon the great concerns of religion.

Now also the heart is remarkably altered towards the Lord Jesus: formerly it seemed sufficient to wear his name, to profess his religion, to believe him to be the Saviour of the world, to insert his name in a prayer now and then, and to give a formal attendance upon the institutions of his worship; but O! now he appears in a more important and interesting light. Now the sinner is deeply sensible that he is indeed the only Saviour, and he most eagerly embraces him under that endearing character, and intrusts his eternal all in his hands. Now he appears to him all lovely and glorious, and his heart is forever captivated with his beauty. Now he prays, and longs, and languishes for him, and feels him to be all in all. O! now the very thought of being without Christ, kills him.

Now also the man has very different views of himself: he sees himself to be a guilty, depraved, vile creature, all over-run with sin, and destitute of all goodness, but, as it is wrought in him by divine grace; how different is this from the proud self-righteous estimate he was wont to form of himself!

His views of sin are also quite different from what they used to be: he used to look upon it as a slight excusable evil, except when it broke out into some gross acts. But now he sees it to be unspeakably vile and base, in every instance and degree. An evil thought, a corrupt motion of desire, an indisposed heart toward God, appears to him a shocking evil, such as nothing but the infinite mercy of God can forgive, and even that mercy, upon no other account but that of the righteousness of Jesus Christ. He sees it does most justly deserve everlasting punishment; and he is often lost in wonder that the gospel should open a door of hope even for him, who has been so deeply guilty. It breaks his heart to think that he indulged so base a thing so long; and he can never be fully reconciled to himself, while he feels the remains of it within him." (8.)

Davies' sermon goes on for some more pages in a similar vein. But, enough of it has been quoted to show that the scope of his teaching about regeneration was the same as that outlined by Doddridge.

### **Charles G. Finney**

The last figure whose teaching on regeneration we will consider is the famous American evangelist Charles G. Finney.

Although Finney's theology was different in certain basic features, and in many details from the teaching of those we have considered here, so far, yet his gospel sermons, Lectures on Revivals, and Lectures on Systematic Theology, were very strong on the fundamental change which is needed for a person to be born again.

He taught that the Holy Spirit does not actually make the changes in a person's life, but simply persuades that person to make the changes himself.

The following quotation from Finney's "Lectures on Systematic Theology" contains a number of technical theological words, and does not make easy reading. But he is very direct in stating what he means. Further study of Finney's writings is needed to become accustomed to his thought pattern.

"Regeneration is represented in the Bible as constituting a radical change of character, as a resurrection from a death in sin, as the beginning of a new and spiritual life, as constituting a new creature, as a new creation, not a physical, but a moral or spiritual creation, as conversion, or turning to God, as giving God the heart, as loving God with all our heart, and our neighbour as ourselves. Now we have seen abundantly, that moral character belongs to, or is an attribute of, the ultimate choice or intention of the soul.

Regeneration then is a radical change of the ultimate intention, and, of course, of the end or object of life. We have seen, that the choice of an end is efficient in producing executive volitions, or the use of means to obtain an end. A selfish ultimate choice is, therefore, a wicked choice, out of which flows every evil; and a benevolent ultimate choice is a good heart, out of which flows every good and commendable deed.

Regeneration...must consist in a change in the attitude of the will, or a change in its ultimate choice, intention or preference; a change from selfishness to benevolence; from choosing self-gratification as the supreme and ultimate end of life, to the supreme and ultimate choice of the highest well-being of God and of the universe.; from a state of entire consecration to self-interest, self-indulgence, self-gratification for its own sake or as an end, and as the supreme end of life, to a state of entire consecration to God, and to the interests of his kingdom as the supreme and ultimate end of life." (9.)

Repentance, sanctification and perseverance are all part of the way this commitment works itself out in a person's life.

Finney had been trained as a lawyer, and he was not afraid to use strong and powerful arguments to gain a verdict with a sinner, and get the unconverted person to surrender to God immediately.

### **The Trend to Over-simplify the Gospel Message.**

Finney was certainly not guilty of over-simplifying the Gospel message. But there was an increasing tendency, after his time, for the message to be simplified by many evangelists, as they called upon people to receive Christ. This happened in two ways.

(a.) Preachers emphasised that the change of heart was something that the sinner was called upon to do himself, and instantly. The Holy Spirit caused the change, in that nobody would want to make the change in their lives unless the Spirit persuaded them to do it. But the actual change was not totally the work of God, as it had been believed to be by many people before.

(b.) Many of the people the evangelists addressed knew little or nothing about the Bible, and the evangelist had to make his message understood by a wide range of people. His message had to be couched in ideas that were commonly understood, and thus were strongly influenced by the spirit of the age. These influences were not necessarily good for the purity of the message. The preachers often did not understand what changes they were making to the Gospel message.

Thus many people have thought that becoming a Christian is simple, just like making up your mind, or deciding to open a door.

### **A Challenge.**

After reading all this detail about the change that God works in the heart, mind and soul of a person, the question needs to be posed - ***Are you born again?***

You may have made a decision for Christ. There may be much that looks like the effects of the work of the Holy Spirit in your life - yes. But, have you been born again? Have you been regenerated, by the power of the Holy Spirit? Has this change perhaps dwindled and died, over the years, until it is not really visible any more? Does it need to be revived? Do you have sinful barriers which break the flow of God's presence in your life?

Being filled with the Spirit, and being entirely sanctified, are simply extensions of this change, so that the change becomes deeper and applies to a wider range of things in our lives. Christian maturity is the fuller fruit of such a change. May God grant that, by His gracious, sovereign mercy, such beautiful things may flourish on every hand.

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## CHAPTER SEVENTEEN

### SOCIAL OUTCOMES OF REVIVALS

The social outcomes of revival movements have a long and complex history, and include many aspects.

Heightened evangelistic activities have a social impact. Mass evangelism, for example, causes meetings to be held that would not otherwise have taken place, and a distribution of money to cover expenses. The nature of a society is changed, more or less, by whatever response there may be to the evangelistic appeal. Many other subsidiary activities can also be involved, such as the starting of specialist organisations to nurture and train the converts, or to achieve certain other goals. In some instances this has involved even the founding of missionary training colleges, Bible colleges, seminaries and universities.

Increased missionary activity also can have a marked social impact in many ways, especially upon the target country. Some language groups have never had any alphabet, any readers, or any literature, until the missionaries or Bible translators arrived. Long standing traditional religions suddenly face competition from Christianity. In some cases, there are injustices and oppression in the society to which the missionary goes, and which the missionary has to confront. Major agricultural or health advances can be introduced. In many instances, the missionaries brought the first efforts to fight leprosy, or some killer disease. In the opposite direction, in the Nineteenth Century, the missionaries sometimes brought new diseases which wiped out much of the indigenous population. Thousands of missionaries have given their lives for the salvation and social betterment of the societies to which they went. Such self-less service must have a social impact, whether it is appreciated or not.

Much study has also been made of the instances where missionaries were the purveyors of Western civilization to a community, bringing massive changes, often good, but not always for the best. In some instances this importing of an alien civilization has been severely and justly criticised. In other instances, those who criticised the missionaries were too partisan themselves, making their criticisms more sweeping and devastating than they ought to have.

The main attention that has been paid to the social outcomes of revival movements, however, relates to the impact these movements have had upon the Western societies in which the revivals have occurred. Many examples of such impact could be described, as many studies of these situations have been made. A considerable literature exists on the subject.

For example, an enormous literature exists about the social impacts of the European and English Reformations. These movements included evangelical spiritual revival as one of their main features, but by no means their only feature. Their far-reaching consequences have had an incalculable effect on every part of the world where Protestantism has spread. Today, the influence of political democracy, of capitalism, or of the dominating role played by the English language, is such that we would have to say the Protestant movement has had incalculable impacts even upon countries which will not allow any Protestant religious groups or activities to exist within their borders.

The Puritan movement in Britain was primarily an evangelical revival, and other aspects of Puritanism were only secondary. But the impact upon the world of this movement, including the influence of men like Oliver Cromwell, John Milton, John Owen, Richard Baxter, John Bunyan, Isaac Watts, and many others, is hard to over-estimate. The American Pilgrim Fathers, and all their descendants, to Cotton Mather and Jonathan Edwards, and all that these men stood for, has, again had an effect upon the world which is hard to exaggerate.

During the 1940's, Dr. John Wesley Bready published a laudatory account of the social impact of Methodism upon the world. The American edition was entitled "This Freedom....Whence?" The British edition appeared under the title "England Before and After Wesley."

The book portrayed in vivid detail the violence, degradation, corruption and filth of English society at the beginning of the Industrial Revolution, around 1725. The dreadful nature of the society arose, not from Puritanism, but from the forces which had rejected Puritanism some decades earlier. The corrupt monarchy, political system, and established Church of England, at that time, had generated this society, and had no answers to the problems.

Bready then proceeded to give an account of the way Methodism changed this picture, leading also, in due course, to the Evangelical Revival within the Church of England, with the social reforms and missionary movements which flowed from that. The change was achieved through the power of the Gospel message, and through the desire to spread Scriptural holiness throughout the land, preached in the power of the Holy Spirit. After a hundred years, and more, a society, a state and a church had been produced which had renounced many of the previous social evils, such as slavery and child labour. On the positive side, a public service had been produced where honesty and truthfulness was much more widespread, and a person's word was expected to be his or her bond; an army existed where many of the soldiers were practising Christians, and right through the society church attendance was widely practised.

There were, of course, still many imperfections in the society. But the improvements arising from the impact of the Methodist and Evangelical Revivals were considerable.

This idea of the effects of Methodism was not new, but at a time when the world was only just recovering from

the Great Depression, and Communism, Nazism, Fascism and Japanese Imperialism were rampant, the re-telling of the success record achieved by Methodism, and its allied movements, in meeting some of the worst needs of society sounded very impressive.

Dr. J. Edwin Orr, in his encyclopaedic books about the history of modern revivals, has emphasised that these, and many other social changes for the better, arise from the effects of revival movements. Naturally, in a situation where there is an interplay of causes and effects, from various types of sources, in a complex society, other factors also play a role in these changes. But, the revivals are important contributing factors. When historians describe these social changes without laying a proper emphasis on the role of evangelical religion, they have not been balanced in understanding the situation.

Generally speaking, there are several ways in which these social outcomes can be produced, so far as the revivals are concerned. The first and second of these are ways that evangelicals quite readily appreciate. The third way is equally important, though less understood by many people who are not history students.

(a.) As there is an increased emphasis on the qualities of character which the Bible describes as the fruit of the Holy Spirit, and as increasing numbers of people put these qualities of character into practice, a change in the society will slowly become evident.

Christians will also look upon their vocations, their work, and their leisure, as things that they do for God, and will seek to practice the fruit of the Spirit in the ways they do their work, and in what they do as their leisure. An effect on society will appear. This effect can become very strong, creating a new atmosphere and flavour in the society. New expectations of personal and social behaviour will develop, of a better quality, to which the unconverted will increasingly conform.

