

Renewal Journal

12

Harvest

Copyright © Geoff Waugh, 1998, 2012

1st edition 1998

2nd edition 2012

Renewal Journal articles may be reproduced if the copyright is acknowledged as ***Renewal Journal*** (www.renewaljournal.com).
Articles of everlasting value

ISBN-13: 978-1466222793

ISBN-10: 1466222794

Printed by CreateSpace, Charleston, SC, USA, 2011

Renewal Journal Publications

www.renewaljournal.com

Citipointe Ministry College

School of Ministries

Christian Heritage College

PO Box 2111, Mansfield, Brisbane, Qld, 4122

Australia



Contents

| | |
|---|----|
| Editorial: White for Harvest | 5 |
| 1 The Spirit told us what to do, by Carl Lawrence | 7 |
| 2 Argentine Revival, by Guido Kuwas | 13 |
| 3 Baltimore Revival, by Elizabeth Moll Stalcup | 21 |
| 4 Smithton Revival, by Joel Kilpatrick | 31 |
| 5 Mobile Revival, by Joel Kilpatrick | 41 |
| 6 Australian Reports, Aboriginal Revivals | 47 |
| 7 Global Reports, compiled by Geoff Waugh | 71 |
| 8 Reviews and Resources | 97 |

Editor: Geoff Waugh

Editorial Board

Australian: Drs Irene Alexander, Jerry Amway,
Stephen Beaumont, John Meteyard

International: Drs Peter Hocking, Eddie Hyatt, Susan
Hyatt, Richard, Riss, Vinson Synan

Original Consultants:

Bishops David Cremin, Owen Dowling, Hamish
Jamieson, John Lewis, Ralph Wicks,
Revd Drs Lewis Born, Dean Brookes, Rowland Croucher,
Djiniyini Gondarra, James Haire, John McElroy, Peter
Moonie, Tony Nancarrow, Stuart Robinson, Charles
Ringma, Norma Spear, Peter Wagner, Colin Warren,
Drs Barry Chant, Dorothy Harris, Patricia Harrison,
Robert McQuillan, John Roulston,
Revs Dan Armstrong, John Blacker, Vincent Hobbs, Ian
and Ruth Lord, Cindy Pattishall-Baker, Thomas White.

Cover Photo

Reinhard Bonnke has been leading vast healing
evangelism crusades in Africa and globally. The cover
photo is part of the crowd of 400,000 in Ogbomoso,
Nigeria in November 2010.

Renewal Journal Logo

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

Editorial

White for Harvest

This issue of the *Renewal Journal* focuses on a little of the enormous harvest currently being reaped around the world. Much of this harvest is being reaped at great cost in personal sacrifice and even martyrdom. Often, the most faith-filled and faithful church is the church suffering persecution, precisely because of the persecution.

We live in a time of harvest. The fields are white, ready for harvest. One aspect of this growing harvest is the increase of revival around the world. Revival has many expressions, and varies from culture to culture. The constant elements of revival, however, remain the same everywhere, as summarised in 2 Chronicles 7:14 - God's people getting humble, praying, seeking God, repenting, and God moving in grace, forgiveness and power, bringing multitudes into his kingdom and healing brokenness in people's lives and in the community. God can do in a moment what we can never do with all effort.

As we look on the harvest we can all participate in vital ways:

We can ask God for a great harvest as we pray. Often. Alone. Together.

We can believe God. He is able to do far more than anything we can ask or even think about.

We can commit ourselves to God who is the Lord of the harvest.

This issue of the *Renewal Journal* is full of stories of the current harvest.

Two teenage girls in China saw astounding results in two years which they recount in their testimony, "The Spirit told us what to do."

The Argentine Revival continues to reap untold thousands right now.

Local churches continue to experience visitations of God in increasing numbers, especially where they humble themselves and pray and seek God together and with others. Toronto in Canada, Brompton in London, Sunderland in England, and Pensacola in Florida became well known sparks for global revivals. Thousands have been converted there, and tens or hundreds of thousands filled with the Spirit in new ways, igniting new ministries. Places such as Baltimore, Smithton and Mobile reported similar revivals with lasting impacts of the Spirit of God.

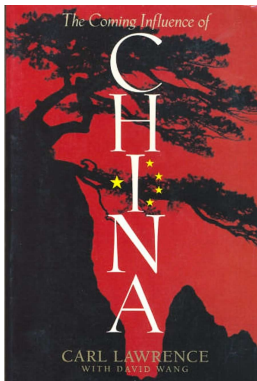
Australian reports include stirrings of revival in the Kimberleys, and in the national expressions of reconciliation with Aborigines and the British. Accounts of individual churches experiencing a fresh move of God continue, as with Christian Life Centre at Mt Annan.

Global reports continue to tell of the mighty works of God. As he promised, he is pouring out his Spirit on all people. Much of that is very different from our traditional forms of western Christianity! It challenges us to rethink what we do. Essentials are the biblical patterns. Non-essentials include our structures, denominations, buildings, musical preferences, orders of service, and culture Christianity. The church in many countries now looks and sounds rather like the New Testament church, persecution and all, empowered by the Spirit, with regular conversions, healing and signs and wonders.

We need to do what Jesus commanded us to do - to pray that the Lord of the harvest will send out workers into his great harvest. You can pray. We never know how God may answer that prayer - including answering it in and through us!

1 The Spirit told us what to do

Carl Lawrence



Reproduced from the *Dawn Report*, August 1998. Source: Church Planting Canada, the Church Planting arm of Vision Canada. Originally published by Carl Lawrence, *The Coming Influence of China*. Gresham: Vision House Publishing Inc, 1996, pages 186-192.

Two young women set off to plant churches without plans or training because "Jesus said to 'go.'"

***After we prayed, the Holy Spirit would tell us exactly what to do.
We would keep praying and he would tell us what to do,
and we would do it.
Then we prayed and then he would tell us what to do.
We would do it and keep praying.***

Several high-ranking church leaders from Europe visited a pastor in Hong Kong. The pastor took them to visit some of the Three-Self churches. They found them inspiring, and uniquely Chinese, but they

wondered aloud if perhaps they weren't seeing the real church.

On the final day of their visit, the pastor hoped to show them what they wanted to see. He knew they would not really be satisfied unless they met a real church planter. As it turned out, they saw something incredibly beyond what they ever expected to find in China.

At their last stop, the pastor discovered that two young women had just returned from their mission station for a short visit, so he asked them to come to the hotel late, to meet the visiting church leaders.

These young ladies had both become Christians as teenagers while listening to radio broadcasts, and they each had immediately felt the call to be a missionary. The pastor had met with them and attempted to teach them how to witness right where they were.

"No," they insisted, "the Bible you gave us says Jesus said to go to all the world. We want to 'go.'"

"But," the pastor argued, "you have only been Christians for six months, and you are so young."

They replied, "Pastor, we have read everything Jesus said and nowhere does he ask people how old they are. We want to go."

Smiling, the pastor asked them, "But can you give me an exegesis of the five classical appearances of the Great Commission in the New Testament?" Their disappointed faces made him feel ashamed. "Very well. We need some workers on Hainan Island."

"Hainan Island, we have never heard of it."

The pastor said, "It is an island off the mainland. The people there are fishermen. It is very rough. There are no Christians there. For young ladies it might be very dangerous."

Excitedly they responded, "How soon can we go?"

"Well, I have to go back to Hong Kong and make arrangements. There will be . . ."

They interrupted him, "Oh no, no, we must not wait. Our Lord said 'go,' not sit around and plan. We will go to this place - what did you call it?"

"Hainan. Hainan Island."

They looked at each other, "Hainan, yes Hainan. That is where the Lord wants us to go."

They had been there for two years and were now back for a short period of time to try to get Bibles and other literature for their new churches. The pastor had not seen them since the day they insisted that they 'go now'!

After the arrangements were made, he went to the lobby at the appointed time and waited for the ladies to arrive. He watched the bellboys in their crisp, tailored uniforms, and the tourists who attempted to be casual in their designer clothes. Then he spotted the two young women. *Oh no*, he thought as they walked in.

Their black pyjamas and broad-brimmed fishermen hats stood in stark contrast to the appearance of the sophisticated hotel receptionist making her way towards them.

The pastor moved quickly to intercede. "It's all right, they are here to see me." Several people stood staring as he greeted them as politely as possible without drawing too much attention. "Come, we will go to my room to meet some people from Europe."

Once in the room, the two European church officials graciously greeted them. He proceeded to ask the young ladies questions, interpreting for his guests as he went along.

"Pastor, ask them how many churches they have established on Hainan."

The women put their heads down and answered, "Oh Pastor, we have only been there two years . . . yes, two years. Not many. Not very many." Their voices were apologetic.

"How many?"

“Oh, not many, not many. We have only been there a short time. The people were not very friendly. . . Sometimes they became very vicious. Yes, sometimes they told us they were going to drown us in the ocean. . . several men threatened us Oh my, and because we were so young, even some of the other ladies did not like us. Yes some even called us terrible names . . . so not many churches . . . no, not many. . . .”

The pastor interrupted and slowly repeated the words, “How many? How many?”

There was a moment of silence, then one of the women looked up with embarrassment and anguish, as though confessing to a crime,

“Only . . . thirteen.”

The pastor looked astonished and interpreted for the guests, “Thirteen.”

One of the guests repeated the number, “Only thirteen, only - my goodness. I haven’t planted that many churches in my lifetime.”

One of the pastor’s assistants interrupted, “No, Pastor, she did not say thirteen. She said thirty.”

The pastor looked at the two young women and asked, “Thirty?”

“Oh, yes, not many, we have done very poorly. Only thirty”

The two guests could only mutter, “Thirty churches in two years . . . my word. . . .”

Again the women began to apologize when the pastor interrupted to ask another question, “How many people are in the churches?”

“How many? . . . Oh, not many. . . .” Again both heads went down, apologizing for their failure. “Not many.”

The process repeated itself until, again, the pastor looked like he was ready to shake them and practically yelled, “How many?”

“Only two hundred and twenty people. Not many, no . . . not many.”

Quickly multiplying in his head, the pastor said, “Two hundred and twenty in thirty churches?”

“Oh, no, in only one, but that one is a very small church, very small. There are bigger ones. . . .”

As the pastor interrupted he heard the numbers repeated by his guests: “Two hundred and twenty is small? Dear Lord, I wish I had some that large.”

“Ask them how many are in the big churches.”

The process began, but with a more reverent inquiry: “And how many in the big churches? You know, the biggest one?”

“Oh, not many”

“I know, ‘not many.’ But, please, ladies, how many?”

“Oh, less than five thousand. Only four thousand nine hundred Yes, less than five thousand. We have just started.”

From behind the pastor came the sound of weeping: “Dear Lord, forgive us.”

“What did they do? How did they do it? Ask them what they did?”

When asked, they looked astonished. “What did we do? Why nothing. Yes, we did nothing, nothing.”

“You did nothing? You have thirty churches - the smallest with two hundred and twenty people, the largest with almost five thousand new Christians! And you did nothing?”

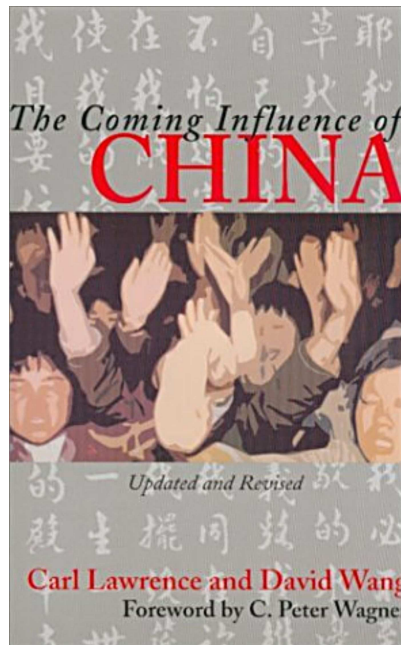
“No, nothing. We just prayed.”

“I know you prayed, but what else did you do?”

“After we prayed, the Holy Spirit would tell us exactly what to do. We would keep praying and he would tell us what to do, and we would do it. Then we prayed and then he would tell us what to do. We would do it and keep praying.”

“Dear Lord, they *just* prayed . . . and the Holy Spirit told them exactly what to do and they prayed. . . .”

The pastor laid his hands on the shoulders of the two sisters. Behind him his two guests, on their knees weeping, joined as they ‘just prayed’.



2 Argentine Revival

Guido Kuwas



Guido Kuwas, editor of Global Revival News, compiled this report in November 1998

*thousands are getting saved and
God's miracle power touches people*

Argentina has been basking in Revival for almost 15 years. And I don't mean the type of Revival where 3 people or even 30 people get saved in one meeting. I am talking about a Revival where thousands are getting saved and where God's miracle power touches people.

Charisma Magazine has reported that during the last decade, the population of Latin American Protestants grew from 18.6 million to 59.4 million. That represents a 220 percent increase, nine times the growth rate of the general population. Secular researchers calculate that 400 Latin Americans convert to evangelical Christianity every hour.

The revival is transforming the religious landscape. In Peru, a

Protestant church is planted every eight hours. In Rio de Janeiro, one new congregation is born every day. Brazil's largest denomination, the Assemblies of God, has grown tenfold since 1980, to 15 million members and 90,000 local congregations.

The fastest growth has been among Pentecostal and charismatic churches. Less than 2 percent of the Protestant population at the end of World War II were in Pentecostal churches. Today, about 66% of Latin American Protestants attend a Pentecostal church.

Claudio Freidzon

1. Change of Plans

Claudio Freidzon recounts: In 1985 I had a vision of God in my room. It must have been two or three in the morning. I was asleep. Suddenly, God woke me up and showed me a vision on the wall, right before my eyes. I saw the picture of a public square in the district of Belgrano (within the same city of Buenos Aires). In the vision, the square was filled with people who were celebrating in an evangelistic campaign similar to the ones that Carlos Annacondia held. And the Lord said to me: "This is your new field of work."

God showed me that he wanted me to reveal his glory in that place, and that he wanted to move us away from the place where we had worked for so many years. When I mentioned this to my wife, she did not understand it immediately. Now that things were beginning to go well in Parque Chas, ought we to move to another district? Nevertheless, I was sure of what God had showed me. It was a difficult situation, and a highly challenging one. While my heart was pondering over these things, hundreds of men and women whom I had never seen before (but whom I would meet later in that square) walked around lost, hopeless and without God in this world. Daniel Perotti and Sergio Marquet (called "the Frenchman") were among them. At present, thanks to the tremendous change that God operated in their lives, they are two of my associate pastors.

I went and had a look at the public square I had been shown. A sign said "Plaza Noruega". There was a crowd of drug addicts sitting around on the floor. I began to take measurements of the place, and to find out where I would get electricity for my evangelistic campaign. Someone

in the neighbourhood watched my movements, came up to me and said: “Look here, I don’t know what you are going to do, but I hope you will clean up the square, because here we have the worst of them. This is the meeting place of the worst kind of drop-outs in Belgrano. Last week they killed a man...” I prayed to the Lord silently: “Father, are you sure this is the square you showed me?” The man went on: “This is the territory of “El Francés” (the Frenchman), a dangerous man.”

A violent battle raged within me while he spoke. On the one hand I had the comfort of my little flock which was beginning to multiply, and on the other the great challenge of the unknown. There were also difficulties in finding an evangelist willing to preach in that public square.

All the preachers I invited were unable to accept for various reasons. God wanted me to do the job of an evangelist! That evangelistic campaign in February 1986 was historical. Great signs and wonders followed the preaching of the Gospel. That is how the “King of Kings” church was born in the Belgrano district. I have never repented of having obeyed that vision!

2. A New Time

1992 marked a new era for Claudio Freidzon’s ministry. In that same year he received a visit from Pastor Werner Kniesel, who was well respected by him. Actually Kniesel is a Pastor in the city of Zurich (Switzerland) in the church called “Christliches Zentrum Buchegg” (Christian Center Buchegg) having one of the largest congregations in Europe. He knew Claudio from their student days at the Seminar. When Claudio told him of his many ministerial activities, this man asked him: “How much time do you dedicate to listening to the Holy Spirit?” That question would change his life. He suspected that God had something else in mind, for him and he needed to know God more intimately, a new relationship with the Holy Spirit. Pastor Ibarra, a great man of God with a great sensitivity to things related to the Holy Spirit, was always a great blessing for Claudio, even though they didn’t see each other very often. In those days he shared the great blessing that the book *Good morning, Holy Spirit* by Pastor Benny Hinn of the Christian Center in Orlando had been for him.

Claudio Freidzon reports: God greatly blessed me through that book, so I decided to visit the United States in order to share a time of prayer with brother Benny Hinn. Pastor Benny Hinn's testimony, and his relationship with the Holy Spirit, were a great inspiration for my own life. Betty and I went to the Christian Center in Orlando with great expectations. The atmosphere of that worship service was charged with glory, and worship went up to God in a deep and magnificent manner. I did not want to miss the smallest detail of that moment. All I longed for was to be with the Lord, to meet him and to get to know him. When Pastor Benny invited me to pray with him on the platform, I was amazed. He did not know me personally, but the Holy Spirit guided him to pray for me in a marvellous way. It was all part of a plan from above. God had planned new times for my life and ministry. As the years went by, Pastor Benny and I have cultivated a beautiful friendship. I love him and respect him. Whenever we meet together we feel the affinity of being united by this same passion: "to know the Holy Spirit more and more, and to be guided by Him."

While seeking after him, the Holy Spirit came upon Claudio in an extraordinary way. A glorious atmosphere surround the services, and the presence of God began to manifest itself in the church as never before. Without inviting anyone nor promoting what was occurring, it began to be known that something was happening at 2547 Olazabal Street, in the "King of Kings" Church. Pastors came on their own to receive the fresh anointing that transformed their lives and taking them back to their first love. The Holy Spirit came with such power that many laid on the floor under the presence of God for hours, others rejoiced in the Spirit, others cried when the Holy Ghost touched them and others left "drunk" in the presence of God. God led Claudio Freidzon to recognize his powerful and sovereign hand, producing fruit in many lives and renewing a devoted life in Christians. The work of evangelism and edification was spread over the radio and on television. In the course of days, hundreds of pastors visited the "King of Kings" Church in large numbers to receive the fresh anointing of the Holy Spirit. Many came with their whole congregations. For weeks at a time, on occasions, there were lines hundreds of meters long of people waiting to get into the church. Many traveled from far away places by hired buses to receive more from God.

3. Large Crusades and International Ministry

This situation prompted the church to rent the indoor stadium “Obras Sanitarias” (seating 6,000 people) in order to provide a solution for the lack of space. In addition to the weekly meetings in the Obras Sanitarias Stadium, a crusade was called in the largest indoor stadium in the city: the “Luna Park” stadium.

Attendance went beyond the capacity of the stadium. Two meetings were held on the same day; 15,000 attended each, while over 25,000 unable to get into the facility, filled the streets. The police had to cut off traffic on the avenues and streets around the stadium because of the crowds of brothers waiting to get inside. The biggest crusade in Argentina was held on 9 April, 1993. Over 65,000 people packed the “Velez Sarsfield” soccer stadium. Brothers and sisters from all denominations, from many far away places in our country came to seek the face of God on a historic Good Friday.

The ministry of Claudio Freidzon began to spread outside the borders of Argentina. Ministers and Christian leaders -even as teams- started to travel from all over the world to Argentina to receive God’s touch.

Claudio Freidzon has written a book called *Holy Spirit I Hunger for You*, which to date has been translated into six languages: English, French, Japanese, German, Czech and American English. Many Christians around the world have been inspired by this book to develop a deeper and more personal relationship with the Holy Spirit.

More than a million and a half people to date have been reached by his ministry in a personal way, through crusades, conferences, special events and meetings in churches.

Source: Claudio Freidzon’s website at <http://www.reydereyes.org.ar/>

Reflections on the Argentinian revival

By J. Conrad Lampan (missionary pastor from Freidzon’s church to the USA):

As I see it there have been three major steps so far in the outpouring of the Holy Ghost in Argentina. The three steps have to do more with the way God wanted to manifest himself to us rather than what we did in order to have revival. We cannot schedule revivals. We just pray and

let him be God!

The first step or manifestation was through the ministry of **Carlos Annacondia**. He was raised by the Lord to a ministry of *power* with great manifestations of the Holy Spirit in healing and in casting out demons. A highly powered ministry aimed toward reaching the lost. Brother Annacondia says that he is not a good preacher, but the Lord gave him a heart for the lost and also gave him the power to reach them and fill their needs.

Now, this first stage of manifestations of God could be seen in Brother Annacondia's ministry but the church as a whole seemed to be unaffected. I mean he preached to multitudes and thousands were saved and made free and healed but the church was not changed from the inside. The power was not inflaming the church as a whole.

It seems that God was telling the church, "See what I can do, this is my power" but at the same time God was asking the church, "What will you do with the thousands that are saved through Annacondia's ministry? Are you going to take them and teach them your own old ways?"

The church as a whole needed to be *inflamed*. That fire was spread through the ministry of **Claudio Freidzon**. There was a plan in God's mind. For that reason he had Claudio get close to Annacondia and later on get in touch with other ministers that imparted him "spiritual gifts" and the fire started. It was not now an evangelist holding crusades or tent meeting; now it was a church that was on fire.

The difference I see in this second stage in relation to the first one, is that the Holy Spirit raised Claudio to a ministry that does not have to do directly with reaching the lost but rather to equip the church for the task of preaching the gospel on time and out of time. As Pastor Jose Manuel Carlos used to say: "The shepherd leads the sheep, feeds them, but it is the sheep that have to reproduce. Only sheep can give birth to other sheep"

The third stage has to do with *holiness*. We experienced the power of God in healing and casting out demons and saving the lost through Carlos Annacondia's ministry. We also experienced an enduement of power within the church, an empowering of his ministers through Claudio Freidzon's ministry. But God still had something to do with his church.

It is impossible to have the Holy Spirit moving with power and stirring us up without being holy. The message he gave us through **Sergio Scattaglioni** is that 98% of holiness is not enough. We love to have power. We need his power. But we want to have his power and keep our own ways. He is saying now: "I will give you power, I will use you, I will bless you ... but you must be holy."

The great secret behind this scene is that we should stop looking for power, stop looking for manifestations or miracles. We should stop trying to be holy on our own efforts and stop trying to sanctify people; that is the work of the Holy Ghost.

If we start to search for the *person*, the blessed Holy Ghost, if we come close to him and he becomes our friend and our master, our companion and our Lord, we will have all what he is.

Preparation for revival includes prayer and action. This has been true in all revivals. Churches in Argentina prayed for revival and prayed for the unsaved people. God cannot stay inactive when a lost soul is being prayed for!

Preparation included other people like Alberto Scattaglioni taking some unusual "risks" among evangelical circles inviting a not known preacher. Or people like Ralph Hiatt planting the seed from which many of the most outstanding pastors in Buenos Aires came forth. Or that first "hit" in Argentina back in 1954 with another unknown preacher Tommy Hicks.

Can God heal a barren land?

About four years ago a group from our church in Buenos Aires, Argentina (Iglesia Rey de Reyes, Pastored by Rev Claudio Freidzon) started a mission work in a Northern province in Argentina among some of the Indian tribes still living in that area. They worked among those people helping them spiritually and materially.

Our missionaries preached the Word of God to them and also gave them medical assistance, clothing, food, and seeds. The native people stared at them strangely: Soon they discovered they were intending to have the Indian people cultivate a barren land. Now what would those people do with seeds in a barren earth? Nothing would grow in that earth, only some weeds dare to show up there.

Our missionaries then decided that the best thing to do was to pray to the God that promised to heal the land.

They took some handfuls of earth in a bag to Buenos Aires and brought it to the church that have sent them on that missionary work. The church prayed for that earth laying hands on the bag. We prayed that God would heal that land and restore it to produce food for those people. Later on they took back the earth to the missions place and spread it all over the area in the name of Jesus.

The next thing the missionaries brought to the church was a basket full of 'first fruits', all kinds of crops, from the barren land that was healed by the power of God.

Source: *Global Revival News, Argentine Revival*

See also, *Renewal Journal 11: Discipleship*, "Standing in the Rain: Argentine Revival" by Brian Medway.

3 Baltimore Revival

Elizabeth Moll Stalcup



Elizabeth Moll Stalcup is a writer based in Fairfax, Virginia. She travelled to Baltimore in April 1998 to interview Bart Pierce and Tommy Tenney.

***If the church will begin to walk in
humility and repentance
then the world will see God's glory.***

Lord, we are desperate for you

When Baltimore pastor Bart Pierce cried out for more of God in January 1997, he had no idea the Holy Spirit would change his life—and his congregation—forever.

Bart Pierce will never forget the day the Holy Spirit fell at his church in the rolling suburbs of Baltimore, Maryland. It wasn't gradual, nor was it subtle. God showed up during the Sunday morning service on January 19, 1997.

Pierce, pastor of Rock Church in Baltimore, and his wife, Coralee, had just returned from a pastors' retreat in St. Augustine, Florida. Pierce says he

went to the retreat with “a desperate, deep hunger for more of God.”

While there, he heard Tommy Tenney recount an event that occurred in a Houston church a few months earlier. Without warning, during the early morning service on 20 October, 1996, God had sovereignly split a Plexiglas pulpit in two before the amazed congregation (see *Charisma*, June 1997; *Renewal Journal* #10, page 14; *Flashpoints of Revival*, page 144). Afterward, an unusual movement of repentance broke out at the Houston church.

Tenney, a third-generation travelling evangelist, told the gathered pastors that the drama of the split pulpit was totally eclipsed by the awesome presence of God that filled the sanctuary immediately after the supernatural event. “The revival,” Tenney told them, “was characterized by a deep sense of humility, brokenness and repentance.”

While Tenney spoke, many of the pastors, including Pierce, fell on their faces weeping. Pierce spent much of his time at the retreat prostrated and weeping before the Lord. When it ended, he asked Tenney to come back to Baltimore with him for the weekend.

On the 18-hour drive home, Pierce, his wife and Tenney had “an encounter of God as we talked about what God was doing and what we believed,” Pierce says.

“We would sit in the car and weep,” recalls Tenney. They reached Baltimore on Saturday night, filled with a hunger for more of the Lord.

Turned Upside Down

The next morning Pierce knew something was up as soon as he got to the church building. “Two of my elders were standing inside the door weeping,” he says. “We started worshiping, then people began standing up all over the building crying out loud.” Some came forward to the altar; others would “start for the altar and crumple in the aisle.”

Even those outside the sanctuary were affected. “Back in the hallways, people were going down under the power of God. We never really got to preach,” Pierce says. Tenney and Pierce were supposed to be leading the service, but both were too overcome by the intense presence of God to do anything but cry.

“There was a deep sense of repentance that grew increasingly more intense,” Pierce recounts. At 4 p.m. there were still bodies lying all over the church floor. Pierce and Tenney tried several times to speak, but

each time they were overwhelmed by tears.

“Finally,” says Pierce, “we told our leadership team, ‘We’re going home to change clothes.’ We were a mess from lying on the floor and weeping.”

The two men went home and changed. When they got back to the church at 6 p.m., people were still there, and more were coming. That first “service” continued until 2 in the morning.

Monday night, people returned, and the same thing happened. It happened again Tuesday night.

“Many people simply crawled under the pews to hide and weep and cry,” remembers Pierce. “At times the crying was so loud, it was eerie.”

Pierce noticed new faces in the congregation. “We didn’t have a clue as to how they knew about the service, because we don’t advertise at all,” he says. When he asked, some of the visitors told amazing stories.

One man said he was driving down the road when God told him, “Go to Rock Church.” Another woman said she was sitting at her kitchen table when she got the same message. She didn’t know what a “Rock Church” was, but she found a listing in the phone book. After the service she tearfully confided that she had been planning to leave her husband the next morning.

“God had totally turned her heart,” says Pierce. “She and her husband have been totally restored.”

For the first few weeks, Pierce says, “every ministry at the church was turned upside down.” The church has always been known for its mercy ministries — its homeless shelter for men, its home for women in crisis, its food distribution program, which moves 7 million pounds of food a year, and its ministry to revive Baltimore’s inner city.

But when the revival started, everything took a back seat to what God was doing. Pierce would find his staff lying on the floor in the hallways or hear a thump against the wall and find someone lying on the floor in the next room, crying uncontrollably.

People reported supernatural events in their homes, too. One woman’s unsaved husband had a dream in which everyone spoke Chinese. He came downstairs and found his wife lying on the floor speaking Chinese. His son, who was supposed to be getting ready for school, was lying on the floor in the living room, weeping and crying. That day, the man got

saved.

One night a boy from a local gang came forward weeping while Tenney was still preaching. “He came to the front, looked up at me and said, ‘You’ve got to help me, because I just can’t take it anymore,’” Tenney recalls.

“This type of brokenness is what draws God’s presence,” he says. “God will never turn away from a broken heart and a contrite spirit.”

Pierce agrees. He believes the congregation has “opened the heavens somehow by our crying for him. He has become our pleasure.” Both he and Tenney say they have “turned to seek his face, from seeking his hands,” meaning they are seeking to know God intimately rather than seeking him for his benefits.

The Power of his presence

“We don’t have any agenda,” says Pierce. “We come in and begin to worship, and his manifest presence comes in. It is overwhelming. Sometimes there is nothing any of us can do. We have turned from trying to control the meeting to letting him be the object of why we have come.”

Tenney calls it “presence evangelism.” He explains, “We understand ‘program evangelism,’ where you pass out tracts or put on an evangelistic play or host Alpha classes. John Wimber helped us understand ‘power evangelism,’ where people encounter the power of God as you pray for the needs in their lives.

“But what happened in Houston and what is happening in Baltimore we call ‘presence evangelism.’ The presence of God becomes incredibly strong to where people are literally overwhelmed. They are drawn to his presence. They aren’t drawn by the preaching; they aren’t drawn by the music; they are drawn by the presence of God. It is hard to talk about without weeping.”

The church doesn’t keep figures on the numbers of people who have come to faith in Jesus since the revival started because they encourage people to go back to their home churches. Many pastors bring their people to the services in Baltimore because they know that Rock Church won’t steal their flock.

In contrast to the Toronto Blessing services that have drawn people by the thousands from all over the world to the Toronto Airport Christian

Fellowship in Canada, most of the people who have come to the Baltimore revival services have been from the local area, including pastors from other churches. “On any given night we have 12 to 20 pastors from the Baltimore area,” Pierce says.

Still, some do come long distances. One night they looked out and saw 47 Koreans who had chartered a plane to come. Another time a group from Iceland was there. They have had visitors from Britain, Germany, the Ukraine and all across America.

Before Easter, the church put on a play about heaven and hell called Eternity. Crowds filled the 3,000-seat sanctuary. Some nights several hundred people had to be turned away because there was no more room.

And during one two-day period, more than 700 came forward to give their lives to Christ. The church originally planned to host the play for two weeks, but they continued an extra week because of the tremendous response.

A dual pull on the Spirit

Tenney believes there is “a connection between what the Rock Church has traditionally done” — meaning the church’s strong ministries to hurting people outside the church — and the way the heavens have opened in Baltimore.

“It came to me one day that when Jesus was in Bethany he was always at Mary and Martha’s house,” he says. “Mary cared for the divinity of Jesus, while Martha cared for His humanity. Martha made sure the bed was clean and the food was there.”

Mary chose the better part — sitting at his feet — but that didn’t mean Martha’s part didn’t have to be done, he says.

A church that does both — sits at Jesus’ feet and ministers to the needs of the hungry and hurting — exerts “a dual pull on the spirit realm,” Tenney says. “There is a special visitation of God that accompanies it. When Mary and Martha called Jesus, he came and raised their brother from the dead.”

Today, services in Baltimore are quieter and gentler than they were during the first few months of revival. But the worship music is powerful, and the singing draws the congregation to Jesus. Most of the songs were written by people in the church after the revival began.

After an hour or so of worship, Tommy Tenney takes the microphone and begins to preach. He asks the audience to worship Jesus in a way they never have before — to worship Him the way Mary did when she broke the alabaster jar, poured the ointment on Jesus' feet and wiped His feet with her hair.

"We have turned our churches into a 'bless me' club where people come to get something," he tells the crowd. "They are always wanting to receive. They fall with their blessing-of-the-month, then get up and continue on as though nothing has ever changed."

As Tenney continues to speak, people begin to cry, most quietly, but some more openly. He invites people to come forward. Almost everyone does, either kneeling or lying with his face on the floor before the altar.

"Just for one night in your life, worship Him," Tenney encourages them. "He wants to manifest himself to his people. For once in your life set aside what you want from God, and give him the glory."

Those looking for dramatic supernatural displays won't find them here. But they will feel the intense presence of God.

The impact of the revival is seen in the lives that have been changed for eternity. There have been physical healings, healed marriages, burned-out people empowered to follow God, prodigals returned and hundreds of people who have found Jesus for the first time.

"Extreme celebration can come only after extreme repentance," Tenney cautions. "The world is tired of us calling them to repentance when we are standing in hypocrisy. We need to repent.

"It is not for us to point the way to a lost world. It is for us to lead the way. If the church will begin to walk in humility and repentance, then the world will see his glory."

Reprinted with permission by Charisma, July 1998. Strang Communications Co., USA.

Resting in his presence

Church member David Jehl, an engineer, sent these e-mails reports in July and September 1998.

Baltimore: For the last decade the Rock Church in Baltimore has sought to care for the ones nobody wants; the homeless, the hungry, the unwed mother, the prisoner, the sick. In this search to provide hospitality for the unwanted, God has been teaching us how to entertain his presence. Learning to minister to humanity and divinity, like Martha and Mary, will cause Lazarus to come forth.

There's something about the format of Monday and Tuesday meetings in Baltimore that transforms the sanctuary into an entertainment center for the Lord's presence. The worship team seeks to entertain him rather than a crowd. In the meetings there is no hype but an opportunity for an encounter, no pressure but wooing from God's Spirit to yours.

First time visitors' expectations are sometimes shocked by the format of the meetings. There are no introductions of speakers or important visitors. The Lord is the one we have come to meet. There is no agenda for the meetings, no announcements, no distractions to stop you from going deeper and deeper into his presence.

Tommy Tenney has not preached a traditional sermon in Baltimore, but encourages and facilitates people to a place where they can have an encounter with the manifest presence of God. After a long period of worship, Tommy will quietly take the microphone and begin to explain how to get closer to God. The worship team will sometimes sing the same song for a very long time. This helps the congregation move from corporate praise and worship to a place where each person finds an individual expression of worship and conversation with God in a personal encounter.

The meetings have been characterized by deep repentance, changed lives and a strong overwhelming presence of God. Many people report that as they approach their seat, they are hit by waves of His glory and presence. As they stand and begin to sing they become breathless, humbled in His presence. No longer able to sing, they sit down, unloading all the concerns of the day, all the appointments of tomorrow, and now they are swept to a place beyond the church building. Now at the feet of Jesus, the chair melts away and it only seems right to lay prostrate on the ground

before a Holy God.

This place of an intimate individual encounter with the manifest presence of God is where Tommy Tenney loves to lead people. It's a true breakthrough, suddenly people find themselves in the garden of the Lord, in the throne room of God, in the third heaven, or at the feet of Jesus. They don't get a word of wisdom from Tommy, nor a bless me prayer from the prayer team. They get a meeting with God, an opportunity to worship him and talk to him. This contagious hunger and strong presence of God is not limited to time in the sanctuary, but can be found by those who seek him in prayer time at home, at work, or in the car. Visitors take it with them around the world. It takes repentant worship and sacrifice to sustain it.

Here's a quote from Charles Finney, *Hindrances to Revivals*, that will be helpful: "A revival will decline and cease, unless Christians are frequently re-converted. By this I mean, that Christians, in order to keep in the spirit of revival, commonly need to be frequently convicted, and humbled and broken down before God, and "re-converted". This is something which many do not understand, when we talk about a Christian being re-converted. But the fact is, that in a revival, the Christian's heart is liable to get crusted over, and lose its exquisite relish for Divine things; his unction and prevalence in prayer abate, and then he must be converted over again. It is impossible to keep him in such a state as not to do injury to the work, unless he passes through such a process every few days. I have never labored in revivals in company with any one who would keep in the work and be fit to manage a revival continually, who did not pass through this process of breaking down as often as once in two or three weeks.

"Revivals decline, commonly, because it is found impossible to make Christians realize their guilt and dependence, so as to break down before God. It is important the ministers should understand this, and learn how to break down the Church, and break down themselves when they need it, or else Christians will soon become mechanical in their work, and lose their fervour and their power of prevailing with God."

During the 14 July, 1998, meeting, in the midst of glorious worship, Tommy Tenney gave an altar call for "extravagant worship". Wherever a person stood, there became an altar, each pushing past any visitation they ever had. The dancers danced more, the criers wept more, each one expressing their love in the most extravagant way. The tangible

sense of his presence was stronger than anytime in the past 18 months of visitation. In past e-mails I have talked about heavenly visitors (angels) to our meetings. This time through powerful corporate worship, we became visitors in heaven. Pastor Bart Pierce, sensing a powerful impartation of intercession asked for all to pray. A powerful birthing process began as each prayed for revival in their city, or for their families. I, being a typical engineer type, don't understand intercession at all, but I felt the call to prayer in my bones.

In Baltimore we spend a lot of time worshipping God, and entertaining his presence, but then we get up from the carpet and go to the worst places in the city to help those in need. We want the revival to go to the streets.

Pursuing his presence

Baltimore — Psalm 27:4-5: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me upon a rock."

In Baltimore, we spend a lot of time doing one thing, worshipping. To get a hold of the one thing, we are learning to get rid of the other things. Prayer time is spent in repentance, cleansing the hands and heart of the corruption of the day. The next things to cast off are the concerns of the day and the appointments of tomorrow. Turn off the beeper, shut down the cell phone, remove your watch, take off your glasses, change your focus from this world to the next, pass from time to eternity.

On Monday and Tuesdays we have a special reservation with the Lord. We spread a table for the Lord and ask him to come. In danger of oversimplification, I would say we spend three hours worshipping, and in the middle somewhere Revivalist Tommy Tenney or Pastor Bart Pierce will spend time encouraging us to be better worshippers. There are no introductions of speakers, no recognition given to famous visitors from, no fancy preaching, no solo singers, no announcements of any kind, no display of a people or their talents. During worship people bring their offering and cast it upon the altar of sacrifice. The worshippers give when they are ready for a breakthrough into radical, intense, repentant worship.

During the 29 September 1998 meeting, Tommy Tenney said, "God is

taking away choices till all we have left is one thing. He wants to purify our pursuit till we are after only him. Tonight's service is about pursuing his presence." In Baltimore, God is overwhelming us with His Presence. Like Mary, we spend a lot of time pouring our love upon the Lord.