(b.) Concerned people will band together, and create specialised societies aimed at achieving certain goals in improving society. The temperance movement, the Y.M.C.A., prohibitionism, sabbath observance, many efforts to promote higher education, better standards of hospital care, better care for the aged, or for orphans, and a host of other specialised projects, are examples of this kind of thing. The early parts of the Nineteenth Century in the United States especially saw a great proliferation of societies aimed at moral reforms, and many leaders such as Lyman Beecher were loud in supporting them all. The point being made here is that organised efforts to improve society in some specialised way, have been a result flowing from revivals on a great many occasions, and these new groups have helped to emphasise certain issues of reform in the public mind.

(c.) The Holy Spirit is also Creator God. The Spirit is not limited to direct actions by individuals, or by an organising committee, to achieve good things for a society. The Spirit is also able to do creative things in the society on His own account. The result can be that new features or aspects can appear in the social setting which were not planned or foreseen by anybody, and which are not even recognised until after they already exist.

Some historians use the word "imponderables" to describe these factors. Theologians might call some of these factors "principalities and powers", following the words of Saint Paul. The Holy Spirit can also create good things of this kind.

These factors are aspects of a society which are not under the control of any human being, or group of humans such as politicians. They were not the result of official policy, nor were they designed or planned by anyone. These features of society have to be thought about in a fairly abstract way. They are hard to describe, or even to talk about. They are hard to "pin down", yet they exist. Often, nobody realises that they exist until after the event.

My point here is that, in relation to revival movements, and the outpouring of the Holy Spirit, the life-giving Spirit is able to play a role in building the foundations of our society in a far more positive and wonderful way than we can plan or organise ourselves, or that we can even imagine beforehand.

The famous text in Second Chronicles, 7:14 makes the point. "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, will forgive their sin, and will heal their land." This is not simply a promise of material prosperity in a farming community, good crops, and rain at the right time of the season. It includes quality society.

When the prophet Ezekiel spoke God's word to the Hebrews in captivity, promising a return to Jerusalem, he not only said they would be sprinkled with clean water and cleansed from their sins, given a new heart of flesh instead of a stony heart, and a new spirit which would make them want to obey God. Ezekiel also said that their land would become like the garden of Eden. The Israelites did not have the scientific knowledge to rejuvenate their land, and save it from degradation. For them, it would be a gift from God. (1.)

Saint Paul told Timothy that public worship should include prayers, intercessions and giving of thanks for everyone, especially for kings and those in authority. They should pray for a peaceful society, where godliness and high moral standards would be practised. This would help to create the basis for a truly free and moral society, where people could make a better response to the gospel. After all, God desired all people to be saved and come to a knowledge of the truth, just as there is only one Mediator upon whom anyone could call. (2.)

If this should be such an important part of public worship, as Saint Paul said, how much more should it also be a very large part of our private prayers? (3.)

Ezekiel said, and so did Saint Paul, that the blessings he spoke about would only come from God as they were persistently and believingly asked for, by God's people.

Saint Paul's reference to "principalities and powers" implies that some of these social changes have a demonic origin. Many of these changes no doubt are very mixed in their impact upon us. But, the Holy Spirit is also at work.

## Lord Butterfield's Examples

The famous historian, Lord Butterfield, describes many aspects of this issue in an older book of his entitled "Christianity and History." After pointing out that, through our decisions, actions and mutual activities, we are all now making history which future historians will speculate about, he tries to describe that what we will succeed in doing, in the end, will be different from anything that we intended, or guessed. But he also gives us some examples of it to think about.

"It is necessary, however, to remember that the pattern of the history-making which we shall carry out will not be the product of my will or of yours or indeed of anybody else's, but will represent in one sense rather what might almost seem to be a compounding of these wills or at least of their effects - something which sometimes no single person will either have intended or anticipated. And even so the pattern will be complicated by certain other factors superadded - factors which it is sometimes difficult for the historian either to analyse or to explain. Nobody ever sat down with a plan in his mind and said, "Go to - let us now produce a thing called the capitalist system", or "Let us have an industrial revolution"; and those who came nearest to planning the Protestant Reformation and the French Revolution threw up their hands with horror when they saw the things which actually took place - swearing that they had never intended to produce anything like this.

A very considerable part of the attention of historians is concentrated in fact upon that kind of history-making which goes on so to speak over our heads, now deflecting the results of our actions, now taking our purposes out of our hands, and now turning our endeavours to ends not realised." (4.)

Butterfield refers to this kind of thing as "Providence". Then he adds another aspect, and provides us again with some examples of what he means.

"Apart from the Providence which lies in the very constitution of things, there exists another kind of Providence which it may be permissible to call human. It produces the impression - though we ought not to lay too much emphasis on the mere impression - that it represents the operation upon the story of something like the collective wisdom of the human race, or that History herself has risen up and determined to have a hand in the game. It is as though, once the history has happened, with all its accidents and tragedies, it is further worked upon by the reflecting activity of an ordaining and reconciling mind; or as though, once a handful of chance notes have been struck together on the piano, some person refuses to let the matter lie there and sets out to resolve the discord. This is a providence, in fact, which moves over history with the function of creating good out of evil; and Lord Acton, at an earlier and more religious period of his historical activity defined it exactly in this way - a view which he seems to have acquired in reality from some of his German religious friends. Indeed, if history is of the character that I have described, it might seem to require the operation of a providence upon it - a Providence capable of bringing good out of evil.

Once the Fire of London had taken place, and the tragedy could not be undone, the mind of man, confronted by a new situation and making the best of it, decided to rebuild the city and took the opportunity to build it on a superior plan. The result is that historians may give the impression that the Fire of London itself was beneficial - as though it were a good thing to have had such a catastrophe - an impression all the more easy to acquire since so quickly we lose the power of bringing home to ourselves the sorrows of the original sufferers. Once the mediaeval Church had been split by the Reformation, the wars of Protestants and Catholics, precisely because they were so horrible, led to a different set of conditions, and brought about a new order which the modern world, from a certain point of view, would regard as superior, in that it was based on toleration. Initially neither party wanted toleration nor even conceived it as an ideal; but reflecting on that tragedy and making virtue of necessity, men in the after-period established toleration, and came to rejoice in it - came not merely to recognise it as the best thing Providence could arrange in a world of religious differences, but even to be glad that a religious schism had taken place to make such a benefit possible." (5.)

This all means that history can best be understood if we think of it as if a Providence was working in and through it all, and this is true whether the historian is a Christian or not. Butterfield readily admits this, and he discusses many other aspects of the matter.

So, the possibilities of what God can do to human society, in answer to prayer, and through the outpouring of the Holy Spirit, is beyond what we can presently grasp, with our limited imaginations, and limited ideas of the will and power of God. The Holy Spirit is able to make changes in a society, without direct human decision or planning, and in ways that were not foreseen by any of us. This is particularly possible during a time of revival, or as a result of such a movement.

## The Millenium, and Utopian Theories

A brief comment only needs to be made at this point about the question of expecting the Millenium, or a Christian age of perfection, here on earth, at some stage in the future. This hope is a part of many different Christian theories about the future, also featuring strongly in the thinking of many other people who do not try to develop their ideas from the Bible.

Puritan teaching about the impact of the gospel throughout the world, helped develop the idea amongst many earlier evangelicals that the spread of the gospel would steadily bring about a better state of affairs in the world, before the return of Christ. These doctrines became known as "post-millennial" ways of understanding what would happen

before Christ returned. The Millenium would occur before Christ's return.

Expectations of great improvements in society, through prayer for the outpourings of the Spirit, and through the preaching of the gospel, were further developed by the great American theologian, Jonathan Edwards, and by the famous evangelist, Charles G. Finney. But it was a widely held view by many Christians through the Eighteenth, and early Nineteenth Centuries, both in Britain and the United States. (6.)

Certainly, there are New Testament passages which encourage us to believe that God will use the gospel to improve things here. One such verse contains the parts of the Lord's Prayer, "Thy Kingdom come. Thy will be done on earth as in heaven." This prayer must have a worthy fulfilment of some kind. As Edwards and many others showed us, many Biblical prophecies can also be understood in this way. (7.)

But it is a mistake to think that it implies that there will be some perfect age, or Christian age of gold. This is true, regardless of how one interprets the twentieth chapter of the Apocalypse, which is the main passage about a period of 1,000 years of victory. This is because Christ plainly taught that there would be a mixture of good and evil in the world until the final consummation. This is clear from several of the parables of the Kingdom in Saint Matthew's gospel, chapter thirteen. This view of the future also fits in better with what we know about human history, and with the best Biblical understandings that we have, so far, about human nature. Again, the American Lutheran theologian, Reinhold Niebuhr, has written especially well on these matters. (8.)

There are also passages which clearly indicate that evil will increase, as the history of the world develops.

As mentioned, there is also a whole range of secular utopian views about the future, from evolutionary theories about human progress, Communist ideas about the classless society, American ideas about the Manifest Destiny of the American peoples, similar ideas about British Imperialism from the Nineteenth Century, and so on.

My reason for mentioning all this here is - that ideas that the Christian golden age was just around the corner have indeed arisen through the impact on society caused by some periods of revivals. American Nineteenth Century history is especially notable for this. The hopes of the "Mayflower" Puritans, the impact of the Great Awakening, the new freedoms of American Independence, followed by the widespread revivals in the United States, early in the Nineteenth Century, created a sense of optimism about the future in the minds of many Christians. Millenial hopes combined with the idea that God had a special role for the American peoples.

This hope became secularised, later in that century, and then became combined with the ideals of the "social gospel", and vague evolutionary ideas of "progress." Today, these American hopes are no longer linked to prayer for the outpouring of the Spirit, and to the spread of the gospel.

People who wish to see widespread revivals in the future need to learn from all these things, and beware. Their hopes about the impact of the gospel on society need to be Biblical and real, and *not* limited by unbelief in the power of God. But, they must also not be utopian, or confused with secular ideals.

## The Final Consummation

What can be achieved here on earth, by way of improvements, through the preaching of the gospel, by growth in Christian maturity, and by the creative workings of the Holy Spirit in answer to prayer, must not be confused with what will happen at the end of history.

The Christian understanding of history is that there will be an end to it, followed by the day of God's judgment. Then will be possible the full realisation of everything that Christ's crucifixion for us can achieve. Here on earth we can only know the first instalment, or foretaste, of these wonderful things.

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1. Ezekiel. 36:22 - 38.
2. 1 Timothy 2:1 - 7.
3. Matthew 6:5 - 6.
4. Butterfield. "Christianity and History." p. 94.  
(Many paper-back editions exist. See Butterfield, chapter 5.)
5. op cit. p. 98 - 99.
6. see, for example, Murray. "The Puritan Hope."
7. Edwards. "Humble Attempt....."
8. Niebuhr. "Nature and Destiny of Man."

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## *CHAPTER EIGHTEEN*

### **THE THEORY OF REVIVALS (Some Major Features)**

A balanced understanding of evangelical revivals rests upon the basis of a much wider intellectual context, as we will notice more fully in the next chapter. Here, we will notice that it contains a study of several topics, which we will approach historically, in order to cover the subject material in the simplest and clearest way.

#### **Revivals in the Bible**

The Bible is the foundational textbook in this subject. It contains descriptions of several revival movements in the times of the Old Testament, although the actual number is a matter of debate. One revival is described in relation to the preaching of John the Baptist, and about six are mentioned in the Acts of the Apostles.