The Martha's might ask, "Do you spend time helping the needy in Baltimore?" The answer is yes. 'A Can Can Make a Difference' moves over six million pounds of free food per year to the hungry, assisting 60 food pantries in Maryland. 'Nehemiah House' is the only men's shelter in Baltimore County and assists 300 homeless men per year. 'The Hiding Place' is our seven bed home for adolescent girls in crisis or facing pregnancy; 260 babies have been born through the program. Through 'Adopt-a-Block', Baltimore pastors, congregations from different denominations, and businesses, gather to reach hurting communities.

Worshipping and serving together, pastors joined in unity are learning to pastor the city, not just their own local congregations, forming city wide the church of Baltimore.

Source: <http://www.baltimorerockchurch.com>

4 Smithton Revival

Joel Kilpatrick



Writer Joel Kilpatrick describes revival in Smithton, a small Missouri town.

Thousands of lives have been changed

How Revival Came

Like thousands of pastors across America, Steve Gray was discouraged and disappointed. He was even considering leaving the ministry. For twelve years he had pastored the Smithton Community Church in the sleepy little town of Smithton, Missouri, nestled among the wheat. Steve Gray was discouraged and disappointed. He was even considering leaving the ministry.

For more than a decade, Gray felt his ministry was like riding a stationary bicycle. He was pedaling real hard, but he wasn't going anywhere. He says that all he was thinking about was "out, out, out." Pastor Gray had even lost hope. He knew he could not continue doing what he was doing and unfortunately he gave God no other options. Steve Gray was ready to quit.

Knowing he had to get away from the church for some “R and R,” he chose revival over relaxation. In March 1996, he drove from Missouri to Florida to visit the Brownsville Outpouring that was then in its 37th week. Gray attended the services each night and spent the days in his motel room, praying and seeking God’s face.

During the Tuesday night prayer meeting, while hundreds gathered around the “Pastor’s Banner” to pray for the nation’s shepherds, Gray was praying especially for one pastor, himself. He knew if he continued in the ministry, he had to be restored. After about three days, he felt some recovery and his focus began to change. God was restoring his hope and he found this to be the first signal of his personal revival.

Before this change in focus, Gray didn’t even know what to ask from God. Gray says he came to Brownsville not to “get something” but to “see something,” as Moses went to “see” the burning bush. After several more days, Gray was “seeing” again. One night, in what Gray described as a “perfect atmosphere,” God spoke to him and said, “I want you to have a revival.” The very thought was too much to accept. Smithton, Missouri, is not Pensacola, Florida, and Gray could not imagine himself in the role of revivalist. Then God spoke again, “I didn’t say I want you to be a revival, I said I want you to have a revival.”

On Sunday morning, 17 March 1996, Pastor Kilpatrick shared part of his personal testimony of how revival came to Brownsville. Gray reached the place of faith and could believe “there is a place for me in revival.” He observed Kilpatrick as he was “watching, guiding, and pastoring a truly sovereign move of God that was changing the world.” Kilpatrick’s words and example showed Gray that “revival needs to be pastored and can be pastored.”

After Sunday worship, Gray called his wife, Kathy, and said, “I have just been in the best Sunday morning service I have ever been in. Tell our church.” Near the end of his second week in Brownsville, Gray headed for home, repentant and on the road to revival and restoration.

While God was working on Gray, he was also working on the members of Smithton Community Church. For two and one-half years the church had held a Tuesday night prayer meeting, but as God prepared the church for revival, the prayers became more intense. Associate Elder Randy Lohman says there was “lots of brokenness” in the months immediately preceding the outpouring.

As the pastor sought God in Florida, the congregation sought him at home. On Sunday night, March 17, Kathy Gray relayed the pastor's message about the great Sunday morning service in Brownsville. David Cordes, one of the elders, was deeply convicted. Weeping, he asked the congregation, "Why should our pastor have to travel a thousand miles to be in the best service he has ever been in?" He fell on the floor in repentance. Soon he was followed by several other men in the church, repenting for their lack of support and crying out to God to do the same thing at Smithton that he was doing for the pastor in Florida. God continued his work on Wednesday night as a five year old girl prophesied and said, "It's coming! It's coming!" The Lord had seen their brokenness.

When the pastor arrived on Sunday night, the glory fell. To be exact, at 6:12 p.m. on 24 March 1996 God the Holy Ghost arrived in his awesome power at Smithton Community Church. They will never be the same. Immediately they added services to their church schedule. Now, the outpouring has continued for two years with five services every week. Visitors have come from all fifty states and many foreign countries, often in numbers that vastly exceed the population of the town.

Thousands of lives have been changed. Sick bodies have been healed. Visiting pastors have taken the fire back to their congregation. Steve, Kathy, and teams from the church are taking the revival all around the world. As for the future of the revival, Lohman said, "God started it and we are going to let him do what he is doing."

Steve and Kathy Gray

When a two-year revival breaks out in any church, the lives of the pastors are forever changed. This is especially true for Steve and Kathy Gray, pastors of Smithton Community Church in Smithton, Missouri. The Grays pioneered this small country church twelve years ago, after seven years travelling the country in a singing, preaching, and teaching ministry.

Not only does Gray have the responsibilities of pastoring the church and preaching in revival services that are held five nights each week, but the revival has opened many doors for his ministry. Although he seldom is gone from the Smithton pulpit on Sunday morning, he and Kathy often minister across the country and around the world on his "days off." They have also appeared on many national and local religious television programs. In the past six months, Steve has travelled to Israel three times. Gray says his travels have had a good effect on the church,

“keeping them nationally and world minded.” To be sure the church shares in the expanded ministry; he often takes teams of four to twenty with him as he travels.

According to Gray, “The longer we are in this (revival), the more I realize how badly it is needed. I didn’t realize how sick the church in America is.” The biggest challenge he has had, according to Gray, “Is to keep out the wolves that come to ruin the purity and unity.” The revival has had persecution and critics, but Gray feels that is to be expected.

He was surprised, however, that he has had to “mobilize staff” to beware of “others who come to infiltrate and cause division.” Gray realizes that God is doing a great work in many places today and is glad God has raised the level of humility in the church “so we can bless those who are being blessed even if we don’t do it the same way they do.” Despite all the changes and challenges, Gray says the last two years have been “the best years of our lives.”

Reproduced from <http://members.aol.com/azusa/index.html> from The Remnant International, via Asuza.



Steve and Kathy Gray

Revival in the Land

Samuel Autman wrote this article in the Everyday Magazine, a Sunday paper in Missouri, on 7 June 1998.

Tiny Smithton in Missouri has no sidewalk, no coke machines, no gas stations, no traffic lights, no motel rooms, no restaurants. But 100,000 people believe it's where you go to find the Holy Spirit.

And it will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. And even on the male and female servants I will pour out My Spirit in those days. Joel 2:28

Under sweltering skies on a late spring Friday evening, more than 500 worshipers are packed into the Smithton Community Church for powerful encounters with the Holy Spirit. For two years now, seekers have driven or flown in from all 50 states and every corner of the globe to this white-frame country church. Easily 100,000 have traveled from as far away as Africa, Canada, France, Japan, Germany, Australia, Korea, Israel, England and Malaysia.

This night, not unlike many others, the church will cram in more souls than live in this mid-Missouri town, population 532, seven miles east of Sedalia on Highway 50. The audience is in high gear for another Pentecostal revival meeting.

Outside, men in vests, walkie-talkies in hand, circulate through the gravel parking lot, directing traffic. Inside the gymnasium-turned-sanctuary, fathers and mothers clutch their small children. People embrace newfound friends. It's a yackfest before the holy explosive celebration begins.

By 7:30 p.m., a joyful musical roar goes up. Hundreds of bodies bounce up and down in unison, vibrating as if at a rock concert. They clap their hands. They speak in tongues. They dance and they shriek. The volume is deafening. Elderly women and small children alike lift their hands.

"Praise the Lord!"

“Hallelujah!”

“Thank you, Jesus!”

The four-hour Pentecostal service has only begun.

Eyes look toward heaven to see the slides projected overhead. That’s where the song lyrics are displayed. In one voice they yell: “Revival is in the land! Come and see what the Lord has done! Revival! Revival! Revival!”

Eric Nuzum, 28, a former forklift driver turned associate pastor, leads a full band with drums, guitars and synthesizers on the stage. The music blares. The room reverberates.

An hour and a dozen songs later, quiet blankets the room after the high-octane worship. The shouts have ceased. Nuzum leads a one-word chorus slowly of “Hallelujah” on his acoustic guitar. All over the building, they are singing and swaying in unison.

After a few announcements, the offering is taken. The music picks back up. The bespectacled pastor, Steve Gray, 46, jumps to the lectern and sings “One More Time” and “Return to the Lord,” two songs he wrote himself.

He opens his Bible to Mark, chapter 1, verse 1.

“The beginning of the Gospel of Jesus Christ, the Son of God.”

Gray, is an unassuming man in a 5-foot-8 frame, with ocean-blue eyes and fiery blond hair. He is intent on not becoming a celebrity or drawing attention to himself. He berates what he called the American humanistic gospel, which has taken the focus off Jesus Christ. His oration goes for an hour.

“It’s not about us! It’s the gospel about Jesus Christ,” he thunders.

“Amen!” the crowd responds.

“We are missing the point,” Gray says, raising his voice. “Jesus didn’t say ‘I have come to follow you.’ He said ‘Get behind me. Follow me. Do what I

do. Go where I go. Feel what I feel. Pray what I prayed. Live how I lived and, if necessary, die how I died.”

It’s an old-fashioned message that was spelled out in the book of Acts. Gray sprinkles in comments about hellfire.

The ‘Smithton outpouring’

Like many Christian groups, Pentecostal and charismatic Christians believe that the Bible is the inspired word of God; that salvation comes through Jesus Christ, the Son of God; that baptism is accomplished through total immersion. They believe that all people will be raised from the dead to face a final judgment, and then eternal salvation or damnation.

What distinguishes the charismatics/Pentecostals is not simply believing in the Holy Spirit, the third person of the Trinity, but allowing the Holy Spirit to manifest himself through physical behavior such as speaking in tongues, casting out demons and singing in words inspired by the power of the Spirit.

Jesus is the center of their religious attention; worship of Him is greatly enhanced by the gifts of the Holy Spirit. Throughout the preaching, and in subsequent conversations, Gray stresses that when anyone puts aside self-interest and assumes the interests of God, things happen.

He’s not interested in numbers, he says, only spiritual intensity. He believes that God has selected the little church in Smithton to prove that revival can occur anywhere.

“These are men and women, that when they pray, fire from heaven falls. When they pray, blind eyes are open. When they pray, lives are changed. When they pray, miracles happen. When they pray, the whole world is stirred up and whole cities are changed,” Gray said.

The “Cornfield Revival” or “Smithton Outpouring” has stirred up this Pettis County community, so tiny it barely shows up on a map. There are no soda machines, traffic lights, gas stations or sidewalks in sight. At least seven times a day, trains zip across the track, blocking entrance to the town.

The international attention, the high-octane music and the snarled traffic anger Smithton residents. However, travellers needing food and shelter are welcomed by the motel and restaurant owners in nearby Sedalia.

‘Slain in the Spirit’

Once Gray’s preaching concludes, he turns the service over to trained prayer leaders. The prayer sessions seem violent. Many worshipers pray, weep, tremble and are knocked to the floor by what they consider to be the hand of God. By evening’s end, this room will resemble a battlefield littered with human bodies, many supine on the gray carpet, “slain in the Spirit.”

They say they are so overcome by the Holy Spirit, they shake, quake, roll, jerk or even faint. Within minutes, a jubilant energy fills the room, almost like electricity. The faithful believe the Spirit has come with power to heal broken hearts, to transform lives and get them on the road to glory.

Tears roll down many cheeks. Cheeks are mostly white, although there are a few black and yellow faces in the mix. Upper and lower income. Young and old. Urban and rural dwellers, all under one roof.

The Rev. Robert Clement drove 1,700 miles from San Diego. His own church has been struggling. He has wrestled with fear, rejection and failure. “Each time I go up and get prayer, it’s like layers peeling off,” he said. “Layers of fear, failure and rejection.”

Missouri ties to movement

Smithton is the third place in North America in the last four years to be engulfed in one of the longest Pentecostal revivals of this century. All three sites have Missouri ties.

In January 1994, Randy Clark, pastor of the Vineyard Christian Fellowship of St. Louis, Missouri, was ministering at the Airport Vineyard Church in Toronto, Ontario, when the so-called “Toronto Blessing” hit. People in the congregation burst into fits of uncontrollable laughter. Others fell into people’s arms and shook. That revival is ongoing.

On Father's Day 1995, an appearance by visiting evangelist Steve Hill at the Brownsville Assembly of God in Pensacola, Florida, marked the similar emotional manifestations. More than 1.5 million seekers have made pilgrimages to Brownsville, where the revival is ongoing. Springfield, Missouri, is the worldwide headquarters of the Assemblies of God.

As the century and the second millennium of the Christian era draw to a close, Pentecostal revivalists say more is to come. Newsweek magazine said there were 20 million Pentecostals/charismatics in the United States and 400 million worldwide.

Revivalism seems to be characterized by an expectation of Jesus Christ's returning to Earth. At the end of the 19th century, there were similar expectations of some cataclysmic event, and there was revival fever.

"There will be a great revival before the Second Coming of Jesus Christ," said Clark. "This could be the beginning of it, but I am not saying it is."

With revival comes stinging backlash. The California-based Vineyard Fellowship ousted the Toronto organization for going "over the edge." In a book titled "Counterfeit Revival," Hank Hanegraaff said revival leaders are duping followers through hypnosis and hysteria.

The lightning of the Spirit

Steve Gray grew up in Sedalia, a town of 20,000 well known as the site of the Missouri State Fair. He and his wife, Kathy, to whom he's been married 23 years, spent seven years in a travelling music ministry. Then in 1984, the Grays stopped their itinerant ministry and opened a church in a building that had been closed for four years.

The building, now called Smithton Community Church, had been built as the Christian Church in Farmer's City in 1859. As people deserted Farmer's City and moved to the nearby "Smith City" because of the railroad, the church moved. In 1873, the building was disassembled into into four parts and pulled by ox cart to what is Smithton today.

The Christian Church changed hands a number of times by the time it closed its doors in 1980. By 1996, the Grays' ministry and marriage had

reached crisis point. They had considered splitting. Gray had wondered whether pastoring in a rural community had been the right choice.

"I was ready to quit," Gray said.

Gray drove 1,000 miles to the revival in Pensacola, hoping to figure out a way to dissolve his ministry and maybe to sell insurance or become a teacher.

For 10 days, he waited in his hotel room for an experience with God. At night, he went to meetings at the Brownsville church. Ultimately, Gray felt that God wanted him to return to his community and have a revival. He was slightly hopeful.

When he arrived back in Smithton, he walked into his church after an evening service had concluded. He took eight steps toward Kathy and the lightning of the Spirit hit him, he said. His hands shot up in the air. The people in the congregation rushed forward and began weeping and rejoicing.

As the story goes, the entire congregation of the church at Clay and Chestnut streets in Smithton was transformed by the Spirit. They started to gather day after day to pray. By the third week, the curious showed up. The multitudes followed from outside of Smithton in Missouri and way beyond.

Jennifer Dieckmann remembers. Before the revival, Dieckmann, 23, described her life as miserable. Her family had been kicked out of a church in Sedalia in a theological dispute, and she was resentful.

"I was happy holding on to anger and bitterness and hate," Dieckmann said. "When the revival hit, it hit me personally."

Now she talks about forgiveness and loving her enemies. "In an instant, it was like the weight was gone," she said. "I have forgiven those people who kicked us out of our church."

Linda Byrd, 28, is co-pastor of Jubilee Worship Center in Junction City, Kansas. She and her husband drive down many weekends for spiritual refreshment.

“Most Americans know religion is their effort to find God,” she said. “What is happening here is not just talk about Christ but demonstrations of Christ. He demonstrated that He was the Son of God. He did not say ‘Take my word.’ He proved it through miracles. That’s what this is, demonstrations.”

‘I realized God loves me’

Rhonda Wagner, 44, of Springdale, Arkansas, was back. She had come once before in March. Wagner had attended the Toronto meetings some time ago.

“We kept going to the Lord with our problems, but we never actually gave them to him. I can’t tell you all of the dynamics of what happened to me in Toronto, except it was up there I realized God really loves me.”

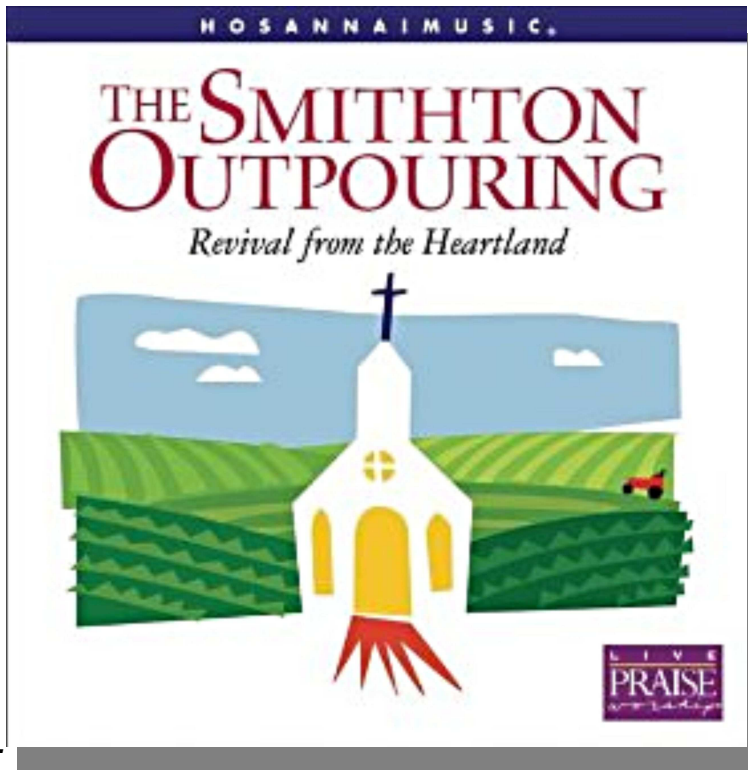
In the process of receiving prayer there, she shook for 12 hours. What made her shake?

“The spirit of the Lord is way more powerful than an electric shock. When the Holy Spirit comes upon us, our physical bodies will react by shaking, shouting or falling.”

Her friend Kathy Johnson, 48, of Amarillo, Texas, has now been to all three revival hot spots. She said a hunger and thirst for spiritual things cause her to travel to revival meetings.

“I have realized that I have only just begun to know him who draws me to Pensacola, to Smithton and Toronto. He’s so much bigger than I thought.”

Reproduced from the Awakening e-mail, 9 June 1998.



The Smithton Outpouring CD

5 Mobile Revival

Joel Kilparick



Writer Joel Kilpatrick describes revival in Mobile, Alabama.

***After five years of prayer and some dry stretches,
God came mightily***

Cecil Turner was a shy man with a stutter - a pipe-fitter with no Bible college education - when God called him to lead Calvary Assembly of God in Mobile, Alabama, in 1963. Even family members questioned whether or not Turner could pastor the young congregation.

Now, 34 years later, the church literally overflows with people coming to see what's been happening since Sunday, 29 September, 1996, when God's presence came in power during the church's annual "campmeeting." "I've thought we'd close out a number of times," Turner says. "But the Holy Spirit says we're going on."

The church has been in continuous revival from week to week, meeting Tuesdays for intercessory prayer, and Wednesdays through Fridays for services that draw 250 to 300 people. Sunday mornings draw 400, the

maximum number they can pack into the sanctuary.

Some services are exuberant and intense; others so heavy all they can do is “lay on the ground.” Sometimes the Spirit is so strong during praise and worship that they throw open the altars.