Apart from the description of what happened on the Day of Pentecost, most of these descriptions are very brief indeed, and do not provide the kind of theoretical understanding that we are attempting here.

Only a handful of studies has ever been published on this aspect of the Bible. (1.) For our purposes, a summary statement can be made. The revivals in the Old Testament were all part of the story of calling Israel back to obedience to God's covenant.

The work of John the Baptist was prophesied previously, serving in many ways as a preparation for the Lord's ministry.

The revival on the Day of Pentecost was, in one sense, a typical revival, where (a.) the Spirit was poured out upon the 120 disciples, as they waited on God, and where also (b.) the Spirit was poured out upon the people generally so that they were "cut to the heart" as Peter preached. This had been prophesied by the Lord, before His ascension. And this event, along with all subsequent revivals, is an example of the Spirit being poured out upon all flesh, as the prophet Joel said.

The great revival on the Day of Pentecost was an example of what was to come later, so that the characteristics of all subsequent revivals can be compared with the characteristics we see here. But, on the other hand, it must be said that the Spirit is Lord. Whatever He does will be Scriptural; but also His work is beautiful and very creative, and there is enormous variety in what He does. Each event differs from all others.

But, in another sense, the happenings on the Day of Pentecost were not repeatable, because it was the birthday of the Church of these last days. Some of the prophecies indicate factors which cannot be repeated.

The other revivals mentioned in the Acts of the Apostles, which occurred in such places as Samaria, Antioch, Caesarea, and Ephesus, generally provide landmarks along the way in the growth of the Church. But they are also examples of the outpouring of the Holy Spirit from which we can learn much for today.

#### **The Early Church and the Medieval Period.**

These long periods have been studied extensively by church historians. But generally their interests have been in a whole range of other factors apart from those related to the study of revival movements. They have been studied from the point of view of theological development and changes, church-state relationships, personalities and the impact of particular leaders and thinkers, institutional development, impact of missionary work, literature, the history of papal power, the impact of church councils, the spiritual life of individuals, and of the church, and many other facets, but not so much for what they tell us about evangelical movements of the Holy Spirit.

There were many revivals in the early church, although, in many instances, not much in the way of detail about them has survived to the present.

Some notable revivals occurred in the Medieval period, the greatest perhaps being the movement flowing from the life of Saint Francis of Assisi, and his mendicant preachers. Saint Benedict was also a very important figure. A degree of revival also flowed in England from the preaching of the Lollards, and the spreading of Wycliffe's Bible. (2.)

These movements, and many others in these earlier periods, need to be studied in much more detail, in the light of our present understanding of evangelical revivals, in order to appreciate better the glory of what the Lord has done. After all, we are commanded to do this in the Scriptures. It is also the way for us to learn whatever we can from the past. In this way we can profit from positive lessons, which are many. And if we do not learn from the mistakes of the past, perhaps we will be condemned to make the same mistakes again, ourselves.

## Calvinistic Traditions

The Reformation was, amongst many other things, a time of spiritual revival. The impact of Martin Luther, and of Lutheran Pietism, has been important for the church in many countries.

So far as New Zealand is concerned, the Reformation has influenced our understanding of revival mostly in terms of Calvinism, which has been mediated through the Puritans. This has then come to us through the evangelical influences within Presbyterianism, but also through the more "Arminian" flavour found in other denominations.

The sovereign workings of the Holy Spirit are of fundamental importance in Calvin's view of the Christian life. The Spirit is sovereign. His work cannot be anticipated, produced by human effort, or manipulated. A person becomes a Christian because the Spirit leads, teaches, and convicts that person, and brings him or her to faith in Jesus Christ. The Spirit produces within the person a new desire for God, and a new ability to obey God. The Spirit unites the believer in Christ, and in Christ's body, the Church. A human response is needed at every step, but the Spirit's creative work is paramount. The Spirit leads the believer through the tests and trials of this earthly life, preparing us for the heavenly world in the direct presence of God, where there is no more sin, sickness or death. (3.)

In all this, the Spirit is always the Spirit of Christ, who applies the merits of Christ's atoning sacrifice to the believer, according to the New Testament. This work of the Holy Spirit is going on, more or less, all the time.

When the Lord wishes to impart a new blessing, He first creates a sense of need, prompting prayer for the blessing that will supply what is needed.

A revival of religion takes place when there is a special burst of this sovereign activity of the Spirit. A new depth in this work is seen, and it involves a much greater number of people.

The first indication will be a sense of need for this special work in the minds of believers, who begin to see a special need for it. Previously, they may not have felt the strength of this need so much, although they may have known that the need existed. This sense of need will prompt their prayers for an outpouring of the Spirit. Many people may unite in this prayer, and the desire may grow to a great intensity. In this way, the Spirit teaches the value of what is being sought. In His own time and way, the Spirit will answer this prayer.

This answer, when it comes, will involve deep conviction of sin (the sense of need relating to forgiveness), both in a believer, and also in an unbeliever. The believer will seek God, and experience a spiritual renewal, including the joy of forgiveness. The unbeliever will perhaps fight the conviction, but, in a time of revival, the conviction will deepen, and become very powerful, leading to a very deep conversion experience and character transformation.

There will be a deep desire for greater holiness, or usefulness in God's work, a thirst to know the Word of God. People will look for, and appreciate, the workings of the Spirit, wherever these become visible. Much earnest prayer for the evident workings of God in people far and near will be poured forth from many hearts.

The Spirit has many ways of answering these prayers. Sometimes the answer will come through the special blessing given to the visit of an evangelist, or the answer may come through ordinary church activities. Sometimes, the most unusual method will be chosen by the Spirit to bring God's answer to the earnest prayers.

Within the Calvinistic tradition concerning revivals, therefore, there are no "How to do it" books. There may be books urging people to a deeper love for God, encouraging people to keep their hearts in the fullest love for God, and suggesting repentance. There may be an attempt to point out the need for greater workings of the Spirit, in individuals, and in many aspects of society. These will have the goal of encouraging prayer for the needed work of the Spirit, which would be the remedy for the individual or social ills described.

Amongst the Puritans, for many years, there was no special understanding of revival, as something different from the ordinary workings of the Spirit. For example, John Owen's writings on the work of the Spirit are marvellous expositions of how to understand what the Spirit is doing, and how we should co-operate. But, no mention of "revival" appears in his writings. Nevertheless, the English Puritan period saw much which we would now class as "revival".

The American Puritan, Cotton Mather, is, I believe, the first person to use the term "revival", in the sense in which evangelicals use the term today. After his time, there were examples of revivals in Massachusetts, and amongst the Moravians in Germany. When the Great Awakening came in America, Scotland and Wales, and the Methodist revival broke out in England, there began to be a considerable literature which related to the revivals, in various ways. But, all of these revivals were understood broadly from the point of view of the Calvinistic tradition that we have been describing here.

The work of an evangelist was to preach in such a way as to create an appropriate sense of need. So, the Puritans paid much attention to proclaiming God's law, and the way we have fallen short of it. The glories of heaven, and the everlasting punishments of hell were also preached about. But, there was no attempt to manipulate people, because such efforts would deny the fundamental belief in the essential work of the Holy Spirit. In many instances, it was preaching on the love of God, and the sufferings of Christ, which had the most effect.

The great exponent of evangelistic preaching during, and after, the Great Awakening, was the English Anglican minister George Whitefield, who was totally humble and sincere, travelled widely, and who possessed perhaps the greatest powers of dramatic preaching that the modern world has seen.

A great range of literature about revivals arose from the Great Awakening. Many of these were accounts of what happened, and these often contained insights into the theoretical side of understanding revivals. (4.)

The most significant writings of this period were written by Jonathan Edwards, firstly to describe a slightly earlier revival in his church in Northampton, Massachusetts, and, secondly, to defend the revivals of the Great Awakening from attack. These books provided the basic literature on the theory of revivals, and were recognised as

such for more than a hundred years. They are still of fundamental importance in understanding this subject.

The titles commonly grouped together are:-

"An Account of the Revival of Religion in Northampton, 1740-1742."

"The Distinguishing Marks of a Work of the Spirit of God."

"A Narrative of Surprising Conversions." and

"The Religious Affections."

Another of his writings vitally important in understanding the theory of revivals is his call to united and extraordinary prayer by believers everywhere for an outpouring of the Spirit. This call is usually not reproduced today in the briefer collections of Edwards' writings on revival. I believe this omission is most unfortunate, resulting in quite a mistaken view of his understanding of the theory of revivals.

This book has a title of such proportions that it also gives a summary of what the book contains. It is called: "A Humble Attempt to Promote Explicit Agreement and Visible Union of 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 Concerning the Last Time."

I think the reasons why the "Humble Attempt" is hardly ever published along with the other "revival" titles today are because (a.) it is fairly long, and would increase the costs of the book all along the line, and (b.) because the views about prophecy, the role of revival, and the spread of the Gospel, which it puts forward are very sadly not popular today, although they were commonly believed in Edwards' time.

The principles of revivals, or the theoretical aspects of the subject, according to the Calvinistic tradition, were therefore very well known by the year 1800, and were practised widely by people who preached in the hope that revival would follow, such as the American evangelist, Asahel Nettleton, the Scottish evangelists William C. Burns, and John MacDonald, and many, many others. These men were eminently successful, and greatly used and honoured by God.

In the first half of the Nineteenth Century, Calvinistic books on the principles of revival again began to be published. These were partly in response to a widespread revival in the United States around 1830 associated with the evangelist Charles G. Finney, whose preaching and teaching the Calvinists did not like, and partly in support of a revival movement which spread through Scotland in 1839 and 1840, which had been partly triggered by the publication in Scotland of Finney's "How to do it" book, "Lectures on Revivals." We will consider Finney's book a little later.

These main Calvinistic books on the theory of revivals were:- W. B. Sprague's "Lectures on Revivals of Religion" published in 1832, and "The Revival of Religion" Addresses by Scottish Evangelical Leaders delivered in Glasgow in 1840.

Sprague's book has chapters on the nature of a revival, the defence of revivals from criticism, obstacles to revivals, the Divine agency in revivals, the general means for producing and promoting revivals, the treatment to be given to awakened sinners, and to young converts, evils to be avoided in connection with revivals, and comments on the results of revivals. Perhaps the most valuable part of the book, however, is the Appendix, comprising about a third of the book, with accounts of revivals early in the Nineteenth Century, as described by ministers who were involved in them.

The Scottish book includes the text of fourteen lectures by different ministers, covering roughly the same areas as Sprague's book, but being more substantial theologically. It also covers the prophetic issues raised by Edwards in the "Humble Attempt."

Although Calvinistic teaching places such an emphasis on what God does, as opposed to human activity, it is quite wrong to think, as some have, that Calvinists sat and did nothing while they waited for God to work. They worked hard, while praying that God would honour them by using their humble and unworthy efforts. They knew that God had promised to call out His elect people by the means of preaching, and uplifting Christ, and therefore preaching the Gospel would be crowned with success. Despite all this, revivals come from God, and not from human agency.

## **Wesleyan Traditions**

Here, we are not thinking about John Wesley's teaching as a whole, or about Methodist theology and preaching as a whole. We are only concerned with Methodist attitudes to the theory of revivals.

Wesley described himself as an Arminian, as opposed to the Calvinism of George Whitefield, and of the Welsh revival preachers Howell Harris and Daniel Rowland.

By this he meant that he proclaimed that Christ had died for everyone, not just for the elect. And he believed a much stronger emphasis should be placed upon the human side of things when a preacher called upon his congregation to repent and believe the Gospel, and to practice holiness of life.

This sort of thing, combined with the peculiarities of Wesley's personal character, produced a form of Protestant Christianity which was very activist in its emphasis.

However, Methodism was marked by several pronounced revival movements, or periods in its history. These spiritual movements gave Methodism great power and effectiveness. Some areas became strong centres of Methodist influence.

The attitude to revival amongst the early Methodists was basically similar to that of the Calvinists. Methodists knew that their effectiveness came through the Spirit of God, whose effectual workings could only be obtained by earnest, even agonising prayer. But there was a greater degree of activism; of suiting means to a certain end, and of

expecting people to decide for themselves. It had a much more activist, man-centred flavour about it. (5.)

Wesley taught, and early Methodists believed, that God had raised up Methodism to spread Scriptural holiness throughout the land. So, all Methodist evangelism, and revivals, emphasised entire sanctification and perfect love and the need to be filled with the Spirit, as well as seeking conviction of sin, and conversion. Methodist evangelists made two appeals, and kept two tallies of numbers to record those who answered their appeals. One was for conversion, and the other was for those who wanted to be fully sanctified. The full breadth of the doctrine of regeneration was taught, and some wonderful examples of saintliness followed.

For over one hundred years, Methodists of all shades and descriptions saw many, many revivals, in many parts of the world. God graciously answered their prayers, and honoured their unbounded zeal.

In one sense, the activist emphasis suited the spirit of the age, when a rugged individualism was developing. In the United States, especially, this activist emphasis became very widespread in Christian work, particularly as the Gospel work spread into the "Western" states of Kentucky, Tennessee, Ohio and Indiana, in the first half of the Nineteenth Century. Simple evangelistic preaching abounded, and special events and camp meetings occurred very regularly.

Bishop Francis Asbury proclaimed the importance of camp meetings and revivals, for they were the church's harvest time. (6.)

Steadily, however, a different flavour developed in the work, creating problems for denominations which were tied to the old Calvinistic confessions and traditions. Splits occurred in some of the Presbyterian denominations over this kind of thing. The Methodist "activistic" and "Arminian" emphasis was adopted by some of the Presbyterians, and many of the Baptists, also, and this emphasis on the Gospel became almost the unwritten national religion of the United States, for a period.

The attitudes and ethos of American evangelism also became very influential in England during this time. Steadily, the old Calvinistic traditions concerning the theory and practice of revivals weakened, and disappeared.

### **Charles G. Finney.**

This trend was reinforced and pushed further by the influence of Charles G. Finney. During the 1820's, Finney was involved in a series of revivals. During this time he developed a theory of revivals of his own which differed somewhat from that of the Calvinistic traditions, so that a conflict developed between those who were influenced by Finney, and those who wanted to stand for the Calvinistic traditions regarding revivals. Following the great revivals in Rochester, in 1830, in which Finney was largely instrumental, he gave a series of lectures on revivals which were recorded stenographically, and published in a periodical, and finally in book form. (7.)

This publication was read widely by ardent Christians, and revivals occurred in several places, as God used it. Finney's "Lectures of Revivals" has become an enduring classic.

A main point in these lectures was that a revival was not a mysterious thing which came from the skies in some unknown way. There were certain things which could be done, by deliberate action, and which would result in a revival, as surely as a farmer could produce a crop by following certain well-defined steps. The book explains what Finney believed these steps were.

Firstly, there must be a realisation of the need for a revival, for personal holiness, for the conversion of the lost, for the good of the Church, and for the moral transformation of the world.

Secondly, there must be a complete moral renovation of one's life. Every personal sin, whether of omission, or of commission, must be hunted out, renounced and forsaken. Finney provides an extensive list of sins, as a basis for further work.

Then, there must be waiting upon God in prayer, in order to discover the will of the Lord as to what should be done, how, when and where. This was one point where the process was most likely to fall down. Christian experience shows it is often the case that people think they know the will of God, when in fact they do not. It is a common problem in much Christian work.

When the will of God became known, then it was possible to pray "the prayer of faith". The New Testament shows that, when we know the will of God, we can know that our prayers will be answered. It is even possible, at times, to know how and when the answer will come. This step was an essential part of Finney's plan. Then, our evangelistic efforts can proceed on a firm foundation. On the other hand, many other Christians believed that Finney had taken this emphasis too far.

But, the Spirit of Prayer was also necessary. The Holy Spirit had to create such a burden upon the soul of the praying person for the desired blessing. This would be like carrying an agonising load to God in prayer. This agony of mind was also a sign that it was indeed the Spirit that was guiding the praying person to pray according to the will of God. When the load was moved onto God the praying person would feel a great relief, as a sign that the prayer would certainly be answered.

But how was this agony of mind to be achieved? For Finney, again, human agency came to the rescue. It was necessary to think a lot about the dangers of the damned souls around us, and the fires of hell. Then, if a person did not feel a great concern, that person must be greatly backslidden, indeed.

For all this, it is essential for all Christian workers to be filled with the Holy Spirit. This was essential for several reasons, one being so that the person could be aware of the Spirit's leading in their Christian work. Another

reason was that the Spirit would then give the Christian a new effectiveness in all their work for God.

But, there had also to be agreement in prayer, as to how, when, where, and why everything should happen. Then the promises of Christ concerning agreement in prayer could be relied upon. Also prayer meetings have to be well run.

Finney's book also included important instructions to give to anxious enquirers, and clues about growth in grace, and how to recognise backsliding when it comes.

In preaching the Gospel, preachers must take steps to get the attention of people. For Finney, this was not so difficult. Unfortunately, many others who came after him were not so careful or wise in what they did, and revivals started to come into disrepute in some areas of the country. Especially was this so in western parts of the state of New York, where most of Finney's early and best revivals had been, and where some of the unwise imitators also operated. This area became known as the "burned-over district".

After some years, Finney realised that not all that he had said about the theory of revivals was as wise as it should have been. He subsequently published some short articles to make some corrections, which also first appeared in a periodical. These were later published under the title of "Letters on Revivals", and have been re-published since then under several other titles. (8.)

However, Finney tried to insist on these general principles as outlined in the "Lectures on Revivals" wherever he went, and many other Christian workers have found value in doing this, also.

Combined with what has been said about Methodist Arminian activism, and the activist flavour of the prevailing spirit of the age, Finney's theory of revivals swept all before it. Many people thought that what Finney had said about revivals must obviously be true, because he had been so enormously successful as an evangelist. The old Calvinistic tradition about revivals died out in many areas of Christian work.

A recent publication which outlines much of this demise of the Calvinistic traditions, and some of the less desirable results which followed, so far as the U.S.A. is concerned, is Iain H. Murray's book, "Revival and Revivalism: the Making and Marring of American Evangelicalism", published in 1993.

Now that we are so long after the event, it is possible to evaluate Finney's plan a little better than Finney could. The most knowledgeable expert on these matters in recent times has been Dr. J. Edwin Orr. It was his view that, basically, Finney's ideas did not work, either for Finney himself, or for others, since.

When periods of spiritual dryness prevailed, Finney's "How to do it" techniques often were not nearly so successful, and could be totally unsuccessful. Orr maintains that examples of this dryness can be seen in Finney's own experience. Certainly, many others experienced it.

Orr also points to what happened during the great 1859 revival. Finney was in England, holding meetings in Bolton. He had good evangelistic results, but he did not see much of the revival. The revival appeared powerfully in many other places.

Perhaps we could say that the scheme Finney set out was devised during a period of revival, namely, the early revivals in western New York in the 1820's. The "Lectures on Revivals" set out what Finney did then, and the plan worked, at that time.

We have seen that, when the book was published, it was used by God as a partial means to trigger revivals in several other parts of the world. The most notable example occurred in Wales, but the Scottish revivals in 1839 are also, to some degree, another example. This influence of the book has spread down to our own times.

A problem with Finney's scheme is that, when the believer starts to use it as a "How to do it" book, there is a tendency for the Christian to "call the shots", and for the Holy Spirit to be manipulated into a scheme we have chosen to suit our circumstances. Jesus, on the other hand, told us that the Spirit is like the wind, unpredictable and uncontrolled by human decisions.

In the United States, for some decades, modified versions of Finney's teachings were practised by a whole range of evangelists. Some of them even wrote their own "How to do it" books, often also entitled "Lectures on Revivals". Some of these evangelists saw a degree of revival within the confines of their evangelistic efforts, and some interesting stories can be told to illustrate that. But, what was happening was basically good mass evangelism. Up until 1918, this mass evangelism was widely popular. But it was more evangelism than it was revival. And this balance slowly changed in the direction of being completely evangelism, and no revival.

In one of his later writings, Orr has the following comment. "As a gospel tactician, Finney was second to none. As a strategist, his practice was better than his theory. Finney contradicted Scripture in asserting that revivals of religion were nothing more than a result of the right use of the appropriate means, a claim that some supported by reports of much success in his campaigns. But his theories have not always worked in times of spiritual decline, when there was lacking any spirit of revival.

Unfortunately, besides inspiring countless local pastors and evangelists to seek revival, Finney's theory brought about a school of brash evangelists who fancied that they could produce revival anywhere with means selected by themselves at times decided by themselves. True, the use of means by motivated men of God was usually productive, but such use of means by worldly operators soon produced promotional evangelism, manipulated and sensationalised, commercialised and exploited.

It has been demonstrated that a local church obediently responding to the light already given will surely come to know a measure of revival locally. But such limited events are seldom likely to provoke a nationwide awakening, even though the localised revival may continue for a lengthy time and produce a fellowship of churches.

Neither the Awakening of 1792 at Finney's birth, nor the 1830 movement which made him nationally known,

nor the 1858 Awakening in which he played a minor part, nor the 1905 Awakening long after his decease, was planned or programmed or promoted. It must therefore be concluded that Finney's principles applied to local efforts at renewal or evangelism rather than to widespread movements of the Holy Spirit." (9.)

If we consider extreme forms of the bad results flowing from the application of Finney's principles, we could point to the following examples. There were many bad cases of manipulation and fraud. Questionable techniques were at times used to gain attention, and brainwashing techniques could be used to gain results of very dubious worth. In other cases, workers misused public finances. Advertising could be very man-centred, and could contain deliberate falsehoods. In 1921, a scandalous novel was published about this sort of activity, entitled "Elmer Gantry." Regrettably, it contained more truth than many earnest Christians wanted to admit. Of course, it is not fair to blame Finney for all of this, but, he did help create the trend which led up to it.

The mixed nature of these evangelistic efforts, through several generations, late in the Nineteenth Century, and early into the Twentieth Century, created the situation where many Americans refer to evangelistic campaigns as "revivals", even to this day.

## **Pentecostalism.**

The Pentecostal understanding of revival is much more confused, and complicated.

The conception of "revival" within Pentecostalism has certain basic features, but it also has great variety, and covers many possibilities.

Its origins are Wesleyan and Arminian. So, it shares with Evangelicalism the vision of revival as a sovereign work of the Spirit of God in answer to prayer. (10.)