“We come in each night and never know what’s going to happen,” Cecil says, pausing for a moment. “I like it.”

The church started praying for revival in 1992, says Cecil’s son Kevin, who has been on staff for 11 years.

“At times we wondered if revival would happen,” Kevin says. “But we saw the intensity and the hunger growing.”

After five years of prayer and some dry stretches, God came mightily when a travelling evangelist, Wayne Headrick, came to preach. God spoke to Headrick that if they got out of the way, God would make something happen. That “something” keeps on happening.

“It seems like it’s accelerating,” Headrick told the *Mobile Register* in May 1997. “Each service there’s more . . . anointing and more of the power of God.”

The Lost

Unchurched people are coming in droves to this church that sits at a 3-way stop on the western city limit of Mobile. “They may not understand it,” says music pastor Kevin Turner, Cecil’s son, “but they want more of it.”

Many come from other denominations: Nazarene, Catholic, Methodist, to name a few. “We agreed from the beginning that this wasn’t an Assembly of God revival - it was for the whole church,” Cecil says.

People are saved in every service - and some 150 were saved in the last two months alone, Kevin says. Some say afterwards that they felt a need to come, and several testify that they were drawn in as if to a beacon. One man pulled into the parking lot, not fully understanding why he was there. The congregation prays regularly that people will be drawn by the Lord’s presence.

Stacy Tanton, 26, says that the revival has “totally transformed” her life. Her husband no longer drinks alcohol, and now serves as an usher during weeknight services. Others have been delivered from alcohol, healed, and delivered from demons.

Changing “Church”

The Mobile revival is redefining Calvary’s concept of pastoral leadership, steering them away from man-generated structure and teaching them to encounter God together.

“It’s like God said, ‘I’ve been trying to move. Now get out of the way,’” says Kevin. “It’s liberating for both pastors and the people.”

Kevin, who grew up a pastor’s kid, testifies that the move of God now enveloping their church has brought him to a new level of faith.

“I’ve always loved the Lord, but this has changed my life,” Kevin says. “I want to be intimate with him.”

Revival has also redefined his ministry. Kevin and his 10-piece music team keep a grueling schedule, sometimes singing for 3 hours straight. Before revival began, Kevin would lose his voice after a week of services, he says. But he asked God to sustain him, and has gone 10 months with few problems.

Revival has also forced him to be more in tune with the Holy Spirit before leading worship. “I make a song list, but often it gets tossed out,” he says. “Some nights it’s like being held over a cliff. I know God wants to do something, and I’m asking, ‘What is it?’ I’ve had to become comfortable with silence. Sometimes he just says to wait.”

The revival is not personality-driven. Headrick is often gone for weeks at a time, and the river continues to flow. The pastors say the move of God keeps changing colours as God takes the church to different places in him.

“There have been two or three times when the revival has shifted gears,” Kevin says. “It’s hard to describe, but the intensity goes up a level.”

Churches unite

Glenn McCall, pastor of Crawford United Methodist church, frequently takes members of his congregation to Calvary for revival services. “[People] are looking for something, and only God can meet that need in their spirit,” he says. “I feel like it’s a nationwide thing. I’ve heard a lot of testimonies from around the country and the world. There’s some phenomenal things happening in the church world.”

McCall believes the fact that Calvary is drawing from other denominations signifies that America is ready for awakening. “I think people are wanting a revival regardless of what the name is on the [church] doorpost. They’re willing to crawl through barriers to get a touch from God,” he says.

Reported in the Mobile Register, May 10, 1997

Beth Cumbie, 26, prayed for her daddy all her life. “He was hard-hearted,” she says. “A good man, but he never wanted to surrender.” Beth’s mother, a Christian, had endured decades of disbelief, but never put her husband down.

“We thought some tragedy would have to push him to God,” Beth says. “Finally we said, ‘God, do it your way.’”

In April 1997, while closing his produce store for the night, Beth’s 62-year-old father turned to his wife with tears in his eyes and asked for prayer. When they got home he fell on his face and cried out to God to save his soul. After he had received Christ, Beth’s mother came to the revival service where Beth was on the music team, ran down the aisle with the news, and together they wept.

“I didn’t care what anybody thought,” Beth says. “That was a long-time prayer answered.” Now the family is at church nightly, and Beth’s father is able to cry, hug his children, and express his love.

“In some ways it’s strange, but in others, so natural,” Beth says. “Dad wants to go to the altar every night.”

Reproduced from the Pentecostal Evangelist.

6 Australian Reports

Aboriginal Revivals



Western Australia

The closure of a pub through lack of customers is big news in Australia. This is what drew the media to a small town called Nullagine in the far north of Western Australia. But the media didn't know quite how to report the religious revival that is keeping people out of the pubs - as well as the jails and hospitals.

Aboriginal church worker Craig Siggins wrote this account of the spiritual awakening that is changing Aboriginal communities in Western Australia.

Faith Comes Alive in the Pilbara

Western Australia

“Kuurti yarrarni kuwarri ngangka mungkangka” (“Holy Spirit, we welcome you in this place tonight”) is the first line of a song being sung at many Aboriginal communities around the Pilbara. It was composed by Len “Nyaparu” Brooks, also known as Kurutakurru, one of the many leaders God has raised up among the Martu Wangka, Nyangumarta and other peoples of the Pilbara.

A spiritual awakening took place in many communities last year, in 1997. Things started at Warralong, where many became Christians and were baptised after being influenced by three Christian Aboriginal leaders. Then just before Christmas, Kurutakurru joined two other leaders at Nullagine, and many from Nullagine and other communities became Christians and came across to the dam at Newman to be baptised.

Many communities started having meetings almost every night and prayer meetings every day. Leaders travelled to different communities for the meetings and to encourage people, sometimes holding meetings at night after a funeral service when hundreds of people were gathered. Some meetings went on for eight hours or more as people shared in song, testimony, prayer, Bible reading and preaching.

When Franklin Graham visited Perth in early February, over 200 Martu people travelled the 1150 km for his meetings. It was like one long church service all the way there and back. Everyone was bursting to sing and witness to the people in Perth.

When we got back there were more meetings and baptisms, even from communities that had previously rejected Christianity. Old people,

Aboriginal elders, were turning to Christ and being baptised. Four hundred people gathered at the Coongan River near Marble Bar for three days of meetings, with many more being baptised.

Police, hospitals and others have noticed a decrease in alcohol related incidents. The media has begun to take notice. Nullagine, which had the record of being the arrest capital of Australia, became news when the pub went broke, apparently because so many had given up the grog. 'A Current Affair' came up and did a television spot at Nullagine.

Amazingly, a simultaneous and apparently quite separate revival began at about the same time among the Pintubi people and others across the border in the Northern Territory. A team from Kiwirrkura, just on the WA side of the border, travelled across the desert and joined up with the Pilbara meetings, arriving early for our Easter Convention held in a wide dry river bed near Newman. More than 1000 people from different communities and Christian traditions came together to celebrate.

Why the revival? It is nothing more or less more than a work of the Holy Spirit.

It has similarities to the revival that spread to many Aboriginal communities in the early '80s, which reached the Pilbara but never really took hold.

Like that revival, people have had dreams and visions. Recently Mitchell, a leader from Punmu, got up and read from Acts 2 about Joel's prophecy and said it was being fulfilled. Not long ago, people told me they had seen a cross in the sky one morning. And like the '80s revival, it is the Aboriginal people taking the Wangka Kunyjunyu (Good News) to their own people in their own way and their own language.

Aboriginal leaders empowered by the Holy Spirit are leading the revival. These leaders would like to see the revival reaching the wider Kartiya (non-Aboriginal) society. But for these shy desert people to reach out to Kartiya in these days of Mabo, Wik and the struggle for reconciliation will only be by the hand of God.

From *On Being ALIVE Magazine*, No. 5, June 1998, pages 8-10.

Spiritual Awakening in the North-West

Craig Siggins gives a more detailed account of the Pilbara revival in this article from Vision Vision, the magazine of Australian Baptist Global Interaction, July 1998, pages 12-15.

Beginnings at Elcho Island

Revival!

In some Christian circles it is like the Holy Grail - something to be sought after at all cost. But perhaps few realise that a revival did come to Australia - or that there is again a revival happening right now. Perhaps few realise this because both revivals began in remote areas among Aboriginal people.

In 1979 a revival began on Elcho Island off the Northern Territory.

In 1981 it came to the Warburton Ranges in Western Australia, and then spread to many Aboriginal communities around Australia. I was privileged to have been a witness to that revival.

In 1981/82 at the height of the revival in Western Australia I was teaching at the Christian Aboriginal Parent-directed School at Coolgardie.

All of the students became Christians and there were prayer, praise and testimony meetings most nights.

My present work as a pastor/missionary is a direct result of that revival. The revival has been well documented in Ian Lindsay's *Fire in the Spinifex* and John Blacker's *Fire in the Outback*.

The effect of that revival nearly 20 years on is still strong in many communities - Aboriginal Christian leaders, committed Aboriginal Christians and Gospel seeds sown in many places and many lives, including the Pilbara.

Resistant people respond

My wife, Lyn, and I came to the Pilbara in 1993, settling in the town of Newman. Our vision was to see a strong, indigenous Aboriginal church raised up amongst the Martu Aboriginal people of this area. But we had not expected to see it so soon. We had expected a long, slow struggle before anything of significance developed.

Some communities were strongly anti-Christian. At one community we were told by some white Christians not to be too overt in our Christian witness. Two years later Aboriginal leaders from our Parnpajinya Church at Newman baptised many from that community. At another community a clause against teaching Christianity was written into the school constitution. Two years later we were having Christian meetings on the school verandah. Aboriginal people told me how some of the old men had threatened Christians with spears. Some of these same old men have now accepted Christ.

Against all expectations we found the Martu people to be really open to the Gospel. The seeds were sown by the 1981 revival, by the witness of the Apostolic Church and by the work of the late Jim Marsh, a gifted linguist with a pastoral heart, much respected by the people.

Winter rains refreshing

We began our own language efforts modestly, by walking up to Aboriginal people and speaking a few words we had picked up in the Goldfields and then, with practice, gradually expanding our vocabulary. Church also began slowly, but some believed and then were baptised. We thought things were happening too quickly, even then, so we didn't rush to baptise anyone.

Teams of Aboriginal Christian men from the Pilbara Aboriginal Church of Roebourne (Apostolic) came over from time to time and helped. Leaders developed. More were baptised. I became committed to taking teams from Parnpajinya (Newman) to various communities. Gifts were developed. More and more became Christians and were baptised, but the revival hadn't really come as yet. It was like the winter rains refreshing us before the main summer rains came. Communities - too many to cope with - were crying out for visits.

One of our leaders - Kerry Kelly (KK) - had gone to Warralong and teamed up with a couple of other strong Christians. Warralong has a community that had been opposed to Christianity. But the Spirit moved there and many were baptised. We had Christian meetings (the first ever). At one meeting nearly the whole community came forward to dedicate or re-dedicate their lives to Christ. KK, less than two years old as a Christian, became one of the main leaders at Warralong and for the revival. In 1996 I had taken KK over to a Men's Training Camp in the Northern Territory. This interaction helped solidify KK in his Christian walk. KK often leads at the Lord's Supper, and when many communities come together this has been a unifying factor.

At Parnpajinya (Newman), just before and after Christmas 1997, many people were coming to the Lord and we were having multiple baptisms at the Ophthalmia Dam. This was about the time the revival really took off. People from Jigalong and other communities were also coming to be baptised, including some of the old men. Many nights we were having meetings that went to early in the morning. Some communities were having meetings every night and prayer meetings every day! Some still are.

The 'arrest capital' of Australia

Nullagine, which had the dubious distinction of being called "the arrest capital" of Australia, asked us to come there, which we did. Len (*Nyaparu**) Brooks, known as *Kurutakurru*, Walter Crusoe (*Wari*) and Billy (*Nyaparu**) Landy took up the leadership at Nullagine. Many people there who had become Christians were asking to be baptised.

So one weekend I drove the old church bus to Nullagine, picked up as many people as could be squashed into the bus and, two flat tyres later, drove back to Newman. Many were baptised. Our practice is to have two doing the baptising together - usually one who knows the words to say and another who might be a learner. For cultural reasons, we have men baptising men and women baptising women. So we picked out two men and two women from each community. When the baptisms finished, we found out the lady leader from Nullagine doing the baptisms hadn't been baptised herself, so we turned around and baptised her!

After that we travelled again to Nullagine and baptised a number of people there, including people from remote communities and some more of the old men. Parnpajinya, Nullagine, Punmu and Warralong, with some from Jigalong and Parnngurr, were spearheading the revival.

I travelled around with leaders such as Alistair (*Jaliku*) Sammy, Chrissie Sailor, Clarrie Robinson and Lizzie Jones to different communities encouraging the believers and holding meetings that at times went for hours. Sometimes hundreds would stay on after a funeral and all join together for a Christian meeting.

In October 1997 I had taken Clarrie Robinson and Willie Bennett to a Men's Training Camp in the Northern Territory. The topic was 'Preaching'. Clarrie came back and began preaching for the first time. Willie went back to Kiwirrkurra near the Western Australia / Northern Territory border. Incredibly, a revival had sprung up at Kiwirrkurra and other Pintubi communities in the Northern Territory at about the same time as the Western Australia revival, but quite unconnected. Willie Bennett became a leader of that revival.

A week-long revival

Someone heard that Franklin Graham was coming to Perth for a Festival, and the Aboriginal Christian leaders decided it would be good to go to hear him. The only thing was, Perth was 1150 kilometres away! But people chucked in money and somehow over 200 people crammed into 4 coaster buses, 2 mini-buses and a motley fleet of assorted 4WDs and other vehicles and got to Perth (and back!).

We were there for a week, but it was like one long revival meeting. We sang and prayed all the way down and had meetings every morning and night where we were camped (when we weren't listening to Franklin!) *Kurutakurru*, a gifted singer and song-writer himself, had the idea of singing outside to the crowds waiting to get in the Burswood Dome where Franklin was speaking. So we arrived early each night, gathered in a group and sang away in English and Martu Wangka to the *kartiyakaja* (white people). They seemed to appreciate it. The style was a bit different to the precision programming that happened inside the Dome, though!

When we got back, some communities had the idea of holding a mini-convention before our main Easter Convention. After some hesitation (over finding a place with enough water for baptisms!) a gorge near Warralong was chosen. Over 50 people were baptised including some old men who had been opposed to Christianity previously. Two old men and an old lady, too crippled to enter the water, knelt down while water was poured over them with a cup (this was after some discussion as to whether such a baptism was okay). It was a stirring witness! Meetings went on morning and night. Even a rain storm and lightning strike one night didn't dampen the enthusiasm.

A pub with few patrons

Our Easter Convention (1998) was a wonderful time of celebrating Jesus. Over 1000 people came, including many new Christians from communities that had never come before. The meetings went nearly non-stop over the Easter period. Singing is a prominent feature of the revival. There is a real sense of joy that comes out in song. Many new songs have been written and many old songs translated into Martu Wangka, Nyangurnartu and other languages. Everywhere you go you bear kids singing and tapes playing songs of the revival.

So many people were becoming Christians and giving up the grog that the pub in Nuilagine lost a lot of its business and went into receivership. The story made news around Australia. Nyaparu Landy and I were interviewed on Perth radio! A *Current Affair* went to Nuilagine.

But the revival has not stopped. The Martu people themselves are reaching out to other Martu people. Neilie Bidu from Yandeyarra came back, fired up from hearing Franklin Graham, to reach out to his own community. He began a small prayer meeting and then invited *Kurutakurru* and other leaders from Warralong and Punmu to help him. So they went to Warralong and many there became Christians. Yandeyarra people in turn have reached out to Banjima people near Tom Price. Other communities have also been reached, including some that were closed to Christianity.

Some of these communities had turned away Crusade teams from the 1981 revival. Now they have turned to the Lord.

Why revival, and why now?

Only the power of the Holy Spirit can explain this revival. It is a miracle, an incredible revival happening. Mitchell Biljabu, a leader from Punmu, has likened it to the prophecy of Joel in Acts 2.

I asked Milton Chapman, another leader from Punmu what, apart from the Holy Spirit, is bringing about the revival. He replied that it was Aboriginal leaders bringing the message of Good News to their own people. Many have responded to the powerful witness of changed lives. Alistair and Chrissie wrote their testimony for *Today* magazine and said: *"For a long time we were drinking and gambling... We started to think about Mama (Father) God... we gave our hearts to the Lord. We have kept following Mama God right up to now."*

The example has had a strong impact on their extended families, nearly all of whom have become Christians. Prayer has been another major factor in the revival. The Martu pray simple and sincere prayers for all sorts of things. The prayer meeting at Nullagine every morning helped keep the believers strong.

Some excesses and difficulties

But there have also been some excesses and difficulties in the revival. Some still struggle with alcoholism and some have gone back to the drink. Many are new Christians with little knowledge of Christianity. Even the leaders are in the main untrained. Some are illiterate. And other groups have come in with different ideas and practices that have caused division even within families and have led to much debate and argument, some of it bitter. One is a legalistic group that stresses the keeping of the 10 commandments, especially the fourth (keeping the Sabbath). Another is a fairly extreme charismatic group.

Then there are issues of a more cultural nature. Some couples who have become Christians are married the wrong way in a tribal (though not biblical) sense, including some leaders. What to do? What to do about some of the tribal laws and ceremonies? Reject them all? Keep some? These are big issues to be worked through.

We are encouraging the leaders to read the Bible for themselves and to come to solid biblical conclusions as they struggle through these issues with the help of the Holy Spirit, but it will take time.

Grog replaced by gospel

Reports by Mairi Barton

Mairi Barton is a reporter with The West Australian newspaper in Perth. These reports were written in April 1998.

A religious revival among Aboriginal people in the remote North-West town of Nullagine - once labelled the arrest capital of Australia - has drastically reduced the number of arrests and jailings.

Police in Nullagine, 184 km north of Newman (in WA), claim drunken domestic fights which once dogged the community have virtually disappeared and the residents seem happier and healthier.

The only sufferer is the local pub, the Conglomerate Hotel, which once kept six staff busy. Last month the lessee went into receivership after the town's 100 to 150 Aboriginal people turned to Christianity in November.

Since then, the Aboriginal community has reduced the number of arrests to just a handful and there have been no jailings. They gave up alcohol and labelled the hotel "the devil's place".

Instead of going to the bar each night to drink, they sit happily in circles under the stars, pray and sing gospel songs at the Yirrankaji community on the outskirts of the town.

When *The West Australian* visited last week, they were eager to share their new-found love of God and talk about the positive changes they have made to their lives.

Gary Marshall, who leased the hotel and adjoining shop for 2½ years, said the arrival of religion spelt disaster for his business, but he did not hold it against the Aboriginal people.

"I couldn't sit here and say it was a bad thing," he said. "If they are better off, then it's a wonderful thing." ...

The two men believed responsible for their religious conversion - local Aboriginal men who left town a couple of years ago and returned late last year as changed men, keen to share the Christian message - were out of town.

Senior Constable Mal Kay, the officer in charge at Nullagine, said the drop in crime could be explained in part by the fact that the population dropped every time big groups from the community left town to attend religious meetings around the Pilbara and in Northam.

Most arrests in town in the past have been assaults and woundings stemming from alcohol.

Mother sees her life in a new light

Mother-of-two Lisa Dalbin used to be a weekly visitor to the Nullagine police lockup for assault, anti-social behaviour or just to sober up. The 26-year-old would spend her pension on alcohol, get jealous over her man and find herself in punch-ups with women who were her friends when she was sober. That was before she found Christianity and gave up drinking last November.