But, it is also very activist, and so shares some of the degenerating factors caused by the hyper-activism which we described in the previous sections.

I believe that Pentecostalism has not shared to the same degree in the more extreme forms of this degenerate activism. Pentecostalism was born at the stage when praying extensively for the help of the Holy Spirit was still being practised in the mainline denominations, by some of the more spiritually-minded people, but not nearly to the extent it had been practised a hundred years before that.

By the end of the Twentieth Century, overt dependence upon God for His reviving of the churches, or for any other cause, has disappeared from the mainline denominations almost entirely. Degenerate activism had produced its ultimate fruit.

Thankfully, this dreadful result was not shared by the Pentecostals to nearly the same degree. While the emphasis on prayer is probably not as great as it was in the days of Donald Gee or Frank Bartleman, it is still noticeably better in most of the Pentecostal churches than is found in the average mainline church.

Those factors appear to be the basic features of the Pentecostal understanding of revival. But, there are many details, in addition, which vary greatly from place to place, and from person to person.

For some, revival is equated with the experience of the baptism with the Holy Spirit. The baptism experience is, after all, supposed to be "as at the beginning". And what could be more "revival" than that? So, they already have it, and there is no real understanding of something greater. This is, perhaps, like the idea that what people have in a normal Pentecostal meeting is revival, and, when they say they want revival, they mean that what they want is more of what they already have.

For others, revival would be like a specially rowdy evangelistic meeting, with healings taking places, and other spiritual gifts evident. For others, revival would have to include exotic gifts which they do not normally see in their meetings.

For others, revival would be like the return of the Azusa Street Revival. This thought is somewhat different from the last few approaches, because it includes the idea that the Pentecostals do not actually have it already all sewn up. Something better is possible.

As mentioned elsewhere, many people I have met look upon their Pentecostal and Charismatic experiences as things having deepened and enriched their lives greatly. What they have experienced is meant to be a preparation for something greater in the future. That is, they expect a greater revival still to come.

A very serious problem with the Pentecostal view of "revival" is that, in Pentecostal meetings, much of the spiritual activity is supposed to happen up at the front of the meeting, at the finger-tips of the head pastor or evangelist, in front of everybody, before a microphone, and in the full blaze of publicity. This has a tendency to promote the ego, glory and reputation of the human instrument, a factor which can hardly be denied. Although this practice goes back into the early history of Pentecostal healing ministries, and was then done by such men as Smith Wigglesworth, with a humbler, simpler mind, and without the microphone, it seems also to be an American cultural feature flowing from Hollywood, Las Vegas floorshows and extrovert TV entertainers.

It is a practice which seems to have been adopted wholesale by the entire Pentecostal ministerial framework throughout the world.

Such widespread dependence upon this up-front style appears to me to be a very serious hindrance to the workings of the Holy Spirit in revival power, who does not share with anyone else that glory which is due only to God. If a humbler way of doing things could be found, where the human instrument was not so obvious, I think there could be much more of the purer work of the Spirit, and a greater likelihood of revival..

Pentecostals do not seem to have learned from the lessons of Azusa Street. Bartleman told us that the revival power flowed well, just so long as Pastor Seymour kept out of sight, with his head bowed in prayer behind the pulpit stand. (11.)

### **J. Edwin Orr.**

The most significant student of every aspect of revival in the Twentieth Century, and who has been used by God widely in the practice of it, is Dr J. Edwin Orr.

He was born in Northern Ireland in 1912, and commenced travelling around the world in complete dependence upon God for all his needs from the age of about 21.

His ministry in the area of revival began very soon after, when he was still quite a young man, during the 1930s, and he continued to see revival in many parts of the world through until his death in 1987. (12.)

He also studied the subject more extensively than anyone else has done, on a world-wide basis, writing many books on the subject, and gaining five earned doctorates in the process.

His teaching on the theory of revivals is very important. It appeared first in a book entitled "Full Surrender", published around 1950, as part of the evangelical resurgence at that time, and before the real impact of Pentecostalism in the Christian world. This book has now been out of print for many years.

In preaching the messages contained in that book he saw revivals in many places.

Near the end of his life, he prepared a revised and much enlarged edition of "Full Surrender", to cover many other things relevant to us all since then. The book was finally published in 1989, two years after Dr Orr's death. It appeared under the title "My All - His All.", and was edited by Richard Owen Roberts. "My All - His All" is the most valuable book, apart from the Bible, on the theory of evangelical revivals currently available.

Firstly, there is a discussion of the importance of repentance, followed by chapters dealing with the forgiveness of sins, and the question of the confession of sin.

Then follow chapters on the settlement of grievances, especially amongst Christians, and the need for us to search our hearts.

About half the book deals with matters about which repentance might be necessary.

These include broken vows, sins of wrongful possession, sins of the tongue, sins of impurity, and sins of the spirit, such as pride, having insufficient love, neglect of prayer and of reading the Bible.

Then, the cleansing of the Christian is discussed, followed by a discussion of three aspects of commitment to God. Victory in all these matters is through faith in Jesus Christ.

The personality and attributes of the Holy Spirit are then discussed, followed by an outline of the work that the Spirit performs in a believer. Then, being filled with the Spirit is described, and the necessity of this experience is explored.

This is followed by a chapter about the gifts and power of the Spirit, and a chapter about the fruit of the Spirit. The Epilogue contains something of a personal testimony from Dr Orr.

So, we can see that the book covers all the personal qualifications required to experience revival. It does not cover the subject of prayer for revival. When we are fully surrendered to God, and open to His leading, we may find that God is doing something else in our lives, and that revival is not the immediate thing that He is putting before us.

Prayer for revival is always fitting, of course. The need for widespread revival is so great, throughout every aspect of church life, in almost every country. The mighty workings of the Spirit of God in revival can achieve so much, in such a short time. Revival can achieve as much in one day, as normal activity can achieve in years of hard work. Revival honours God especially. It brings Him onto the scene in the most direct and unmistakable ways.

But, ability to offer the prayer that actually brings revival is something which depends much more upon the sovereign choice of the Holy Spirit. The Spirit has to give the prayer which can become the real prayer of faith. The Spirit has the right to choose the time, the place, and the manner of everything about the start of revival. Finney tried to make this prayer into a simple human possibility. The truth is, the prayers can only be a gift from God, the same as the object for which we pray. Nevertheless, we should ask God to teach us to pray in this way. When He answers that prayer, we will become channels of untold blessing.

### **Counterfeits, Deceptions, and Psychological Problems linked to Revivals.**

This is a very large subject, and deserves to be treated much more fully elsewhere. As a result, only a general outline of the subject will be given here.

For both Whitefield and Wesley, the fact that people collapsed under powerful conviction of sin was, at first, a problem. They did not know how to cope with it. In due course, they allowed it to happen, and not interrupt their work, but did not do anything to encourage it. Jonathan Edwards wrote his classic "Treatise on the Religious Affections" to answer questions of various kinds relating to these matters.

In Massachusetts, an enormous problem was created by the behaviour and preaching of James Davenport. Not only was his style of preaching a problem, but his rash attacks upon any minister who did not agree with him, or support

his evangelistic efforts created even greater difficulties. (13.)

Davenport was seen as such a disaster by the New England ministers that, when the Second Great Awakening began, around 1800, the ministers took complete charge of everything that happened, in order to avoid such problems again. They were successful for quite some years, but they could not handle Charles Finney after 1825.

The Western revivals, in Kentucky, Ohio and Tennessee, displayed all kinds of strange physical and psychological phenomena, and all sorts of problems arose, as a result. But somehow the Lord made use of all these things, and an enormous impact was made upon all aspects of society as a result of this revival.

The 1857 - 1859 revival was free of all strange features, around the world, except for the fallings under conviction of sin which occurred in Ireland. One other exception to this occurred in India, where the Indian evangelist, J. C. Aroolappen, saw all kinds of spiritual gifts exhibited. His biography, by G. H. Lang, contains three chapters which give a most interesting evaluation of these phenomena, outlining both what was done about them at the time, and noting some of the counterfeits which were observed. This biography is based on original documents from the time of the revival. It has unfortunately not had a wide circulation, partly because it was published in London by an obscure company, with minimal outlets for circulation, and all this happening within a few months of the start of the second world war. (14.)

Late in the Nineteenth Century, the Princeton Presbyterians took an extreme view, in another direction, claiming as counterfeits any appearance of many of the spiritual gifts which are common today. The best example of this kind of writing is by the great theologian Benjamin B. Warfield, entitled "Counterfeit Miracles." There are many less weighty writings taking this same line which have appeared more recently.

### **"War on the Saints."**

The great revival of 1904 in Wales provided a watershed, both for the appearance of examples of counterfeits, and also for the appearance of some great literature to analyse the problems. The literature on the revival itself is quite extensive, but the problem of counterfeits was described and evaluated by both Jessie Penn-Lewis and Evan Roberts in "War on the Saints", published around 1912.

There is now both an original version of this book, and also an expurgated version, from which some of the authors' literary heirs have deleted parts that they did not like. Readers are referred to both editions, and can make their own judgments about the differences.

One of the most useful parts of the book appears at the end. Two lists are placed opposed to one another. On one side is a list describing features of spiritual experiences which come from God's Spirit. On the other side appears a list of features of counterfeits, relating to the same kind of experience. In this way it can become clear whether an experience someone has had, and which is claimed to have come from God, is actually an experience from God, or is a deception or counterfeit.

Apart from Edwards' "Religious Affections", "War of the Saints" must so far be considered as the classic treatment of this subject. Readers are urged not to be put off by the terms and definitions used in the book, which may appear strange to some.

The book was criticised extensively, especially by some of the Pentecostal groups in Wales, and has been extensively misunderstood. So, people should not be put off reading it by any criticisms they may hear about it. (15.)

Watchman Nee used many of the ideas from "War on the Saints" in his treatment of the subject, modifying some of the things said in the earlier book. His analysis appears as part of his three-volume study "The Spiritual Man" (16.), and also in a little book called "The Latent Power of the Soul."

Regrettably, there does not seem to have been enough attention given to the matter of counterfeits, either by the Pentecostals, or by people in the Charismatic Movement, so far as I have been able to gather. The shortcoming has existed since the beginnings of these movements, and still continues, today. This has been a serious mistake, I believe, because many counterfeits, of one kind or another, have appeared in these movements, without being recognised as such.

It is very desirable, naturally, that a counterfeit should be recognised, and renounced, as quickly as possible. But it is often not possible to test immediately all of the experiences which are claimed to be from the Spirit. Many can only be tested when the fruit that they produce begins to show.

In some cases, a counterfeit may not be recognised until it has caused a great deal of damage in the spiritual area. In other instances, the counterfeit may not be recognised at all, and may continue to cause major problems for many years.

This is not meant to be a criticism of any of the Pentecostal or Charismatic leaders, in the sense of implying that they have been deceived. But, there is little doubt that some of the advice given about spiritual gifts has been unwise. Many ordinary people have been deceived into thinking that God has done things in their lives when the origin of their experience has been demonic, or there has been a simple psychological origin which has not been recognised.

One example of unwise advice which I have heard given to many people, to encourage them to begin speaking in tongues, and which I know has been used on many other occasions, is as follows. People are told that they should simply begin making their own jabber, and senseless talk, and soon they would find that the Spirit would take over, and they would really be speaking in tongues.

An example of the psychological or demonic origin of some so-called spiritual gifts alleged to come from God can best be drawn from "War on the Saints." The authors make continual earnest appeals to their readers to avoid letting their minds go blank, as they wait for directions from the Spirit, or for some blessing. At all such times, believers should concentrate their thoughts upon Christ, and His victory over all evil. If they let their minds go blank, as they wait for God to touch them, there can be no guarantee where their "spiritual gift" or guidance might come from.

This aspect of the theory of revivals is of the utmost importance. It deserves the serious attention of anyone who wants to be used in any activity related to revival.

A more recent academic work which touches upon the area of counterfeits, but which is largely a working over of issues raised by Jonathan Edwards, is Richard Lovelace's "Dynamics of Spiritual Life." His chapter on "Why Revivals Go Wrong" is very important, in this context. The book is a very valuable contribution to this subject.

Another form of deception which regrettably has been linked to modern evangelism, and which may, by some, be viewed as arising from revival movements, is represented by the way some of the recent American "televangelists" have deceived the Christian public, and have lied and swindled their way to vast personal riches, or to the establishment of projects which aggrandise their own names and dreams. (17.)

## "Holy Laughter"?

In very recent years we have seen renewal movements and revivals within Pentecostalism, especially in the U.S.A. One of these renewal features is associated with the so-called "Toronto Blessing", which has made the "holy laughter" phenomenon famous. The somewhat different movement emanating from Pensacola, Florida, is perhaps a more traditional revival within Pentecostalism, emphasising the basic gospel.

These movements have been attacked and defended many times by authors who have taken a wide range of attitudes toward them, and toward the various "phenomena" which have appeared in them. (18.)

The authors mentioned here are merely a few from a long list of possibles. Authors such as Dave Roberts, Guy Chevreau and Patrick Dixon are staunch defenders of the Toronto-style movements. They seem to me to be able to appreciate the real values in the movement, but are not able so easily to recognise many of the dangers, or else they take an attitude toward them which is too simplistic.

Another Pentecostal author to enter the field is Derek Prince, who describes his own experiences of such laughter, gives some Scriptural teaching, as well as some penetrating insights, in a little book entitled "Uproar in the Church." He does not like any tendency to reduce the seriousness of the work of God. After all, the crucifixion of the Son of God, and people going to hell, are not things to be laughed about. He also does not like people being told to use the power of the Spirit. If anyone thinks they are using the Spirit, in any way, then it is not the Holy Spirit that is being used. The Spirit is Lord. Any spirit which gives the impression that it is being used by us must be either human, or demonic.

On the other extreme stands Hank Hanegraaff's book on counterfeit revival, covering an area in which he seems to have some expertise. This book is a very powerful statement about many of the dangers in the Toronto movement, and it deserves to have a lot of attention paid to it. After making many valid criticisms of "Toronto", however, he seems to conclude that the entire movement is counterfeit, or that far more harm than good is coming from it. It seems to verge upon throwing the baby out with the bathwater.

More in between these two extremes is B. J. Oropeza's book "A Time to Laugh." There is much wisdom in the approach taken by this author. Those involved in the movement are treated fairly. The various phenomena, extremes and psychological aspects are treated candidly. This is the approach that I would recommend.

Despite Oropeza's sympathetic understanding of the Toronto situation, he concludes that Charismatic Christianity, as seen in this movement, is producing mediocrity. (19.)

He also lists five guidelines for discernment, which deserve much attention. These are:

1. Check the fruit. For example: "Am I drawing closer to God through prayer, the word, and godly character? Am I emotionally up one week and down the next until I get my Holy Laughter 'fix'? Have there been any negative results from my experience of the phenomena?" Am I becoming introverted, or do I look outwardly to witness?

2. Check the personality. "Does the person involved in Holy Laughter have an unstable emotional or mental history? Are they easily susceptible to peer pressure or suggestion? Does the person have a romantic 'quick-fix' outlook on Christianity?" etc.

3. Check the church. "Are the renewal manifestations superseding the word of God? Are the sermons incoherent, digressive, unprepared, or simply geared to "prime the pump" for renewal? Is false doctrine being taught? Are new doctrines based on visions or revelation being taught? Are scriptures being taken out of context? Have there been any false prophecies in the church, and if so, are these... left uncorrected?"

4. Check the worship. "Is there order in the church or virtual chaos? Is the minister encouraging or justifying the disorder?" Who is it being disorderly? Is it someone who should know better? Are they attracting attention to themselves? Does the same person do it every service? etc.

5. Check for unity and division. "Is there a spirit of elitism, which holds up those who have experienced the phenomena as "first-class citizens", while those who have not are considered as less spiritual "second-class citizens"? Do the ministers mock or condemn those who have not experienced the renewal? Are the ministers humble and open to correction? How do they respond when corrected through scripture?" Are those who leave the church mature believers?

(20.)

It appears, however, that none of these authors have learned much from Jessie Penn-Lewis' "War on the Saints", and they do not deal with demonic deceptions properly.

### Churches and Groups Which Abuse

There is now an entire area of research into other religions, cults, and groups with links closer to traditional Christianity, which brainwash and abuse their members. Some of these organisations have arisen from revival movements. There are certain characteristics of these groups. One is the leadership of a charismatic and magnetic personality, who may claim Divine inspiration, and who exercises personality domination to captivate and bewitch his or her followers. Extremely strict rules are usually imposed, and members and their children may be abused, deprived of extended family contacts, and of normal contacts with the outside world. Regimentation of members can be extremely harsh, punishments can be severe, and members are usually required to donate their life's savings to the cause. Many such leaders use this money to aggrandise themselves. But, any project which restricts and abuses human freedom and personality like this, or which abuses children, must be seen as definitely not a Christian activity, and possibly a demonic deception. (21.)

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1. See Baker and Kaiser. These are the only titles to have been in print in recent years.
2. See Rudman. Thompson's book is a very recent academic publication relating to the subject. Also, J. Edwin Orr produced lecture notes covering the period from Wycliffe to Wesley, as a study of the evangelical revivals occurring in that period. These lecture notes were never published.
3. There are many relevant sections of Calvin's "Institutes", and of John Owen's writings. An enormous range of related literature now exists.
4. Writings by Edwards and Tracy are examples. Gaustad has provided the basic modern treatment. Many other relevant examples exist.
5. Stevens is one of many possible examples of histories of early Methodism. Murray's book covers the aspect of Methodist revivals being similar in philosophy to the Calvinistic outlook, before 1830.
6. Johnson. "The Frontier Camp Meeting." Quotation from Asbury on title page.
7. Finney. "Lectures on Revivals." Many editions.
8. There are many abbreviated versions of Finney's "Letters" which have been published over the years. Dayton's compilation seems to be the only complete edition, and it ought to be preferred.
9. Orr. "Re-study of Revival and Revivalism." p. 21.
10. Synan is only one example of many covering the area of this chapter.
11. Bartleman. "Azusa Street." p. 70.  
The edition with the introduction by Vinson Synan is a complete edition. Generally, other editions are expurgated, and should be avoided, if possible.
12. Orr. "My All - His All." The Epilogue contains a brief autobiography. Orr published many books early in his life which tell the story in much detail.
13. Orr. "Re-study." p. 7.
14. G. H. Lang. "History and Diaries..." chapters 11 - 13.
15. Lewis and Roberts. "War on the Saints." The unexpurgated edition should be preferred for reference work. Jessie Penn-Lewis' little book "Soul and Spirit" should also be consulted, as should Brynmor Jones' recent excellent biography.
16. Nee. "The Spiritual Man." Vol. 3. Part 9.
17. See Frankl. Many other books are relevant, also.
18. Consult the Bibliography for details of these books.
19. Oropeza. p. 190.
20. op cit. p. 180 - 181.
21. Enroth is a leader in this field. Many relevant titles exist.

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## CHAPTER NINETEEN

### WISDOM NEEDED IN UNDERSTANDING REVIVALS

#### (a.) Wisdom as a Basic Christian Virtue.

Amongst all the virtues, or good personal qualities of character, which are supposed to make Christian character beautiful, wisdom is one of the most important.

Love and humility are the basic Christian virtues of character in personal behaviour. Justice is the basic virtue for Christians in relation to human society. Wisdom is the basic virtue for Christians in intellectual matters, or in trying to understand anything.

There are, of course, many other virtues which are important for Christian behaviour, such as patience, meekness, gentleness, hope, courage, self-control, and so on.. While each of these virtues is important in its own way, they are all of a secondary nature, compared to the more basic virtues of love, humility, justice and wisdom.

*Wisdom is the quality of obtaining and holding a balanced outlook on a matter*, or a subject under discussion. Wisdom implies being able to take note of all relevant aspects to the matter under review, and making concise, perceptive and penetrating insights into the heart of the subject. Anybody who reads the Old Testament will see immediately the value which is placed upon wisdom there. Especially is this clear in the Psalms, and the Proverbs. But, in the New Testament, Jesus Christ is presented to us as the wisdom of God, because in Him is summed up all of God's purposes toward us. So much is this so that Jesus has been appointed Judge over all things, so far as we are concerned. God's wisdom includes a full and balanced understanding of the truth about each of us, and about God's will for us, so that proper justice is possible in the judgment that God passes on us.

James tells us that if any of us lack wisdom we should ask God for it, and it will be given. This promise applies to all of the path that God has chosen for us, but not for paths that we choose ourselves. (James 1: 5 - 8, and 3: 13 - 18.)

People who are not Christians, or believers in God, can be wise in their understanding, up to a certain degree. They can make wise insights into subjects that they know something about, within the bounds and limitations that their knowledge will allow.

The believer in God can have a greater degree of wisdom, however, as the Bible says. "The fear of the Lord is the beginning of wisdom". The person who does not know God, or believe in Him in any profound way, leaves the basic corner-stone out of his conception of reality. The believer knows that God is the foundation, the source of all other being, "the ground of our being", as Tillich said. If someone tried to build a house, but did not lay the foundations first, the house would collapse. Our understanding of reality is like a building, but the building is made with ideas, or concepts.

So, the believer is wiser than the unbeliever, even if the believer is relatively uneducated, because he is able to lay down the foundation of a wise understanding of the nature of things.

For the Christian, therefore, God is the basic feature of the Christian's understanding of how things are, and what they exist for. The New Testament tells us that God has made Jesus Christ the key to all these things, so far as we are concerned.

Every thinking person in the world has a set of ideas in his or her mind which provides the framework for the way that person understands everything. Philosophers call this set of ideas a "world-view". Of course, many people do not analyse their own thinking, in order to get rid of wrong or unworthy ideas, and to improve their "world-view".

Every world-view has in it ideas which cover all the religious questions, even if the person is not really aware of this.

When a person becomes a practising Christian, after having followed some other set of ideas, or other religion, that person has to change his or her world-view. They have to change the way they understand the nature of things, and why everything is here. A whole new outlook on life has to be adopted.

Christians, especially, are called to live a life of wisdom, with God at the centre. This is clear from the great commandment, where we are called to love God with all of our *mind*, as well as all of our heart, soul and strength.

So, a Christian is committed to learn the truth, from any source where truth is to be found.