“We pray and sing every morning and every night,” she said. “We have church meetings every Wednesday and Saturday.”

Miss Dalbiii has worked off her fines through community work, picking up rubbish and working in the children’s kitchen - where the children have breakfast, shower and change into their uniforms before school.

Her favourite drink used to be port and she freely admits that it made her act mad. She does not miss it. She is happier, has money in her pocket to go shopping and takes better care of her sons, aged five and eight, now she is sober. She is even studying to get her driver’s license, a privilege which seemed out of reach to her a few months ago. The only time she sees the police now is when they stop to say hello in the street.

Her cousin Phillip Bennell, 39, who spent much of his youth behind bars because of alcohol-related strife, has also been sober for about four months since “he saw the light”.

God is his master now, not grog, he says. "To follow the Lord is good, you know. It keeps you away from trouble. Alcohol is a killer for anybody, but especially the Aboriginal people. I was one of the worst blokes, locked up all the time away from my kids. I spent 21½ years of my life in and out of prison."

Mr Bennell said it would be easy for him to turn back to drink, but he did not want to because he had realised the damage it could do. "I had two feet in the grave and what I was doing was adding a final nail in the coffin," he said. "But when I found the Lord I gave it all away. I didn't want to die a young bloke."

He said he no longer wanted to drink because he had a 12-year-old daughter and her life was more important to him than alcohol.

Mr Bennell said the footpath outside the Conglomerate Hotel had been the site of many arguments and brawls, but now the community held prayer meetings across the road. If they ventured into the pub, it was only to get a cool drink.

"There used to be a lot of tough drinkers at the reserve," he said. "They gave it away because they found a bit of peace and a better way of life. A lot of people here want their health, and their children brought up in a good environment.

The West Australian. Used with permission.

Kimberleys Ablaze

in north western Australia

Report by Dr Robert McQuillan, editor of the Australian Evangel, the national monthly magazine of the Assemblies of God.

An enthusiastic Max Wiltshire, Australian Aboriginal Outreach (AAO) coordinator, shared briefly at the Assemblies of God Western Australia state conference some of the exciting things God is doing in the Kimberley region in 1998.

A number of Aboriginal leaders had accompanied him to the conference, including Kenny Boomer who received his ministry credential. Pastor Wiltshire also acknowledged the role Western Australia Women's Ministries had played in supplying a bus for the AAO work .

Fire is falling in the Kimberleys,' he reported. 'Thousands are being powerfully touched by God in salvation, healing and release. And in many other ways too, some of which are unbelievable. Hundreds of people are falling out - not with each other, but "falling out" under the anointing.'

Affectionately known by Aboriginals as 'the man in the big hat,' the AAO coordinator went on to add that so much has happened since their outstanding Christmas meetings.

'The Kimberleys are ablaze,' he said. 'The fire of God in the hearts of his people burns brighter than ever, new churches have been started, others have doubled in size - one leaping from 10 percent of the community to 90 percent in just a few weeks. Further afield in the Pilbara area the move of God has been so intense that the local hotel went into receivership.

'This move has seen the number of Christians doubled in the area over the last twelve months, which means our conventions are climbing toward a thousand people in the evening meetings. Are the manifestations still occurring as at first in this move of God? Yes, in fact the increase that we are seeing is in direct relationship to the outstanding manifestations of the Spirit.

‘But - what manifestations are we talking about? The usual? Yes, laughing, shaking, rolling, crying, running and so on continue. However, if these are the normal, what are the outstanding ones? In truth, some would make you cry in awe and wonder. Such as seeing people falling under the power of the Spirit as they give their offering to the Lord. As they have come to the front and put their offering in the containers, they ‘fall out’ there and then as the blessing of giving overcomes them.

‘After a recent crusade, one Aboriginal lady handed a ministry offering to the speaker on behalf of the church, and fell at his feet, again under the power and blessing of giving.

‘We have also seen folks falling out in the opening prayer as the very name of Jesus is mentioned. They just fall from the seats to the floor, not knowing they are meant to wait until the altar call before they let the Lord touch them. Back up singers are unable to stand, also people bringing items are unable to finish them because the anointing is so great.

‘Actually, it’s a case of the mores! We need more buses to pick up more people to receive more of the blessing! Transporting Aboriginals to services is a cultural thing. It shows you care and that the meetings are very important. Provide transport and they’ll be there with open hearts.’

Reproduced with permission from the Australian Evangel, August 1998, page 32.

Reconciliation in Australia

In March 1998 Jeff Beacham wrote about a special moment of reconciliation in Melbourne.

Pastor Roland asked an Australian Aboriginal woman and her son to come forward and together we all asked them to forgive the White man for coming to this land and killing their people and stealing their children. The reconciliation of Native peoples has been a major issue here in Australia as it is in many other nations right now. The Australian Government had refused to issue a public apology to the Aborigine People for past abuses.

This woman sobbed so loud and testified that she had been stolen from her natural family. She cried out that she forgave the White people and her adoptive parents who were also white. This was perhaps the most moving service I have been a part of. The whole congregation, from the youngest to the eldest was moved to tears. The resulting release and freedom was incredible. Four hours later, people were still lingering in a persistent presence of the Spirit.

Source: Awakening

The first National Day of Prayer and Fasting on 6 November was another significant time of reconciliation at the Praise Corroboree in Canberra in 1998, which was 'a cross-cultural gathering to glorify God'.

British-Australian Reconciliation

Report by Brian Mills, team leader from England, on their visit in September and October 1998.

We are becoming “hot news” out here. In some of the States even the Premiers know we are here and why, and are being invited to meetings. We have had politicians at some of the key meetings, as well as church leaders. We’ve also been on television and many radio stations, both local and nationwide. Everywhere our visit is being introduced as “Historical”, “Never before”, “The most significant event in the city or state” - It really is awesome! And we continue to be in awe of what God is doing. Still the weeping is going on in almost every encounter - public or more private.

The Reconciliation and Prayer journey team from England have been in South Australia and Tasmania. Both are the most English parts of Australia. South Australia is a free-settled state, with large numbers having emigrated since the Second World War.

The meetings in South Australia were well-planned and prepared for. At our first meeting in Adelaide nearly 450 people had gathered from across the churches and from aboriginal and white backgrounds. A guard of honour formed to welcome us as a Team into the meeting, at the end of which the aboriginal Christian community greeted us. With shackles around our feet, and conscious of our convict heritage into Australia, we were all overcome with weeping - so unlike the welcome that the early settlers received. Presentations were made to each member of the team, our shackles removed, and an aboriginal flag, overlaid with “Arise Shine your light has come” was unfurled and presented to us. When we spoke the words of apology tears flowed in the audience, as first aborigines came forward to receive our apology, then white Christian leaders.

The following morning we were in a church in an “English” suburb. As a result of a word on God’s father-heart, 500 people came forward to pass through the “tunnel of love” in the form of a long white cloth, which we have been using in the light of Acts 19:11-12. As folk passed into the tunnel and came into touch with the cloth, God was giving us as a team direct words of knowledge, and people began falling under the power of

the Spirit. The morning service stretched to over four hours! That evening all the main State candidates in the October 3rd federal election were present in the service in another church, and were prayed for publically and some personally.

The following days were spent at on-site prayer locations in and around the city. Each was significant and was accompanied by prophetic acts, and the power of God breaking through. We visited an aboriginal land settlement, formerly a home for “stolen generation” aboriginal children, wrested from their parents as infants. There, a “fountain of tears” had been erected as a memorial. As we walked onto the site, we all began to weep, and were on our knees in the dust sobbing over the shame of what our forefathers had done. (Even today 45 per cent of all aboriginal children disappear before the age of two!)

Among those who welcomed us was Tessa, a single Mum with her two children. She was one of the stolen generation. The previous night one of the team had prayed with her and God met with her and totally transformed and healed her of all her hurts and problems of identity. She now looked radiant and presented us with two aboriginal paintings. Over the next few days, we met different members of her family who thanked us profusely for coming and for the healing that had come to them. “You’ve done more for our family in one encounter than the Government has ever done”, one invalid brother said! This is typical of how God has been dealing with personal needs, and, in the process, dealing with some of the communal hurts and spiritual bondages.

Seven women, brought to Australia as ‘orphans’ after the war, met with us at what used to be their orphanage, (now a Bible college, officially opened last week). It was the first time they had returned to the place that they associate with the worst period of their lives. They were angry, bitter and very critical of the system that caused them to come to Australia as children, away from their family and parents in England! They described the horror of what became like a prison regime - the sexual, physical and verbal abuse, the harsh treatment, the lies and most of all the lack of love and loss of identity (some even had their names changed!). It was a harrowing time as we listened to them, apologised, and then prayed with them.

The Tasmanian visit was described by Brian Pickering as “the most

significant part of our whole journey”.

Tasmania is also English in feel, with lush green countryside and many colonial reminders in architecture. But that’s where the similarity ends! Tasmania was mostly settled with convicts, with 97,000 passing through the Port Arthur penal colony and 15,000 women through the “Female Factory” in Hobart! Today’s population of the island (larger than Ireland), is a mere four times that number.

Port Arthur was the male prison, and also the site of the Dunblane type massacre that occurred in 1996. Thousands of Irish ‘rebels’ had been transported here. It was a place of death, of dehumanising prison rule. Prisoners were kept in solitary confinement, in silence, for months on end. Many went mad or committed suicide. After a poignant tour, we met in the “Separate Prison’s chapel”, where prisoners used to be brought in to the church services with masks over their faces, sat in isolated cubicles, preached at with a Gospel of judgement. There, we re-enacted a prophetic picture God had given to an Australian intercessor. Artefacts from the museum - shackles, a whip and a prison uniform - were presented by us to the Australians as symbols of the torture we imposed. They then handed them back to us, as we wept before them, saying “we don’t need these anymore”. Over 3,000 boys had been incarcerated in the prison, and many had died and were buried on the “Island of the Dead” - just offshore. What have we done to our offspring? This was our constant cry.

It was amazing how God continually orchestrated what was happening, and provided just the right people in each situation - descendants of convicts, of prison officers, of the military, stolen generation aborigines, lost generation orphans.

Britain’s economic policy of turning away from Australia in favour of European trading ties caused the collapse of the Tasmanian apple industry. In one year their export output dropped from six million crates of apples to 360,000 crates. We met farmers and their descendants who had been made destitute and bankrupt as a result of this. The pain we constantly found in Christian people over their recent memories and family story was almost overwhelming. Yet each time this pain and anger was confronted, we saw immediate release. All we did was apologise. God did the rest! We met women whose forbears had been in the female

factory. 800 children had been aborted there - and their bones were discovered when the church, now on the site, was being built! Who made them pregnant? The majority of people in the congregations in both Hobart and Launceston had been affected in some way by this history. As we spoke at a joint-church meeting in Hobart, people started weeping in their seats - the same has happened in most of the meetings.

Note: The team moved through each of the Australian states with official functions in Perth, Melbourne, Brisbane, Sydney and Canberra. Media attention continued. A television documentary is being made of the visit. Please pray for this.

Christian Life Centre, Mt Annan

Report by Pastor Brian Shick, a member of the staff at Christian Life Centre Mount Annan, Sydney.

Christian Life Centre Mount Annan is an Assembly of God church located on 37 acres of park-like land near Campbelltown on the south west of Sydney NSW Australia. They have been experiencing a sustained outpouring of the Holy Spirit since the 5th of November 1994.

History

Adrian Gray, the senior Pastor of Christian Life Centre Mount Annan was born again in the mid 1960's during a period of revival in Campbelltown NSW. This initial experience of the power and work of the Holy Spirit left a distinct impression on his spirit and believing for and working towards full-scale revival has subsequently become a major focus in his relationship with the Lord and in his ministry. Old photos of crusades and sermon titles testify to the fact that his life message hasn't altered since his early ministry days.

Having desired for some time to find a permanent home for the church which Adrian and Kathy Gray have pastored since February 1975, the current property was purchased in 1984 after a prophetic word that was given to them while on an overseas trip to America. Over the years there have been many prophecies over Adrian and the church by people such as David Cartledge, Frank Houston and Dale Sexton from the USA declaring that Mount Annan would become a centre of revival.

An outstanding prophetic sign occurred a short while before this outpouring took place when a helicopter flying over the church called the fire department reporting our building on fire. Thirteen fire trucks screamed up the church driveway looking for the fire to extinguish, but there was no fire. When the realisation came that it was a spiritual fire that had been witnessed great awe came upon the church. This happened at the conclusion of ten days of prayer and fasting for revival.

At the arrival of the move of the Holy Spirit on the first weekend of November 1994, like the church in Toronto, Canada could only be

described as sovereign. Randwick Baptist Church, which is in more central Sydney, experiencing the same outpouring at exactly the same time testifies to the reality of it being a sovereign event. In fact there were numbers of churches around the nation that experience a similar occurrence about the same time.

For many months the church had been praying for a visitation of God without perhaps really realising what that meant. An evangelistic crusade with an “end-times emphasis” had been planned for that weekend. The evangelist recently returned from Toronto Canada preached his evangelistic message and called people forward who wanted a fresh touch from God. Immediately over 300 people responded and as the evangelist and pastors prayed the presence of God came.

The Father’s heart of love was revealed to the people and as hands were gently laid on them they fell to the floor under the anointing of the Holy Spirit. They lay there for a long time and when they got up there were dozens of amazing testimonies of healing and restoration and life changing transformations. The next day, Sunday, the Holy Spirit came again, and then again on Monday and Tuesday and in every meeting held since that time. The anointing was so strong that many people in those first months would fall to the floor as soon as they came through the door.

Two weeks later on arriving back from Toronto, Adrian and Kathy and the leadership team, convinced that this was God and the fulfilment of the many prophecies, made a decision to commit the church to revival, hence the church’s logo and motto. This is one of the key elements that has set Christian Life Centre Mount Annan apart from the many other churches in Australia that have experienced this move of the Holy Spirit.

Renewal did not just become an appendage to the existing program, it became the entire program. The Holy Spirit is free to move however he wants in any of the services. While most pastors would say that this is the case in their churches, many have actually limited the style of meeting that is characteristic of this current move, to one or two services a week and the other meetings are “normal”.

Mid week services were started almost immediately and have continued now for four years. These are held Wednesday 10.30 a.m. and 7.30 p.m.

and Friday 7.30 p.m. On Saturday nights there is a youth service at 7.30 p.m. There is also the Waves of Power International Ministry School at 7.30 p.m. on Tuesday nights. These services and the ministry school attract many people from other denominations much like the renewal/revival meetings around the world. Every occasion that the church gathers is a revival time.

Because of the numbers of people just visiting, it is hard to actually determine how many people in each service actually belong to the church. There have been approximately 200,000 people pass through the church doors since the outpouring began. The official membership has grown from 300 prior to renewal to 700 at present. With all the services added together, 1,200 people are ministered to per week with many more during conferences.

Strengths

One of the main strengths at Christian Life Centre Mount Annan is team and body ministry. Since that first weekend in November 1994 the staff alone has grown from three to nineteen full and part-time members. The church also has a prayer ministry team of approximately 120 members who are trained to pray for people at the five services each week and the many conferences that have been held.

The ministry style as such has not changed dramatically, as the church had always been a team environment. However the numbers of people actively involved in some form of ministry have radically increased. The pastoral care team for example has now has 60 members and the worship team has over 90. The youth group attendance has grown from 25 to 90 with young people coming to Christ every week. A recent baptism service saw 33 people baptised.

Marc Dupont, prophesied that the church would be overrun by people, but that God was also going to send in many strong leaders. The staff is continually surprised by the quality of people that God is joining to the church. There is now very strong leadership at all levels in the church.

Christian Life Centre Mount Annan held their first conference in February 1996. They invited leaders from all over Australia to come and hear Val Dodd from the Toronto Airport Christian Fellowship lay down some

foundational principles that they had learned with regard to maintaining and pastoring the move of God. Essentially these were “not putting anyone’s name on it” and “walking in God’s love and giving it away”. These were two principles that Christian Life Centre Mount Annan was quick to embrace. It is hard to promote something without having a name associated with it and the leadership of the church has been humbled by the way the profile of the church has been lifted by the Lord these last four years. Pastor Adrian Gray in particular is very careful in this regard.

The second principle of “walking in God’s love and giving it away” has been another key to the maintaining of the move of the Holy Spirit at the church. Though the church very definitely has a local commission, they also recognise a national and international call. They see themselves as a well or a resource centre for revival in the nation. To this end they are constantly releasing teams to travel out to fuel the movement of the Holy Spirit all over the Asia/Pacific rim.

They have also hosted approximately 20 conferences over the last four years, bringing world class revival speakers within the reach average believers here in Australia. The Scriptures teach that those who refresh others will themselves be refreshed and often it is while teams are out ministering that those in the church recognise a lifting in the level of anointing.

Through these conferences, speaking engagements and various inquiries, the Christian Life Centre has set up the Revival NOW! International Pastors and Leaders Network. This is not a new denomination, but a gathering together of key men and women across the nation to collectively pursue national and global revival. It is a great privilege in this to work alongside many great men and women from all denominations.

Another strength found at Christian Life Centre Mount Annan is the worship. Not only is there a great team of musicians and singers, but the congregation themselves are great worshippers. In February 1998 the church released their first live worship album. Two national wholesalers have already picked up the album and rights to it have also been given to two distributors in Asia. One of these will be translating lyrics into Thai. This worship is having a profound impact on churches all over the

nations.

The future

Adrian Gray is a strong visionary leader and so the future is full of challenge and blessing as the church seeks to fulfil its destiny in God. There are plans already under way for church planting both locally and overseas. A campus of the Waves of Power International Ministry School is opening in Thailand shortly and in January 1999, a Christian primary school called Mount Annan Christian College will be starting on the church's property. Everything is on the increase since the arrival of renewal/revival. What is most exciting is that the wave of souls being saved has already begun and at almost every service people are being drawn supernaturally to salvation. *It is Revival NOW!*

Other Australian Reports

Issues of the *Renewal Journal* have these Australian Reports.

- # 1 Pentecost in Arnhem Land - Djiniyini Gondarra
- # 2 Local Revivals in Australia - Stuart Piggitt
- # 3 Renewal in a College Community - Brian Edgar
- # 3 Spirit Wave - Darren Trinder
- # 4 Sounds of Revival - Sue Armstrong
- # 5 Renewal Blessings - Anglican reports
- # 6 Revival Worship - Geoff Waugh
- # 7 Times of Refreshing - Greg Beech
- # 7 Catch the Fire - Dennis Plant
- # 8 The 'No Name' Revival - Brian Medway
- # 9 *Building a Better World* by Dave Andrews - Dorothy Mathieson
- # 15 The New Believers - Dianna Bagnall
- # 19 Redeeming the Arts - Sandra Goodie

7 Global Reports



The end of the 20th century saw revival exploding across the globe, along with accelerating persecution and poverty. Here are a few reports from the end of the century.

Thailand

An entire village in Thailand became Christians after a prayer for rain was answered, according to Sowers Ministry. Lun Poobuanak, a Thai missionary among the Buddhists and animists in Kalasin Province, said a village leader interrupted a Christian service, promising that if the Christian God would bring rain to save their crops, all 134 village families would become Christians. Lun and the other Christians prayed and fasted for three days, and on the fourth day, an intense cloudburst flooded the canals and rice fields.

Source: IRN News, January, 1998

Revival in an Indian Village

Report from Dr Paul Pilai, Founder of Indian Inland Mission.

One of our mission stations in a village in central India, named Tarti, was under the grip of fear of an evil spirit that destroyed the crop every year.