When we study a subject, we do not get all the information about that subject in one large dose. We have to learn about the subject in bits and pieces, picking up bits of information, and extra insights, here and there, and combining it all into a picture which grows as our knowledge grows. As we learn how to recognise the truth to a greater degree, our understanding also improves. We reject some ideas we used to hold, and make adjustments in other ideas. We have to be willing to learn the truth where ever we can find it. It is possible to learn from anyone. Any view of life can provide us with lessons, if we are open enough to receive glimpses of truth, even from what we might think are the most unlikely sources.

The opposite of a virtue is a vice. A vice is a bad personal characteristic, or pattern of behaviour. The vices which fight against wisdom are such personal features as - pride, arrogance, bigotry, self-sufficiency, being small-minded, and being unteachable.

In this context, arrogance means that we think we have all the intellectual fire-power that we need; that we already know everything that we want to know about the subject in question, and have nothing to learn from some other person. Intellectual arrogance is fairly common, especially with people who have the opinion that they are superior regarding their educational accomplishments, or are superior in their intellectual capacity. Regardless of whether they are, in fact, superior, they have become arrogant because they think they are superior, and have nothing to learn.

Bigotry in this context is when we consider someone is beneath us, and therefore cannot have anything to teach us. Racial bigotry is where this intolerance follows lines of race. Religious bigotry is where this prejudice follows lines of religious belief.

Being unteachable is a common fault amongst evangelical Christians, whose zeal for God makes them think that a less zealous person could not possibly have anything to teach them, especially about God, or about anything else relating to God.

It is a common fault amongst religious people of many kinds, who have become so entrenched in their own beliefs that they think they cannot learn anything from someone who believes differently from themselves. "I am right. Someone who does not believe as I do must be wrong, and therefore has nothing to teach me,"

In studying any subject, therefore, some aspect of truth may come from all kinds of sources, even ones which we would normally consider unworthy of notice.

### **(b.) Wisdom in Studying the Work of God in Revival Movements**

When we study the work of the Lord as He has worked in the great awakenings, and evangelical revival movements, we can learn many things, even from seemingly unlikely sources.

The Bible will be a great and basic source of information for us, and will also give us clues about making perceptive and balanced judgments, in our attempts to understand and evaluate everything.

Clearly, we can learn much from descriptions of what happened during a revival, written by somebody who was there. Much truth can flow if the person passing on the information has a sympathetic insight into the spiritual life of Christians, especially as is experienced in revivals.

Yet, even if the eyewitness was not sympathetic, we still may be able to learn things which the sympathetic person missed. For example, even an atheist might have specialised knowledge of some sort which could give him insights into what was happening during a revival. These insights might not be recognised by someone without that expertise, despite being a keen Christian.

We can learn from someone who is trying to push a certain view about the subject. The person giving the information may have developed their own theory about what was happening in the revival. This theory may be true, only partly true, or it might provide a distorted picture and understanding. But, in any case, it will help us to understand something about the whole picture.

In the United States, for many years now, a great flowering of research has been taking place into the nature of the revivals in the U.S., and their place and influence in American history. Consequently, the revivals have been studied as a part of pure history, sociology, politics, education, developments in theology, changes in the way meetings were conducted, what hymns and songs were used, the influence of particular persons, and many other aspects of the subject.

Each author, naturally enough, had his or her own particular interests, assumptions, and personal beliefs to bring to the study programme being followed by that author.

Some study projects were being done to fulfil requirements toward an academic degree, in which case the study would be influenced by the qualities of the academic supervisor, and even by the philosophy adopted by the institution granting the degree. Some other projects were undertaken purely for interest, and because the author appreciated the value of the research being undertaken.

Some studies were produced by practising Christians. Other authors were not. Some studies had good perception into the spiritual life, and others did not.

The upshot, however, has been that a great range of insights into the American awakenings and revivals has become available. It is foolishness if evangelical Christians do not make some good advantage from this situation, and gain in wisdom, for the benefit of the work of the Kingdom of God.

While much good historical work has been done in the past, in many parts of the world, relating to the spiritual work of the Kingdom of God, the renewed interest that we have seen amongst academic researchers in the U.S.A. is now slowly spreading to other parts of the world, and this can only benefit the degree of wisdom which is possible for God's people to have in relation to their spiritual work in the world.

### (c.) If You Are Interested, Learn as Much as You Can

Another aspect of wisdom which is very important, is that people who are interested in a subject, and who would like to be helpfully involved in that subject, ought to take what opportunities they have to learn as much about it as possible.

Imagine a person claiming to be a Christian; having plenty of opportunity to study the Bible; to learn more about the God who has loved us, and about Jesus who has died for us, but not using those opportunities. It often happens, but it is not right.

Imagine a man claiming to love a woman, and having time and opportunity to meet her, and learn more of her. He even receives love letters from her. But, he does not open them, or read them. He never even talks to her. It is not right.

Imagine a person wanting to be helpful to others medically, and who even feels a call from God to help others that way, but who never takes the trouble to learn any first aid, or learn how to recognise symptoms of common illnesses. It is not right.

How can a person claim to want to be used by God in revival situations, but who never read a book on the subject. Unfortunately there are many.

Wisdom requires that we make opportunities to be as informed as we can about evangelical revivals, if we want to be involved in any revivals, and that we learn the wisest practices for the time when, by God's mercy, we are involved. Wisdom is needed, therefore, in order to learn as much truth as we can, profiting from the insights possessed by as many people as we can.

But wisdom is a higher thing than simply gaining knowledge about these things. Certainly, we need to gain what information we can. But, we need then to be able to evaluate it, and put it into perspective, and in that way become more balanced in our view of things.

So, *perspective* is also a part of wisdom and is very important. Perspective is needed *not* so that we can rubbish or ignore the insights that don't appeal to us, and *not* so we can say that the contributions of some writers are useless.

Perspective is needed so that we can recognise valid, truthful insights when we see them, and also recognise how the valid insights fit together to make a large picture, with many details. Perspective gives us balance, enabling us to see the way each facet of life fits into a whole picture. Here we will see a whole-life picture, with many points of view, which create a rich fabric of understanding, greater than any of us have by ourselves.

### (d.) Needed - A Wise Tradition of Evangelical Revivals.

I firmly believe that, for the glory of God, the spread of the Gospel, and for the spiritual health of our societies all around the world, every country needs to experience over an extended period *a wise tradition of evangelical revivals*.

Every country needs mature, spiritual Christians who are informed enough about spiritual work generally, and evangelical revivals in particular, and who have the perspective and understanding to be wise.

Christians in every country need to have suitable books available, library resources and learning situations, where they can benefit from the wisdom gleaned by others before them, and grow thereby.

What could this mean? What vision is this? What enormous value is there in such a vision for God's work?

It could mean generations of godly people, who know how to touch the throne of God, and see the Holy Spirit poured out, in answer to their prayers. It could mean people who are informed about wise involvement in revivals; about how to make the most of these bursts of spiritual vitality. It could mean having many people who are wise in knowing how to recognise and avoid problems which might arise, not only in this generation, but for other generations to come.

It would mean having many people who are wise in knowing how to shepherd the converts, and grow churches characterised by the fruit of the Spirit, and where much beautiful Christian holiness is seen.

It would be a serious mistake, however, for such a tradition to be seen as purely conservative in nature. Such people would need to be wise in holding on to what was valuable in the past, but would also need to be open to new ways in which the Spirit moves, and new insights and opportunities which became available, as time passed.

Such a vision is very much worth praying for, and working toward. It is eminently worth being a part of, as much as we can.

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Articles on "Wisdom" and "Wisdom Literature" in "The New Bible Dictionary."

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Cushman. Robert E., "Faith and Reason." in Roy W. Battenhouse (ed.) "A Companion to the Study of Saint Augustine." (chapter 11.)

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Erasmus. D., "The Praise of Folly."

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Geisler. Norman., "Thomas Aquinas." An Evangelical Appraisal.

Grand Rapids, Mich. Baker Book House. 1991.

Lovelace. Richard F., "Dynamics of Spiritual Life." An Evangelical Theology of Renewal. Downers Grove, Illinois. Inter-Varsity Press. 1979.

(This book is an example of an attempt to be *wise* about renewal and revival.)

Pieper. Josef., "Prudence." The First Cardinal Virtue.

London. Faber and Faber. 1959. (Prudence is another name for Wisdom.)

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Eldorado, Illinois. The Eldorado Book Shop. 1961.

(First published 1902. Many editions are available.)

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## CHAPTER TWENTY

### SOME IMMEDIATE PRACTICAL STEPS

The various chapters of this book have suggested a number of practical matters which can be pursued by anyone who is sufficiently desirous of seeing the outpouring of the Holy Spirit in New Zealand, or in any other part of the world where you may happen to be at present. Such practical suggestions can arise from the story of what God has done in the past, or from considering the principles of revival which have been raised here. Perhaps, even, other principles of revival, which have not been mentioned here, have come to your mind as you have read and prayed, and might suggest to you what you could do.

#### ON A PURELY PERSONAL LEVEL

##### (a.) Christian Character Development

By a prolonged study of the Scriptures, linked to much private prayer, and using suitable other publications, growth in each of the fruit of the Holy Spirit (Galatians 5), or of Christ bearing His own fruit in and through us (John 15), should be earnestly sought. It is those who hunger and thirst after righteousness who will be filled. Saint Paul told us that full-bodied Christian maturity should be our goal, actively pursued. This is only to be achieved, however, through faith in Jesus Christ, and through the power of His blood, shed on the Cross. It is by trusting in Jesus Christ, the true vine, to produce His fruit in us, that such fruitfulness becomes possible. It is by trusting the Heavenly Father, the Gardener, to make our lives into the fruit-bearing garden of His choice, to glorify Himself. In such obedience God's goal for our lives will be realised. Our own determination, ideas, theories, efforts and plans will not achieve it.

Christian maturity has many aspects and facets. Only a small number of these aspects or facets have been mentioned in our chapters on the principles of revival. So, in reminding ourselves of those aspects which we have already mentioned, it must not be thought that we are belittling the many other aspects.

Carefully go over what you have already gathered about the need to have a VISION as to who God is, what God can do, and as to what God wants to do, in us, and in this country. Work over this whole area carefully and fully, asking the Spirit to give you a vision of His work, according to His own will and power.

Carefully go over the need for repentance that continually exists in our own lives. Do not be critical about the many shortcomings of others. Look carefully and fully in a mirror, at yourself, in the mirror provided by the Scriptures. Look at each sin, and the way it flourishes in your life. Repent. Make restitution where possible. Ask God so to live His life within you that you will be free from each and all of these sins.

If we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ, God's Son, cleanses us from all iniquities.

After cleansing, seek the fulness of the Holy Spirit, to purify you further, and to lead and use you in the ways that He has chosen, as the Lord of the harvest. Remember the wonderful promise we have from the Lord Himself in Luke 11:13.

##### (b.) Prayer for Revival

Commence work on the project of praying for revival, in a way which reflects the value of what you are asking for. The backbone of all such prayer work has to be done in private, as Jesus described in Matthew 6.

God may lead you to make a promise or covenant to spend certain times in private prayer for revival, or in prayer and fasting. These periods can be times of great blessing. They can be special one-off occasions, or can follow a regular pattern.

Pray also for God's guidance as to whether He would have you do this alone, or in company with other like-minded people. It is usually both desirable and encouraging if you can find others to join with in this work. You may already know people like this. Or, it may be necessary to ask God to create a little group for you to be part of, and dedicated to this prayer project.

It may not be enough simply to be part of a general Bible study group, or general prayer group. General groups like this, of course, are of basic importance both in Christian living and service, and deserve our support. Prayer for revival, as a special need, can normally only be approached as a specialised target, requiring special and dedicated attention.

Talk to the minister, pastor, elders or other leaders in your church fellowship about these matters. Work through your church fellowship, under the umbrella, authority and discipline of your church leadership meetings, as much as you possibly can.

## POSSIBLE WIDER JOINT ACTIVITY

### (a.) Intercessors For New Zealand

Several organisations already exist in New Zealand to further the kind of aims we have been talking about. In some instances, these may be denominationally based. Others are inter-denominational.

One of these is "Intercessors for New Zealand." Currently, their address is Box 3399. Wellington, New Zealand. While this organisation has definite interests in revival, prayer is also encouraged about a wide range of other national issues, and interests.

### (b.) A Suggestion for Specially Designed Revival Prayer Groups

The Lord may lead you to make, lead, or be otherwise involved in a Revival Prayer Group which has been specially designed in the following way.

\* The group should decide to meet regularly, preferably weekly, primarily to pray earnestly for the outpouring of the Holy Spirit in the churches in your area, and throughout the nation, and for conversions. Prayer about any other matters should be viewed as strictly secondary in importance, and in the time given to them.

The outpouring of the Spirit being sought in prayer should be basically through the NORMAL CHURCH ACTIVITIES. The vision should be that God would use the regular services in this way, the regular pastoral work, the prayer meetings, children's and youth outreach, or whatever are the normal things being done by the existing congregations. The key to the future lies with the people who presently comprise the work-force of any congregation.

Pray that the Spirit will cause people to have deep and serious thoughts, so that they will ask "How can I be right with God?", or "Where will I spend eternity?" or "How can my sins be forgiven?" or "What is the meaning of my life?" Pray that they will have no peace of mind until they find forgiveness through the blood of Christ, and join a Christian fellowship.

It is possible, of course, to direct the prayers of such a group toward the success of special meetings, evangelistic crusades or inter-denominational activities of many kinds. But, it is a serious mistake to make these special efforts into the primary focus.

\* One person in the group might appear as naturally the leader, but the group should decide who is leader, and this should be reviewed regularly. No leadership decision should be made without sufficient prayer for guidance. The leader should serve the others, taking more care of them spiritually. The leader should be very mature in the Christian spiritual life

\* A time should be set aside at each weekly meeting for members to pray in some depth for each other. To this end, members should be ready to tell the rest of the group what spiritual problems and temptations they are currently facing, and what their besetting sins are. This is a thoroughly Scriptural practice (James 5:16), being one of the main factors which made early Methodism so powerful in holiness. Each member must therefore view everything that is said in the group as strictly confidential, and members who continue to gossip, after being admonished, should be quietly asked to leave. It is very important for each member to feel that he or she has a responsibility to answer to the others for what one does.

\* A main purpose in this form of Christian character development is so that members of the prayer group can help each other ACTUALLY TO PRACTISE what is involved in such Bible verses as Second Chronicles 7:14, "If My People....." The aim is for the group members actually to see God at work in many conversions, and the outpouring of the Spirit of God, in answer to the prayers of the group members.

\* The group should pray for new members, including new converts, to be added to the group, as the Lord leads. When the group becomes larger than twelve, on a regular basis, it should choose a second leader, and divide.

\* The so-called "prayer triplets" system of praying for the conversion of others, or some similar pattern which might seem suitable, may be seen as a good method to use.

\* If more than one such group exists within a reasonable area, joint prayer activities may be arranged, from time to time.

\* The authors would like to hear about any such group. We could offer help in the form of prayer bulletin information dealing with prayer for revival. One of us might be able to visit the group sometimes, with the group's permission, of course.

### Some Dangers to Avoid in Such a Group

A leader should not be a new convert, and should be experienced in the Christian life. The leader should have a good knowledge of the Bible, and a general knowledge of basic Christian teaching, and church history, and be eager to learn more. Even more important, however, is that the leader should be a good listener, should understand people, should be strong, but also humble, wise, teachable, meek and open to negotiation.

Members should NOT choose a leader with a dominating and aggressive personality, or who uses the force of their personality to control or manipulate other people, especially if this person has visions, hears voices, or claims to be inspired with any messages straight from God about what others should do or believe. Beware especially of any new

teaching which purports to come from visions, or from direct revelation.

Groups should learn to recognise anyone who practices magic, or who uses psychological or psychic pressures or tricks.

Any speaker who appears to use the power of his own personality, or who uses the impact of psychological phenomena, to sway or manipulate an audience, should be noted. That person should NOT be asked to speak again.

Anything which even looks like personality control, brainwashing or the imposition of rigid beliefs or practices on others, should be completely avoided.

Remember that in every spiritual movement there is a mixture of good and bad, human and divine, flesh and spirit. Great wisdom is needed in seeking to test the spirits without quenching the Holy Spirit, and in keeping the work of God as purely the work of the Spirit as possible.

In all their personal activities, and group activities, all group members should avoid every appearance of evil, especially regarding the use of money, and in all relationships between the sexes.

All group members should develop a taste for good reading, and for wide reading. Steps should be taken to avoid reading only those books which reflect views which one happens to like, or agree with.

### **(c.) Bible Study Materials.**

The authors of this present book have prepared Bible study materials for the use of prayer groups specialising in prayer for revival, such as has been described above.

The main booklet of this kind is a simple study on the revivals in the Bible.

Another booklet for similar purposes, but containing more "meat", is entitled "If My People....". Its main purpose is to explore aspects of the subject of revivals, as raised through the various themes in Second Chronicles 7:14. Both of these booklets are available from the authors at the address given below, or at a Christian book store.

There are many other suitable Bible studies about Christian Holiness, the Holy Spirit and His fruit, the nature and Names of God, Prayer, and other relevant subjects, which have been produced and published by others.

## **LEARN MORE ABOUT REVIVALS.**

If people wish to be used by God in times of revival, knowing as much as one can about the subject is a definite advantage, and can only increase one's usefulness. The authors of this present book offer some resources for further study, learning and growth in these matters, on the key issues, or about a wide range of related matters.

### **(a.) Special Study and Research Materials about Revivals**

An option to increase knowledge about the whole subject is that the authors are offering leaflets and booklets containing short courses of studies about the outpourings of the Holy Spirit, mainly using as reference material various books which are currently available on the book market. These leaflets and booklets are of minimal cost. But to become properly informed about the subjects it will be necessary to borrow or purchase varying numbers of books which are recommended in the study materials.

Naturally, the further one goes into the subject, the more benefit can be gained from it. But, the expense on books will increase, while the time needed to profit from the exercise will grow. Anyone deeply interested in revival should build their own little collection of books on the subject.

The courses of study are designed to be done by anyone who can read a reasonable book and think about what has been read. It does not require a high academic standard. Naturally, a person with better practice at study will make better progress.

Subjects which can be studied further in this way include:

- \* Revivals in the Bible.
- \* The Nature of Revival Movements.
- \* Revivals as the Transformer of Society.
- \* History and impact of the Great Awakenings.
- \* The History of Modern Revivals.
- \* Important Lessons to be Learned from this History.
- \* Revivals and the Missionary Enterprise.
- \* Overall Literature about Revivals.
- \* Library Possibilities.
- \* What Literature is Currently Available.
- \* Theological Issues Involved.
- \* Psychological Issues.
- \* Deceptions and Practical Problems in Revivals.
- \* Lateral Thinking about Revivals.

It should also be added that, while the authors are able to help people to obtain some books for study, and other materials, we do not have any financial stake in the matter. We do not profit from it. We try to cover our costs. It is not a means for us to make any money. Our addresses appear below the Preface, in the front of this book. The main address in New Zealand, at the time of publication, is:-

10 Naumai Street, Gore. Southland. New Zealand.

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## **Evangelical Revivals in New Zealand.**

### **Questions for Group Discussion.**

#### **Part One. *Questions to Discuss as the Book is Being Read.***

##### ***Definitions.***

Discuss briefly the various definitions given in the Introduction, and make sure each member of the group understands what each means, and the differences between the kinds of activities being considered.

##### ***Questions to Apply to Each Chapter.***

After each chapter has been read by the group, discuss the following questions, in relation to the subject matter in that chapter. Insofar as the available information will allow:-

1. Discuss the origins of the movement described in that chapter.
2. Then discuss and describe the progress of events.
3. What methods were used on this occasion?
4. Describe the main personalities.
5. What were the results of the movement?
6. To what extent would you be inclined to describe the events in this chapter as a revival of Christian experience sent from God?
7. How might better information be obtained?

#### **Part Two. *Questions to Discuss After the Book Has Been Read, and the Previous Questions Have Been Answered.***

1. In what ways would an outpouring of the Holy Spirit throughout the land glorify God?
2. What personal and social benefits would you expect to see, if such a movement occurred?
3. Revivals are a work of God. What aspects of a revival is it not possible for humans to perform?
4. God generally uses people as His channels of blessing. What human aspects of revival do you consider to be most important? Which of these are most needed in your situation?
5. Which part of the story about evangelical revivals in New Zealand has challenged you most? Share this with the group.
6. Which parts of the Basic Principles of Revival has challenged you most? Share this with the group. What are you going to do about it?

#### **Part Three. *Preparations for Revival.***

1. While it is true that God's promises are open to us in Christ at all times, God alone decides how, when and where they will be fulfilled, according to His plan and will for each of us. It will also depend upon what God plans for His church at the present. Discuss reasons for the view that we can have revival any time we choose to fulfil certain conditions. Then discuss reasons against this view. What is the result?
2. Many people claim to know the will of God, and ask for blessings (such as a revival) on that basis, but their prayers are not answered as they had thought would happen. This often indicates that they did not know God's will about that matter. How serious and widespread a problem do you think this is? What can you do to avoid it in your own prayers for revival?
3. To what extent have you practised intercessory prayer for your community? Has it been your practice to praise the name of Jesus as mighty victor of all evil you see around you, and that He has authority over all things which make people indifferent to God? What will you do about this?
4. The spiritual conditions of people in your area are probably very serious, and require urgent remedy. How urgent are your prayers, and your feelings and efforts to pray? What signs of the spirit of prayer are there?
5. In what ways have you become more deeply aware of your own sinfulness, and of your total inability to bring down the needed blessings from heaven? How has this humbled you, and led you to repentance? How have you thirsted after God recently?
6. How many evangelical conversions to Christ have you seen in your neighbourhood lately?
7. What signs of revival can you see around you?
8. What moves have you seen recently to minister to the poor and needy in your area, and to take the gospel to them?
9. Have you seen any instances recently which you thought might be a deception, of one kind or another? Describe it to the group, and get their opinions. Why did you think this might be a deception?
10. What do you see as the immediate spiritual barriers to the Kingdom of God in your community, and in your nation? This may provide you with a major goal for intercessory prayer?