Three families came to know Christ and a small church was established in a hut. The church prayed for the safety of the crop and no damage took place last year.

The whole village is turning to Christ and a great revival is taking place there. Most of the villagers wanted to receive Christ as their Lord and God.

They stopped all the animal sacrifices to the evil spirits and the demons. None of the evil spirits attacked the crop or the villagers. They are learning Christian songs and pray loud to Jesus to make the demons know that the true God is in the midst of them. The Lord's presence in the midst of them is known everywhere.

How meaningful it was when Elijah prayed before the Baal worshippers "let it be known this day that thou art God in Israel and that I am thy servant, and that I have done all these things at thy word" (1 Kings 18:36).

We praise the Lord that our ministry started in that unknown village at God's word and command.

He proved to His servants that He is the Lord God Almighty, the only true and living God, yesterday, today and forever the same.

Indian Inland Mission Newsletter, July 1998, pages 3-4.

30,000 decisions for Jesus in New Delhi

Christ for all Nations were in New Delhi from 25 February to 1 March, 1998.

New Delhi is a city of ten million people and is the capital city of the nation of India, as well as the political nerve centre for the whole country. In addition to this, it is known as a Hindu stronghold, a fact that is made even more significant by recent advances in the national political arena for the Hindu political party. The CfaN team headed to this city only two weeks after the end of national general elections, to hold a Gospel outreach in the huge Jawaharlal Nehru stadium. The event was billed as “The Good News Festival.”

The Festival was launched with a VIP banquet that was held the night before the stadium meetings began. Two hundred and fifty local and international dignitaries attended, among them a number of ambassadors from other countries. Reinhard Bonnke preached a direct and clear Gospel message and many leading citizens were seen to respond publicly to the salvation call.

250 churches participated

Pastors and churches from across the city joined together to host the event and Pastor Robert Jeyaraj was appointed as chairman of the event, overseeing the activities of the two hundred and fifty participating churches. It was also planned that running simultaneously with the evening meetings in the stadium, pastors and church workers from the region would be invited to attend a Fire Conference, which would be held each day during the week.

An idea of the excitement generated by the whole event can be gauged by the fact that over four thousand delegates registered for the Fire Conference, many travelling considerable distances to be present. Reinhard Bonnke, Peter van den Berg and Brent Regis handled the Fire Conference sessions. On the final day, this particular event culminated with Reinhard Bonnke personally laying hands on the four thousand delegates before they each received a complimentary copy of the book *Evangelism by Fire*. There is power in the prayers of the righteous!

Despite restrictive security measures at the stadium entrances and unseasonable cold weather, tens of thousands of people flocked to the meetings nightly to hear the Good News of the Gospel as Reinhard Bonnke preached. The meetings were characterised by an amazing attentiveness among the large crowd, transfixed by the Word of God as the Gospel message rang out across the vast arena. Each night the power of the Word was seen as thousands upon thousands responded positively to the invitation to receive Jesus Christ as their Saviour, to the exclusion of all other gods. The two thousand counsellors were kept very busy, sometimes late into the night, handling the many respondents. By the final meeting, over thirty thousand decision cards had been handed in, and these were immediately funnelled into the follow-up system to be incorporated into the local churches. The follow-up material was available in both English and Hindi, the predominant local language.

Healings

After the presentation of the Gospel message each night, a public prayer was offered for all those who were sick. The crowd was amazed at the testimonies that followed as people pressed forward to report what God had done for them. Of the many hundreds healed, only a small number could be interviewed publicly due to time restraints, but the crowd shouted with joy as each person, together with witnesses, gave glory to God for their healing. A young man by the name of Mr. Patel came with his father to report that his right eye, which had been totally blind for five years, could now see perfectly. Everyone rejoiced as he correctly imitated the preacher by lifting his fingers to the sky. A woman with tears in her eyes reported that a cancerous lump in her right breast was now completely gone. The crowd erupted in a shout of praise. Miss Naidoo, a young Hindu woman, was brought by her relatives to show that despite the fact that she had been deaf from birth, she could now hear very clearly. Reinhard Bonnke demonstrated this by whispering into her ear and she was able to shout out the reply.

Fanatics opposed to the Christian message were so incensed by the miracle testimonies, that they printed out special handbills denying the validity of what was happening inside the arena each night. These they proceeded to hand out to the thousands who were standing in line at the stadium entrances. What the people thought about it all was graphically

illustrated at the close of each meeting by the fact that while thousands of the handbills lay discarded on the ground, not a single follow-up booklet was picked up by the cleaners!

When the time finally came for the CfaN team to leave New Delhi, the general feeling of all involved could be summed up in the words of the Festival Chairman Rev. Robert Jeyaraj. AWe have seen the power of the Gospel in action during these days in Jawarhal Nehru Stadium, and we will reap the benefits for many months to come." Only the Lord of the harvest knows the full extent of the harvest. You, our Missions Partners, are a vital part of this harvesting team and we praise God for each and every one who is faithful in prayer and financial support. He is the One who sees and He is the One who rewards. To God be the glory!

Source: Asuza, Global Revival News

Tibet

Responses to Words of Hope's radio outreach efforts to Tibetan Buddhists nearly tripled in 1997. Vice President for Broadcasting Lee DeYoung told Mission Network News on 23 February, 1998 that his group received over 700 letters from Tibetans in both 1995 and 1996. Last year that number jumped to over 2,000.

Source: Global Revival News, March 1998.

Syria

A Christian ministry in Syria, known in the USA as Syrian Evangelistic Educational Development, reports that a great revival has broken out due to prayer and fasting by the believers of that ministry. As a result, many Muslims have accepted Jesus as their Saviour. Additionally, for the first time in recent history, the government has allowed this ministry to print and distribute thousands of New Testaments. To help, contact <info@christianaid.org>.

Source: FIA News, 5 March, 1998

Cairo, Egypt

Last night they wouldn't let me into church! The service was supposed to begin at 7 pm, and in Egypt this meant that most people would arrive around 7:30. So you can imagine my surprise when I arrived on time only to find dozens of people walking *away* from the church!

Hundreds of people were in the street trying to make their way through the gate into the church and were being told that there was no more room. It was very difficult to fight my way through the crowds into the church courtyard which was packed full of people watching the service on a very large screen. I finally went into the church and found one seat saved for me by a friend.

The place was absolutely packed and the worship time was in full swing even though it was only a few minutes past 7:00 pm. I knew that every Sunday school room and meeting room in the church as well as the parking lot at the back had closed circuit television screens transmitting the service to them. It was the first night of the Luis Palau revival meetings in this church, which is the largest Protestant church in the Middle East. Probably more than 3000 people were packed into the compound!

In Egypt, Christian meetings have to be held in Christian facilities so it was impossible to consider renting an auditorium or stadium for this event. But as the pastor was introducing the American Argentinean-born Evangelist, he reminded the audience that Luis would have a nightly hearing of more people than would fit in the large Cairo soccer stadium! How was this?

Through an ingenious program developed by this particular church, the complete service is video taped and after the service dozens of people work all night to make hundreds of duplicate videos. Early the next morning, couriers travel to all parts of Egypt to deliver one or more tapes to the 570 churches that have agreed to take part in this outreach! It is expected that around 150,000 participated each day.

Pray for the tens of thousands of people in hundreds of churches across this country. Also pray for God's protection. *Source: FIA News*

Sudan

Despite the harsh Arabization and Islamization policy by the government, the Christian Church in Sudan is growing fast. In the slums of Khartoum a revival has started. Small churches, often built of clay, mushroom everywhere. The Jesus Film is shown every night in another church. Twenty years ago only 5 percent of the Sudanese population was Christian. Ten years ago this number had grown to 10 percent. Now about 20 percent of the people in Sudan is Christian! The Anglican Church has grown from 4 congregations in 1984 to 280 now. Because of the arabization policy a strong Arab speaking Christian Church is arising which has the fire to spread the gospel even to other countries in the Middle East. These Christians risk severe persecution and even death.

Sudanese Muslims receive dreams

Many Muslims come to faith in Jesus through God-given dreams. Like an influential Nuba Muslim in Sudan. One night he received a clear dream. He saw himself getting baptized in a Christian church, while the believers sung a beautiful hymn in Arabic. He remembered the last part of this song very well: "Receive Jesus and you will be happy." Then the door of the church opened and he woke up. "I noticed that the door of my dormitory was open, but I know for sure that I had closed it the night before." He shared his dream with his wife and she couldn't sleep that night. The next morning his son of 13 told him that he had had a similar dream. "I was in a dark room when suddenly there appeared a light. Then I saw daddy with a cross in his hand, where this light came from." When the Nuba man heard this, he decided to get baptized. His whole family is now receiving Bible lessons. These kinds of stories come in from all over Sudan.

More freedom of religion in Sudan

While in South Sudan a civil war is going on and the rights of Christians are trampled, Christians in the North speak of more freedom of religion. According to an evangelist in Khartoum, the constitution was changed recently and now guarantees freedom of religion, freedom to evangelize and freedom to plant churches anywhere in the country. He tried this out immediately: in March he held a street evangelism campaign of a few days in the north of Khartoum. The population is mainly Muslim there.

About 3,000 to 5,000 people showed up at the campaign that included a showing of the *Jesus Film*. “People were even standing on the roofs to be able to see the film,” according to the evangelist. “The gospel was not hindered at all. This is a miracle of God and a fruit of your prayers for us. Just because of the war many Muslims come to faith in Jesus.”

Source: Joel News, 25 April, 1998

Zambia

“Please ensure that Bibles are distributed in all corners of this country to give every Zambian the opportunity to have the Scriptures in their respective local language,” was the challenge issued by State President FTJ Chiluba on the occasion of the Bible Society of Zambia’s (BSZ) Annual General Meeting held on Saturday March 7, 1998.

The President continued: “The Word of God has life and power that can shape families and society. As people search for truth they need to experience the liberating power of the Gospel.” He pointed out that the Society’s work of translating, printing and distributing the Scriptures was of vital importance and that there was a pressing need for an increase in local fundraising.

The President said it was “embarrassing” for the church in Zambia to always rely on external assistance, and he pledged 100 million kwacha (US\$60,000) to the Bible Society to be made available during the current budget year. He challenged all Christians in Zambia to contribute generously to God’s work. Lack of giving to the work of God was the reason that many people failed to balance their budgets, the President said. “You can only expect to receive God’s blessing if you give back to him from what you have earned,” he added.

The Rev Peter Ndhlovu, National Chairman of the Bible Society in Zambia, commended the Government for its commitment to the Bible cause as he thanked President Chiluba for such a challenging message.

Source: ChristianNet, 18 March 1998.

Uganda

Charles Carroll reports:

One of my favorite verses is Habakkuk 1:5, where God says, “Look at the nations and watch-and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.” I want to give you a beautiful illustration of this. In January someone sent me a copy of a speech given recently by Y. K. Museveni, president of Uganda. Reuters news agency says Museveni has emerged as one of the most articulate champions of change in Africa (21/1/98). I think you will find this speech both amazing and encouraging.

Remarks by President Museveni

Thank you, Your Excellencies, for the opportunity to share some thoughts about the spiritual condition of the peoples of Africa. As I observe the tribal differences, religious divisions, poverty and disease, lack of sufficient educational opportunities for our children, political upheaval and racial strife, it becomes obvious that the principles of Jesus Christ have not penetrated Africa enough!

It may seem strange for some of you to think that I would say this about Christ, because I know many of you may think this is too religious and not a very practical solution to the problems I have just mentioned. Furthermore, I know that most of you do not think of me as a very religious man - in fact, I do not think that about myself. My wife is a much better believer and prayer than I am, and those who have known me through the years know that I have had problems with religious people. As I have grown older, I realize that all of the problems have not been theirs, but I do think that those of us who claim to love God ought to love one another - this is one of the most basic attributes of a follower of Christ.

As the years have gone by, however, even though I have not become a member of any special religious group, I have decided to follow Jesus Christ with my whole heart. I find in him the inner strength, the precepts and the lifestyle that can help me and all the people of Uganda to solve the problems we face individually and as a nation. It is one of the interesting facts about Jesus Christ that people in every nation of the

world regardless of religion, whether one is a believer or a non-believer, consider Jesus the greatest authority on human relations in history. His views on that subject have transcended all religions and cultures. It is remarkable that the person of Jesus Christ is accepted by everyone - even when they are not attracted by institutional religion.

With that in mind, I want to stress at least three significant precepts that Christ taught and modelled, which if practised, will help Africa: forgiveness, humility and love.

Forgiveness - Jesus Christ is the only person ever to come up with the idea of unconditional forgiveness, even of one's enemies. He went so far as to say, if you don't forgive, God won't forgive you. In countries where animosity and division go back for generations and even thousands of years, how can peace come to a person, a group of persons or a nation if at some point we do not forgive and let God take the vengeance on our enemies - if that is what he decides to do? It has also been discovered that if we do not forgive, in the final analysis, it hurts us more to hate than it does those we hate. Therefore, I have come to the conclusion that the message of Christ on forgiveness is the only practical solution to healing a nation's wounds and bringing unity.

Humility - This is one of the most important attributes necessary to become a good leader. When you observe leaders at all levels of society, throughout Africa and I suppose throughout the world, you find them being overcome by power, greed and self-interest. Somehow, after they have attained the prominence and positions of trust, they forget the people, their poverty and need. They forget that they could become a great instrument to help their country, and instead they begin to live like little kings and dictators. Only with a humble spirit, one which recognizes that we who have been given opportunities greater than most are in fact servants of God and the people rather than masters, will we be able to help our countries move from Third World status and lead the people to a new day. As the Scripture says, God resists the proud and gives help to the humble. If you have time to pray for me, please pray that God will give me the strength, wisdom and sense to be a humble servant.

Love - It has been fascinating to me to discover that for centuries people who have been the most thoughtful, the most respected, and who have

made the most lasting contributions to the human race have all agreed that the highest and greatest purpose for their lives has been to seek to love God with all their heart, mind, soul and strength. These are people like Moses - the great lawgiver; Abraham - the man of faith and father of nations; William Wilberforce - the leader against the slave trade; Mother Teresa - and on and on. Jesus Christ said the sum of all the law and prophets is to love God and love one another. If love for God and one another were the rule and the prevailing attitude in our nations and communities, all problems would move gradually to resolution. Even when love is not the rule for most of the population and only exists among the few, great things happen that give hope and life in a world starved for love and caring.

Today, as we meet together, let's resolve to take Jesus Christ out of the religious setting in which we have imprisoned him and walk with him along the dusty roads of Africa where he feels much more at home.

Source: Awakening, 18 March 1998 <ccarroll@singnet.com.sg>.

Healings in Uganda

Bishop Grivas K. Musisi, a Ugandan Christian leader claimed in an interview in the USA in April 1998 that "God has healed 223 people from AIDS" in his country. Each one of these healings," he says, "has been confirmed medically." Bishop Musisi, senior pastor of the Prayer Palace Church in Kampala, Uganda, and who oversees of 75 other charismatic non-denominational churches throughout the country, stated that he believes that God can do the same for people who are HIV positive or have full-blown AIDS in the United States. Musisi stated: "I believe that the solution is to come back to God. If a person can turn to God, God is willing to heal that person. He did it to the people with leprosy and he can do it with those with AIDS. God has been kind enough to confirm it through his Word. It has become a calling to everyone at the church to preach and pray for the sick and see people get healed, not just from AIDS, but from many other diseases as well. Daily, over 500 intercessors cry to God for healings at the Prayer Palace Church."

Source: Dan Wooding via IRN News

South Africa

Pastor Aré J. Van Eck reports: Our Congregation is called Nuwe Lewe Christensentrem, that is the Afrikaans for New Life Christian Centre. We are in no way a large congregation, with attendance seldom more than 80 and normally around 35 - 45. Part of this is due to the fact that we are in a rural area, which is church-riddled, but mostly because we are multi-racial. Most of our attempts to try and work with other congregations fail, because we love souls more than skin colours! What I want to share about is the way in which God is visiting us.

As for most preachers, I also went to local conferences (not being able to travel abroad) and had people like Benny Hinn, John Arnott, Rodney Howard-Browne and Randy Clark, pray over me and my wife, but always without any real manifestations. There was the occasional “going under” but not laughing, crying or being drunk for days - just to get back home and to find that God comes and touches his people anyway.

Imagine an Afrikaans scene with Afrikaans speaking to coloured farm workers, normally the poorest people you can get, sitting cramped in a 3 roomed house (no, not 3 bedrooms, but only 3 rooms) some totally illiterate, about 16 in the one room singing Vineyard and Hillsongs which they have been taught and of which the words have been properly explained to them. Minutes later, they themselves start to pray, reading spontaneously out of the Word and laying prostrate under the power of the Holy Spirit, small children laughing in the Spirit, mom & dad repenting freely of hurts and sin. Praise be to God alone.

I am no person of wealth, charisma or above average education. I was a policeman for almost 18 years; it is all of God. We are near a black residential area as well. Now there are small black kids that run away from home to attend church. Some of them got spankings because of it, but they keep coming. I am talking children from 6 years up to about 14 years of age.

When I first ministered to a very small one who reacted on an altar call, I was annoyed to find that he did not even understand Afrikaans or English. All he said was “Jesu, Jesu.” The moment I started to pray for

him, that little heart broke. He wept, fell under the power, and while lying on the ground, started to pray in his mother tongue, Xhosa. I asked one of his older friends to interpret. He was praying for a drunken mother and a father that left them on their own.

An elderly black man got saved, and asked prayer for his child that has vanished more than three years ago. The police had closed the case as they had no leads to follow. We prayed and within two weeks she surfaced in a town 300 kilometres from us, after being taken away by somebody who promised her a job. They had her delivered to her parent's house, and we had the privilege of leading her to the Lord as well! Is God good or is he good?

Source: IRN News, 5 February, 1998 <aveck@intekom.co.za>

China

Neil Anderson reported in March 1998.

We have just returned from a very fruitful trip to the northern provinces of China. People are on the move, and political and spiritual changes are occurring in the country. The meetings with the believers had to be secretly held at night, because as you know in China it is against the law to meet in homes for church services. In these houses, the rooms are very small. In every place we went they were packed to the limit, so much so that the people were practically sitting on each other. But it didn't matter as the people sang and worshipped the Lord. There were some new people there who were coming to a meeting like this for the first time. At the end of the meetings all of them gave their hearts to the Lord. People heard the Word with much interest and excitement. Every night we prayed for people to be baptized in the Holy Spirit and to be healed. All who were prayed for received the Holy Spirit, and spoke in tongues.

We were able to minister to many of the church leaders in China and listened to what God is doing in their lives and ministry. Brother Bi, one of the key leaders of many of the house churches based in the northeastern part of China has a total of 20 full time workers working with him in 50-60 different churches in the area. He told us this story:

In January a sister name Lan was going to see her brother, along with her little nephew. On the way to this place, it got dark and there was no light on their path. It was cold, foggy and nothing could be seen more than a foot in front of them. Suddenly a bright light shown before them. It was about 5 meters wide and this light led them all the way to her brother's house. As soon as they stepped in to her brother's house, the light disappeared. After they told this news to their family, five of them gave their lives to Jesus.

Source: Hong Kong & China Report.

Inner Mongolia

Churches in Inner Mongolia are experiencing phenomenal growth. The region, located along China's northern border, had 2,000 Christians in 1984, Lee DeYoung of Words of Hope radio told Mission Network News. Today there are 150,000 believers and at least 40 large churches, he said. DeYoung, who visited the capital city of Hohhot recently, said there is no explanation for the growth other than the work of the Holy Spirit.

Source: Global Revival News, March 1998.

Japan

The light of Christ is beginning to dawn in Japan. Christians say they sense "a new beginning" as churches cooperate in prayer and evangelism, Paul Ariga of the All Japan Revival Mission told Religion Today. About 1,000 churches participated in the All Tokyo Revival Mission 18-27 September, 1998. Charismatic, evangelical, and Pentecostal congregations worked together to plan the event. Almost 20,000 "prayer warriors" — some from other countries — logged hours of prayers in preparation. About 1,000 people conducted evangelism outreaches in the months before the crusade.

It was the first time that Japanese Protestants of all denominations worked together. Workers delivered Christian literature to 3 million homes in Tokyo in preparation for the crusade. Well-known Japanese Christian writer Ayako Miura wrote the tract, called "From

Discouragement to Hope". Another one million tracts were distributed at street meetings in the city.

The crusade drew more than 120,000 people to 24 meetings. About 56,000 non-Christians attended 10 evangelistic services at the Nihon Budokan, and almost 6,000 made first-time professions of faith in Jesus Christ, Ariga said. Two outreaches were held for women and children. About 60,000 Christians attended revival services intended to deepen their commitments to Christ and inspire them to spread their faith.

The number of responses is high for Japan. About 2.5% of the population is Christian and most churches average 30 members, Operation World says. There are 3,000 Protestant churches in Tokyo, a city of 30 million, and 7,700 Protestant churches in Japan. Some cities and towns do not have a Christian church.

Most Japanese claim no personal religion, but follow the customs of traditional religions including Shinto, Buddhism, Confucianism, and Taoism. About 100 New Age style offshoots of those religions spring up every year. Those influences, and Japan's history of offenses during World War II and other eras, have created a "spiritual bondage" that hinders people from receiving God's grace, Ariga said.

It takes the "spiritual warfare" of prayer, fasting, and confession of sins to break that bondage, he said. About 19,000 people have been praying for Tokyo since 1992. More than 1 million hours of prayer have been offered on behalf of the city in five years. To prepare for this year's crusade, leaders asked the people to add 377,750 hours — one for every square mile of the city. About 3,000 people took part in a 40-day fasting chain prior to the event.

Ariga and other leaders have visited other nations to confess Japan's sins against them. He has visited Australia, South Korea, Singapore, and Taiwan in the past two years to ask forgiveness for the country's brutal behavior in occupied territories. Christian leaders in each of those nations accepted his apology and pledged to mobilize people to pray 1 million hours for Japan.

Reconciliation among Christians "breaks the bondage and the power of darkness and makes it easier for people to receive the message of

Christ," Ariga said. "We drew so many people—more than expected—from all over the island." Before the revival, seven of Ariga's eight relatives in Tokyo were not Christians. "Now I have eight relatives in Tokyo who are believers -- that is the result of prayer."

Source: Baptist Press, Religion Today; Joel News, 16 October, 1998.

Russia

In the Soviet Union, in 1989, there were 550,000 evangelicals. Ten years later there were 2.3 million in Russia alone. By the end of the century 80 million (mainly Russian Orthodox) claimed to be Christian in Russia, the fourth largest number of 'Christians' in a country after USA, Brazil and Mexico.

Source: Hands for Christ; IRN News. Ash, Russell. The Top 10 of Everything, DK Publishing, Inc.: New York (1997), pg. 160-161!

Arctic Areas

Slavic Ministries and YWAM Norway are launching an initiative to reach the unreached living at the world's extremes. The Arctic, Siberia and the Caucasus are rugged regions where numerous still-unreached indigenous peoples live. The Arctic is home to more than 20 indigenous nomadic & mostly unreached people groups. A School of Foreign Missions (SOFM) at Borgen, YWAM's northernmost base, in Norway's far north, was led by the mission's pioneers among the nomadic Nenets in April, 1998. Siberia, the ultimate godforsaken territory where thousands of political prisoners were sent to the gulags, and the Caucasus region, with the greatest concentration of unreached peoples in Europe, are the two other target areas of this thrust.

Source: Europe NOW, Mon, 16 February, 1998.

Bible in 2197 languages

The Bible or portions thereof has now been printed in 2197 languages, 30 more than in 1996 reports the German Bible Society in Stuttgart. This grew to 2,400 by 2005 (United Bible Society). The Bible is not only **the most sold** book in the world, but also **the most translated**. The complete Old and New Testament is available in 363 languages by the end of the last century and 438 languages by the end of 2007.

Source: Hope for Europe, February, 1998, and updates.

France

Pastor Marc Lebrun from France reports:

Our visit to Toronto in 1995 has changed our lives and put our ministry in such a dynamic that we couldn't expect before.

When we came back the power of the spirit fell in the place and hit our little church in such a power that it is a wonder it remained. We organized soon renewal services and many people from around the Paris area and even further visited the church. Many were healed up, refreshed, with a new love for Jesus. The church grew and we needed twice to move our facilities. Our revival meetings draw around 200 people and the power of the Holy Spirit is increasing toward the revival outbreak we expect to come soon. Intercessory prayer, fasting, gifts of the spirit, have grown up and have become a normal way of life now.

The prophetic anointing is tremendous. Lately during a four days revival with David Herzog (David is an American evangelist missionary to France) a word of knowledge revealed that some people in the crowd had a spirit of suicide. We had a call for those people to come forward, the spirit resisted, nobody came, but when we rebuked the spirit of death, several people were hit and fell onto the ground, screaming. Some of our people went into intercession. Then seven people came forward and the power of death was broken. At the altar call 13 people gave their lives to Jesus. Some were children, youth and some adults. A young boy was delivered from a spirit of violence and death, he saw a vision of angels, his mother says he is completely changed. When Naomi, a 13

month old baby girl with second degree burns was healed through prayer, it resulted in the healing of all other children that were next to her in hospital. Please pray for us. We expect revival to explode and touch many people and churches around. If you have France on your heart, please pray with us and let us know.

Christlum@aol.com; <http://members.aol.com/christlum/homecln.html>

Source: Awakening

Holland

Tessa de Ruiter from Elim Pentecostal Church in Hilversum, Holland, reports to have seen and heard angels:

On 8 March 1998 during the worship-singing I heard voices singing that I had never heard before in church. These voices were the most beautiful ones I had ever heard, clear and pure. I knew that the voices did not come from the congregation for I know those, who are close to the platform, very well.

After the preaching, when the invitation was given, my eyes were continually attracted to the platform, then I saw an angel on either side of the platform. I closed my eyes quickly and was thinking: "Lord, this cannot be real..." A voice within me said: "Look once more." I looked and they were still there, beautiful, with gold-blond hair, clothed in white.

In their hands they had a large golden horn, full of pure oil. I asked the Lord what they were doing and the answer was: "I have send them to serve and to anoint with my oil." I asked him what they were waiting for and the answer was: The sign to start.

"But, Lord, who will give that sign?"

The reply: "You. When you will go to the front and tell the people what you see, then they will begin to move." As a result many came forward, there were tears and Jesus touched everybody deeply - the anointing was powerful.

Source: Joel News

Ireland

Youth unity initiative in Ireland

Protestant and Catholic young people joined forces in a marathon prayer walk round the borders of Northern Ireland, seeking peace for the long-divided communities. While sectarian marches have frequently sparked violent clashes during the years of “The Troubles”, organizers of The Reconciliation Walk-Northern Ireland hoped that linking young Christians from different traditions in the trek would serve as a symbol for a united future.

The Reconciliation Walk was for Christian young people, between the ages of 16 and 25, who wanted to walk together with other young people and pray for reconciliation, unity & peace in Northern Ireland. The 600-mile journey started in Belfast and basically followed the border of Northern Ireland, taking participants through former trouble spots like Londonderry and Eniskillen - sites of some of the worst violence during the years of conflict.

Local youth events focusing on peace, reconciliation and unity were staged along the way. The event was promoted by Youth With A Mission, whose Northern Ireland leader Mike Oman hopes to see up to 1,500 young people taking part - some for one week and others for the entire route. He said that the walk was intended to build on the fragile sense of hope for the future that had been building in Northern Ireland over the past couple of years - which had largely seen an absence of violence.

Report by Diarmuid O'Neill

What happened in Ireland with the peace agreement on Friday the 10th of April, 1998, was something I never thought I would see in my lifetime, it was and is something amazing. It is a wonderful opportunity that God has given the people of Northern Ireland and the people on the island of Ireland as a whole, for peace, healing and restoration. This healing and restoration is also needed for the church of Jesus Christ in Ireland, to be a whole body the way Jesus intended it to be.

God has done an amazing thing and I hope that he will richly bless each

one of you who has been praying for however long for peace in Ireland - as an Irish man I am so grateful to you and praise God for all he has done through your faithfulness.

But it's only the beginning. Its the dawn of a new day, the ushering in of a new era, that is if we continue to cry out to God for grace and mercy to be given out in abundance to all those involved.

God has blessed us with leaders in the political realm who were prepared to take risks and lay down some of their own ideals, aspirations, agenda's and pride. The church needs to learn from these men and women so that the church will do the same and will be prepared to stick its neck out and take risks and stop trying to be always politically correct. Let us pray that from within the church will come the role models for every stratosphere of community life, especially for the up and coming generation who have known nothing but trouble and violence. 65% of the population in the South of Ireland are young people looking for answers. New Age and alternatives to Christ flood the market place. These young people need your prayers that the Christians in the North will share with them their new life.

God can powerfully use leaders and Christians who are prepared to say "your will - not mine be done", and they are the type of people the island of Ireland needs right now. Pray that God will give leaders favour with their people, so that they will be able to persuade them to vote in favour of the peace deal.

God is without a doubt blessing Ireland (North & South) in many ways during this time and he has said much about how he will bless Ireland in the future and how he will use the people of Ireland to bless again nations all over the world. Pray that once again revival will sweep the land, remembering that it was the people of this island who kept the gospel alive while the rest of Europe was being over-run by Vandals, Barbarians and such like. God used Irish people powerfully to bring the gospel all over Europe, may He do it again as continental Europe now, like then, sits largely in darkness and is in desperate need of Gods love and grace.

We need to keep praying that all of these things will come to pass. That the people of Northern Ireland will be healed of all the pain and be

restored. We also need to be prepared to go and just listen and be alongside them, we need to take risks and be brave and go and face the powerful emotions of hatred, anger, loss, mourning, fear, bitterness and many more besides. This process of restoration is not just for the people of Northern Ireland, but for the people of the South of Ireland, Scotland, Wales and England and beyond. The eyes of the world are watching and God will use all that this troubled land and people have learnt through this torrid, terrible time to bring restoration and healing between peoples, churches, Catholic and Protestant, Jew and Gentile.

We need to keep praying too that nothing else will fill the void left by terrorism and intimidation by all paramilitaries. Since the first ceasefire in 1992 the drug scene in Ireland has become drastically worse. Believe it or not: because of the vigilante tactics adopted in the North by paramilitary organisations, the crime rate in Northern Ireland has been one of the lowest in Europe.

So please, please keep praying for Ireland North and South and all the people in it, that people's fears of this being yet another failed attempt will not be realised. Rather that this will be what we have been hoping and waiting for for nearly 30 years and then maybe we will be able to heal all the other wounds which stretch back over centuries! We want to challenge the church to keep praying and fasting for this crucial time in the history of the island of Ireland - don't stop praying, in fact pray even more.

Diarmuid O'Neill & Amaury Braga

Source: Joel News, 22 April, 1998.

England

'Sowing the Seeds of Revival' has continued over the last five months, four nights a week at the Emmanuel Centre, Marsham Street, Westminster on Wednesday to Saturday nights since the 1st of June, 1997. Well over 55,000 people have been through the building and over 6,000 have come forward to 'Get right with God'. Twelve dustbins full of pornography, illegal drugs, weapons, Masonic jewellery, clothing and personal effects have been collected. Scores have been converted

to Christ and dozens baptised. Some have been so overcome by the Holy Spirit they have been unable to get out of the pool. Members of the House of Lords, House of Commons and staff at Buckingham Palace have been present as well as the homeless and hungry off the streets of London. Over 500 bags of food have been distributed to the hungry and homeless over that period of time. --

Gerald Coates. Source: IRN - <http://www.revivalnet.com/>

Canada

Vancouver

David Culley reported from Glad Tidings Assembly in Vancouver, Canada.

“And it shall come to pass in the last days that I will pour out my Spirit on *all* flesh ...” We are seeing it! For the past months Glad Tidings in Vancouver, British Columbia, Canada has been experiencing the same renewal that is happening all over the world. Yesterday, we crossed over into full blown *revival*. The morning service started much like any other. The worship was annointed as usual, and we had a visiting revival minister as we often had before. The thing that was different was the sea of turbans and saris in the building. Vancouver is a multi-national city with a large Sikh population, and over 200 had come to our morning meeting.

Our guest minister, Charles Ndifon from Nigeria and New York, had been in Victoria, British Columbia, for some meetings a few weeks ago, and a young Sikh woman, who had been invited by her Christian husband was healed of blindness and deafness. She went back and brought her favorite uncle, Charnjit, who was dying of cancer, and he left the meeting healed and saved.

Since then Charnjit has been witnessing to all his relatives, and when Charles Ndifon came to our church in Vancouver, this man invited his whole extended family. Yesterday, after watching many people be healed of athsma (as an example of how simple it is for God to heal anything), and a 90 year old woman receive a new ear-drum, about 200 Sikhs came forward to give their hearts to God. And it's real. They had

already heard the Gospel from Charnjit, and to make sure, the altar call was translated into Punjabi. After the service, the people were so excited to have found Jesus, and to be so accepted by these white people. At the evening service another 104 Punjab Sikh people responded to the altar call.

We saw many miracles. A 14 year old boy born blind saw his mother for the first time, deaf ears were opened, cancers were healed. But the greatest miracle of all was that God now seems to be bringing in the Sikh population that we have been so unable to reach for all this time.

Culleyd@pmc-sierra.bc.ca 26 October 1998. *Source: Awakening.*

British Columbia

Bob Brasset from Victoria, Canada, writes about the move of the Holy Spirit in British Columbia:

The outpourings continue. In fact, it seems to be getting stronger. We now meet four nights a week. The response of the pastors in the area is simply an overwhelming gratitude for the goodness of God for deigning to visit us in such an awesome way. There is an amazing, astounding hunger in North America right now. People know that we are on the edge of not only Revival but a genuine Awakening: perhaps the greatest since the day of Pentecost. This Awakening, I feel, will be characterized by the very *kabod* (Hebrew for weighty, laden down with treasure, riches, glory, and wealth), glorious presence of God coming and abiding in a room, a church and even a city, or a whole region (as in Charles Finney's revivals). The worship in our services now continues and flows for 1 1/2 to 2 hours, unabated with spontaneous songs of the Lord from worship team and congregation. Bodies lie on the floor, prostrate in worship. People report seeing angels. Visions, mighty, inspiring ones, are plenteous. Healings happen during the preaching of the word or worship without anyone praying or laying on hands. We are not advertising this. People are just coming. Salvations are happening in each service - even when we don't give specific calls. We now have reported healings of fibromyalgia, diabetes, cancer, chronic pain, ears opening, many necks and backs healed and severe allergies.

Source: Global Revival News, Bob Brasset <rbrasset@tcs.bc.ca>

Arkansas, USA

Revival is breaking out in the Lee County jail in Arkansas. In just one year, chaplains and volunteer staff oversaw 161 services in the chapel and 118 services in the jail itself. As a result 1,459 people made decisions for Christ. Currently, 218 inmates are enrolled in Bible studies and some 6,900 individual Bible studies have been distributed. "There is a hunger for God inside me that is more powerful than any hunger I have ever known," said AOG Chaplain Patrick McCowan. "The Lord is teaching me so many things in these days about servanthood," McCowan said.

Source: The Assemblies of God News Service

Hampton, Virginia

Ken Lawson reported:

Bethel Temple Assembly of God has been experiencing a move of the Holy Spirit since April 1996. Church membership is 2,200. Revival meetings are held Wednesday, Thursday & Friday. In April of 1996 the Sunday 7:30 am service started and did not end till 3:24 pm which bypassed the 10:30 am service. Church members were repenting, numerous people converted to Christ, and many were delivered of evil spirits.

Hampton, Virginia is the oldest English speaking settlement in America. Bethel Temple Church is racially diverse: 40% African-American, 50% white, 10% Hispanic and Asian.

In 1996 the Senior Associate Pastor, Don Rogers, had an open vision of the Holy Spirit coming to Hampton. He saw the Spirit of the Lord coming like a storm and it blew into their church. In his vision when this happened it blew out a glass window in the church.

Fourteen months later, in June of 1997 the Sunday service at Bethel Temple was starting. Senior Pastor Ron Johnson was praying and asking God to come "like a pent-up flood". Suddenly Pastor Johnson looked at his hands and oil was dripping from his hands. The pastor began to tell

the congregation of what was happening to his hands. The head usher told the pastor the front window of the church just blew out.

The pastor began telling the congregation of what happened. People ran to the altar. Many publicly repented of sins. God's manifest presence filled the building. Marriages are being restored, sexually broken people healed, myriad conversions to Christ, and many being filled with the Holy Spirit.

The vision was beginning to be fulfilled. Part of the interpretation of the glass breaking signified the Spirit of the Lord blowing into Bethel church and blowing out. The mission of Bethel church is to proclaim God's glory to the nation. The breaking of the glass window is a prophetic symbol of God's power to release the church to carry the gospel to the nations. Also that week, several "signs and wonders" happened. An unexplained earthquake tremor and circular rainbow 360 degrees appeared over the city.

Unity of churches in the Hampton area is growing. Twenty churches gathered for Easter Services this year in the town's coliseum. According to Pastor Don Rodgers it's unprecedented to get twenty churches to lay down the most important service of the year. Eleven thousand people attended.

Source: Awakening, 13 April, 1998

Greenville, Alabama

By Ken Owen, Senior Pastor of First Assembly of God Greenville, South Carolina.

In April 1995 a first wave of revival began to crest over the congregation at First Assembly of God, Greenville, South Carolina. Nightly meetings were held for a month with Ed Nelson. Since then a number of waves have rolled in, building into what is now a tsunami of revival.

In August, 1997, the tide began to significantly deepen. I called Ed - a director of a mission work to unreached peoples - to return

immediately. On October 11, 1997, Ed returned to us from Asia. The Sunday morning service flowed like a mighty river -- hundreds came forward to repent of sins. The meeting carried on through the day till 4:00 pm. With an hour break, it began again at 5:00 pm with a large prayer meeting and evening service. Since then there has been no let up, only an increase.

More than two thousand people have repented of sins, converts being baptized weekly. Many miracles and healings are accompanying the revival.

People from a variety of church backgrounds and denominations are driving to the meetings from several cities and states as momentum continues to strengthen. There has been almost no promotion of the revival, but word-of-mouth has brought thousands of people to the meetings.

Source: IRN - <http://www.revivalnet.com> 5 February 1998.

These sample reports from the end of the 20th century could be multiplied thousand of times. Revivals and fresh outpouring of God's Spirit multiply in all the earth. Only a few examples are recorded, and only a few of them become known.

We can all believe more fully, and obey more fully as God continues to pour out his Spirit on all flesh.

Book Review

2000 Years of Charismatic Christianity by Eddie Hyatt.

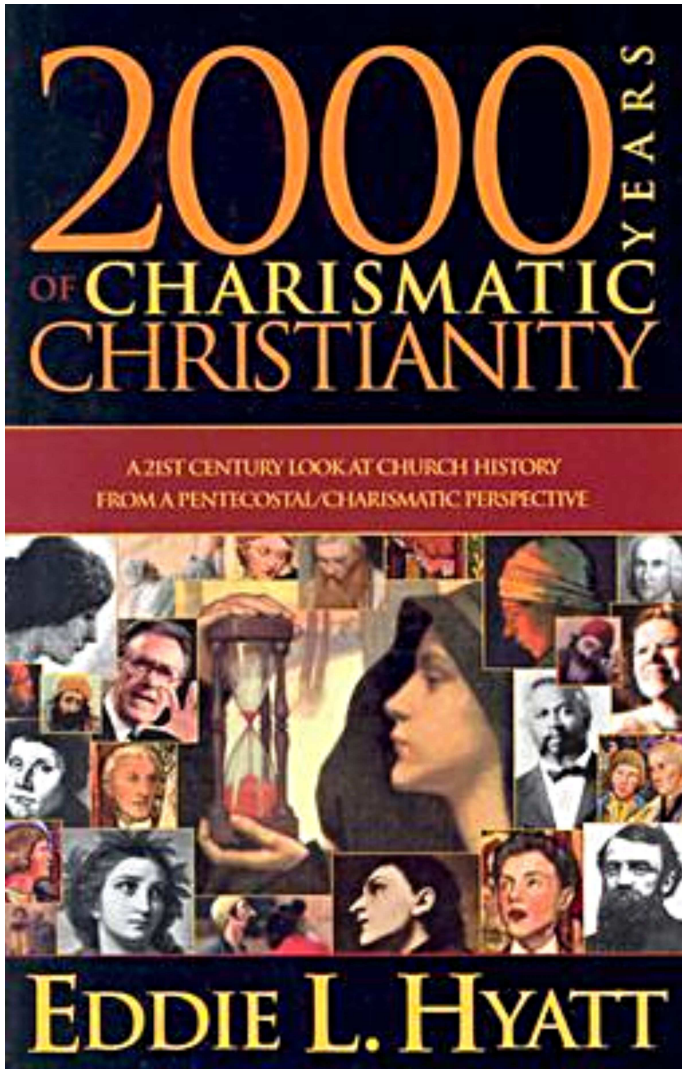
Dallas, Texas: Hyattm 1998. 224 pages, paperback.

Reviewed by Dr. Vinson Synan, Dean of the School of Divinity, Regent University, Virginia. From the Foreword.

Eddie Hyatt's new book, *2000 Years of Charismatic Christianity*, is Hyatt's most important work to date. It is a fine historical survey of the charismatic history and nature of the church. His treatment of the origins and fate of the cessation of the charismata theory is well researched and convincingly presented. As the subtitle suggests, this volume is indeed "a 21st century look at Church History from a Pentecostal/Charismatic perspective." Of particular value and interest are Hyatt's sections on Charles Fox Parham, the formulator of Pentecostal theology, and the crucial part played by followers of Alexander Dowie who left Zion City to found important Pentecostal movements around the world.

Hyatt's work is another in a stream of scholarly works that are driving nails in the coffin of the Warfield theory of the cessation of the miraculous signs, wonders, and miracles after the end of the apostolic age. He writes well and convincingly. I feel that this book brings together the most recent research on the subject and presents it in a popular way that any reader can understand.

I commend *2000 Years of Charismatic Christianity* to all who look for deeper understanding of the modern Pentecostal/Charismatic movements that have exploded in the 20th Century to become the second largest family of Christians in the world.



Renewal Journal

Contents of first 20 issues

Renewal Journal articles, available now on
www.renewaljournal.com.

No. 1: Revival

Praying the Price, by Stuart Robinson

Prayer and Revival, by J Edwin Orr

Pentecost in Arnhem Land, by Djiniyini Gondarra

Power from on High: The Moravian Revival, by John Greenfield

Revival Fire, by Geoff Waugh

No. 2: Church Growth

Church Growth through Prayer, by Andrew Evans

Growing a Church in the Spirit's Power, by Jack Frewen-Lord

Evangelism brings Renewal, by Cindy Pattishall-Baker

New Life for an Older Church, by Dean Brookes

Renewal Leadership in the 1990's by John McElroy

Reflections on Renewal, by Ralph Wicks

Local Revivals in Australia, by Stuart Piggin

Asia's Maturing Church, by David Wang

Astounding Church Growth, by Geoff Waugh

No. 3: Community

Lower the Drawbridge, by Charles Ringma

Called to Community, by Dorothy Mathieson and Tim McCowan

Covenant Community, by Shayne Bennett

The Spirit in the Church, by Adrian Commadeur

House Churches, by Ian Freestone

Church in the Home, by Spencer Colliver

The Home Church, by Colin Warren

China's House Churches, by Barbara Nield

Renewal in a College Community, by Brian Edgar

Spirit Wave, by Darren Trinder

No. 4: Healing

Missionary Translator and Doctor, by David Lithgow
My Learning Curve on Healing, by Jim Holbeck
Spiritual Healing, by John Blacker
Deliverance and Freedom, by Colin Warren
Christian Wholeness Counselling, by John Warlow
A Healing Community, by Spencer Colliver
Sounds of Revival, by Sue Armstrong
Revival Fire at Wuddina, by Trevor Faggotter

No. 5: Signs and Wonders

Words, Signs and Deeds, by Brian Hathaway
Uproar in the Church, by Derek Prince
Season of New Beginnings, by John Wimber
Preparing for Revival Fire, by Jerry Steingard
How to Minister Like Jesus, by Bart Doornweerd

No. 6: Worship

Worship: Intimacy with God, by John & Carol Wimber
Beyond Self-Centred Worship, by Geoff Bullock
Worship: to Soothe or Disturb? by Dorothy Mathieson
Worship: Touching Body and Soul, by Robert Tann
Healing through Worship, by Robert Colman
Charismatic Worship and Ministry, by Stephen Bryar
Renewal in the Church, by Stan Everitt
Worship God in Dance, by Lucinda Coleman
Revival Worship, by Geoff Waugh

No. 7: Blessing

What on earth is God doing? by Owen Salter
Times of Refreshing, by Greg Beech
Renewal Blessing, by Ron French
Catch the Fire, by Dennis Plant
Reflections, by Alan Small
A Fresh Wave, by Andrew Evans
Waves of Glory, by David Cartledge
Balance, by Charles Taylor
Discernment, by John Court
Renewal Ministry, by Geoff Waugh

No. 8: Awakening

Speaking God's Word, by David Yonggi Cho
The Power to Heal the Past, by C. Peter Wagner
Worldwide Awakening, by Richard Riss
The 'No Name' Revival, by Brian Medway

No. 9: Mission

The River of God, by David Hogan
The New Song, by C. Peter Wagner
God's Visitation, by Dick Eastman
Revival in China, by Dennis Balcombe
Mission in India, by Paul Pilai
Pensacola Revival, by Michael Brown, and Becky Powers

No. 10: Evangelism

Power Evangelism, by John Wimber
Supernatural Ministry, by John White interviewed by Julia Loren
God's Awesome Presence, by Richard Heard
Pensacola Evangelist Steve Hill, by Sharon Wissemann
Reaching the Core of the Core, by Luis Bush
Evangelism on the Internet, by Rowland Croucher
Gospel Essentials, by Charles Taylor
Pentecostal/Charismatic Pioneers, by Daryl Brenton
Characteristics of Revivals, by Richard Riss

No. 11: Discipleship

Transforming Revivals, by Geoff Waugh
Standing in the Rain, by Brian Medway
Amazed by Miracles, by Rodney Howard-Brown
A Touch of Glory, by Lindell Cooley
The 'Diana Prophecy', by Robert McQuillan
Mentoring, by Peter Earle
Can the Leopard Change his Spots? by Charles Taylor
The Gathering of the Nations, by Paula Sandford

No. 12: Harvest

The Spirit told us what to do, by Cari Lawrence

Argentine Revival, by Guido Kuwas

Baltimore Revival, by Elizabeth Moll Stalcup

Mobile Revival, by Joel Kilpatrick

No. 13: Ministry

School of Ministries, by Pastor Peter Earle

Pentecostalism's Global Language, by Walter Hollenweger

Revival in Nepal, by Raju Sundras

Revival in Mexico City, by Kevin Pate

Interview with Steven Hill, by Steve Beard

Beyond Prophesying, by Mike Bickle

The Rise and Rise of the Apostles, by Phil Marshall

Evangelical Heroes Speak, by Richard Riss

Spirit Impacts in Revivals, by Geoff Waugh

No. 14: Anointing

A Greater Anointing, by Benny Hinn

Myths about Jonathan Edwards, by Barry Chant

Revivals into 2000, by Geoff Waugh

No. 15: Wineskins

The New Apostolic Reformation, by C. Peter Wagner

The New Believers, by Dianna Bagnall (Bulletin/Newsweek journalist)

Vision and Strategy for Church Growth, by Lawrence Khong

New Wineskins for Pentecostal Studies, by Sam Hey

New Wineskins to Develop Ministry, by Geoff Waugh

The God Chasers, by Tommy Tenny

No. 16: Vision

Vision for Church Growth by Daryl & Cecily Brenton

Almolonga, the Miracle City, by Mell Winger

Cali Transformation, by George Otis Jr.

Revival in Bogotá, by Guido Kuwas

Vision for Church Growth, by Daryl & Cecily Brenton

Vision for Ministry, by Geoff Waugh

.

No. 17: Unity

Snapshots of Glory, by George Otis Jr.

Lessons from Revivals, by Richard Riss

Divine Healing and Church Growth, by Donald McGavran

Spiritual Warfare, by Cecilia Estillore

No. 18: Servant Leadership

The Kingdom Within, by Irene Brown

Church Models: Integration or Assimilation? by Jeannie Mok

Women in Ministry, by Sue Fairley

Women and Religions, by Susan Hyatt

Disciple-Makers, by Mark Setch

Ministry Confronts Secularisation, by Sam Hey

No. 19: Church

The Voice of the Church in the 21st Century, by Ray Overend

Redeeming the Arts: visionaries of the future, by Sandra Godde

Counselling Christianly, by Ann Crawford

Redeeming a Positive Biblical View of Sexuality, by John Meteyard and Irene Alexander

The Mystics and Contemporary Psychology, by Irene Alexander

Problems Associated with the Institutionalisation of Ministry, by Warren Holyoak

No. 20: Life

Life, death and choice, by Ann Crawford

The God who dies: Exploring themes of life and death, by Irene Alexander

Primordial events in theology and science support a life/death ethic, by Martin Rice

Community Transformation, by Geoff Waugh

Bound Volumes

Vol. 1 (1-5) Revival, Church Growth, Community, Signs & Wonders

Vol. 2 (6-10) Worship, Blessing, Awakening, Mission, Evangelism

Vol. 3 (11-15) Discipleship, Harvest, Ministry, Anointing, Wineskins

Vol. 4 (16-20) Vision, Unity, Servant Leadership, Church, Life

Renewal and Revival Books – summary

Discounted on Blog on renewljournal.com

Details on 'Geoff Waugh' at amazon.com

Free airmail postage worldwide on bookdepository.com

Looking to Jesus: Journey into Renewal and Revival (2009)

Light on the Mountains: Pioneer Mission in PNG (2009)

Flashpoints of Revival (2nd ed., 2009)

Revivals Awaken Generations (Korean, 2006)

Revival Fires: History's Mighty Revivals (2011)

South Pacific Revivals (2nd ed., 2010)

Anointed for Revival: Histories of Revival Pioneers (2011)

Great Revival Stories (2011), compiled from 2 books:

Best Revival Stories*, and *Transforming Revivals

Renewal and Revival (2011), compiled from 2 books:

Renewal and Revival

Body Ministry: The Body of Christ Alive in His Spirit (2011)

Compiled from 2 books: ***The Body of Christ, Parts 1 & 2***

Church on Fire (1991, 2009).

Living in the Spirit (2nd ed., 2009)

Your Spiritual Gifts (2011)

Fruit and Gifts of the Spirit (1992, 2009)

The Leader's Goldmine (1990, 2009)

Kingdom Life in Matthew (1992, 2009)

Kingdom Life in Mark (1990, 2009)

Kingdom Life in Luke (1991, 2009)

Kingdom Life in John (2011)

A Preface to The Acts of the Apostles (2011)

Keeping Faith Alive Today (1977, 2010)

Exploring Israel (2011)

Inspiration (2011)

Discovering Aslan: High King above all Kings in Narnia
(2012)

Renewal and Revival Books - details

Looking to Jesus:

Journey into Renewal and Revival

Autobiography of 70 years including exploring renewal and revival, 260 pages (2009).

Introduction – Waugh stories

1. Beginnings – state of origin

2. Schools – green board jungle

3. Ministry – to lead is to serve

4. Mission – trails and trials

5. Family – Waughs and rumours of Waughs

6. Search and Research – begin with A B C

7. Renewal – begin with doh rey me

8. Revival – begin with 1 2 3

Conclusion – begin with you and me

Light on the Mountains:

Pioneer Mission in Papua New Guinea

Pioneering mission among Enga tribes in the highlands of Papua New Guinea. 200 pages, with over 60 photographs (2009).

Introduction

Part 1: Pioneer Mission History

1. Beginnings of the Baptist New Guinea Mission

2. The Church is born: the first baptisms

3. The Church grows: community transformation

Part 2: Pioneer Mission Teaching

4. Trails and trials: mission life in the highlands

Conclusion

Enga revival

Min revival

Flashpoints of Revival: History's Mighty Revivals

2nd edition, enlarged, 213 pages (2009).

Foreword: by C Peter Wagner

Preface and Introduction

1. Eighteenth Century

- 1727 – Herrnhut, Germany (Zinzendorf)
- 1735 – New England, America (Edwards)
- 1739 – London, England (Whitefield, Wesley)
- 1745 – Crossweeksung, America (Brainerd)
- 1781 – Cornwall, England

2. Nineteenth Century

- 1800 – America (McGready)
- 1801 – Cane Ridge, America (Stone)
- 1821 – Adams, America (Finney)
- 1858 – New York, America (Lanphier)
- 1859 – Ulster, Ireland (McQuilkin)
- 1859 – Natal, South Africa (Zulus)
- 1871 – New York, America (Moody)

3. Early Twentieth Century

- 1904 – Loughor, Wales (Roberts)
- 1905 – Mukti, India (Ramabai)
- 1906 – Los Angeles (Seymour)
- 1907 – Pyongyang, Korea
- 1909 – Valparaiso, Chile (Hoover)
- 1921 – Lowestoft, England (Brown)
- 1936 – Gahini, Rwanda (East African Revival)

4. Mid-twentieth Century

- 1947 – North America (Healing Evangelism)
- 1948 – Canada (Sharon Bible School)
- 1949 – Hebrides Islands, Scotland (Campbell)
- 1951 – City Bell, Argentina (Miller)
- 1962 – Santo, Vanuatu (Grant)

- 1965 – Soe, Timor (Tari)
- 1970 – Wilmore, Kentucky (Asbury College)
- 1970 – Solomon Islands (Thompson)
- 1971 – Saskatoon, Canada (McCleod)
- 1973 – Phnom Penh, Cambodia (Burke)

5. Late Twentieth Century

- 1975 – Gaberone, Botswana (Bonnke)
- 1979 – Elcho Island, Australia (Gondarra)
- 1979 – Anaheim, America (Wimber)
- 1979 – South Africa (Howard-Browne)
- 1988 – Papua New Guinea (van Bruggen)
- 1988 – Madruga, Cuba
- 1989 – Henan and Anhui, China

6. Final Decade, Twentieth Century

- 1992 – Argentina (Freidson)
- 1993 – Brisbane, Australia (Miers)
- 1994 – Toronto, Canada (Arnott, Clark)
- 1994 – Brompton, London (Mumford)
- 1994 – Sunderland, England (Gott)
- 1995 – Melbourne, Florida (Clark)
- 1995 – Modesto, California (Berteau)
- 1995 – Brownwood, Texas (College Revivals)
- 1995 – Pensacola, Florida (Hill)
- 1995 – Mexico (Hogan)
- 1996 – Houston, Texas (Heard)

Conclusion

Addendum: Revival in the 21st Century

Revival in the South Pacific: Vanuatu, Solomon Islands

Transforming Revival: Fiji, Papua New Guinea, Vanuatu

Revivals Awaken Generations

Korean translation of *Flashpoints of Revival*.

See web version on **www.renewaljournal.com** and Blog.

Revival Fires: History's Mighty Revivals

Expanded academic version of ***Flashpoints of Revival***, 392 pages (2011) including footnotes, published by Global Awakening – see Blog on **www.renewaljournal.com**. Chapters 6 and 7 as follows:

6. Final Decade, Twentieth Century: River of God Revival

- 1992 - Buenos Aires, Argentina (Claudio Freidzon)
- 1993 - May: Brisbane, Australia (Neil Miers)
- 1993 - November: Boston, North America (Mona Johnian)
- 1994 - January: Toronto, Canada (John Arnott)
- 1994 - May: London, England (Eleanor Mumford)
- 1994 - August: Sunderland, England (Ken Gott)
- 1994 - November: Mt Annan, Sydney, Australia (Adrian Gray)
- 1994 - November: Randwick, Sydney, Australia (Greg Beech)
- 1995 - January: Melbourne, Florida, North America (Randy Clark)
- 1995 - January: Modesto, California, North America (Glen Berteau)
- 1995 - January: Pasadena, California, North America (Chi Ahn)
- 1995 - January: Brownwood, Texas, America (College Revivals)
- 1995 - June: Pensacola, Florida, North America (Steve Hill)
- 1995 - October: Mexico (David Hogan)
- 1996 - March: Smithton, Missouri, North America (Steve Gray)
- 1996 - April: Hampton, Virginia, North America (Ron Johnson)
- 1996 - September: Mobile, Alabama, North America (Cecil Turner)
- 1996 - October: Houston, Texas, North America (Richard Heard)
- 1997 - January: Baltimore, Maryland, North America (Bart Pierce)
- 1997 - November: Pilbara, Australia (Craig Siggins)
- 1998 - August: Kimberleys, Australia (Max Wiltshire)
- 1999 - July: Mornington Island, Australia (Jesse Padayache)

7. Twenty-First Century: Transforming Revival

Snapshots of Glory: *Mizoram, Almolonga, Nigeria, Hemet, Cali*
Global Phenomona: *Kenya, Brazil, Argentina*
Transforming Revival in the South Pacific: *Papua New Guinea, Solomon Islands, Vanuatu, Fiji*

South Pacific Revivals

A brief survey of historical and current revivals in the South Pacific islands, 182 pages, with over 30 photographs (2nd edition 2010).

Introduction: Timor, Australian Aborigines

1 Solomon Islands

2 Papua New Guinea, Bougainville

3 Vanuatu

4 Fiji

Conclusion

Appendix 1: Revival Examples

Appendix 2: Books

Great Revival Stories

*Compiled and expanded from two books in one volume:
Best Revival Stories and **Transforming Revivals***

Introduction

Part 1: Best Revival Stories

Stirring Renewal Journal articles on revival

Preface: Best Revival Stories

1 Power from on High, by John Greenfield

2 The Spirit told us what to do, by Carl Lawrence

3 Pentecost in Arnhem Land, by Djiniyini Gondarra

4 Speaking God's Word, by David Yonggi Cho

5 Worldwide Awakening, by Richard Riss

6 The River of God, by David Hogan

Part 2: Transforming Revivals

*Community and ecological transformation, adapted from **South Pacific Revivals** and **Flashpoints of Revival** (30 photographs)*

Preface: Transforming Revivals

7 Solomon Islands

8 Papua New Guinea

9 Vanuatu

10 Fiji

11 Snapshots of Glory, by George Otis Jr

12 The Transformation of Algodoa de Jandaira

Conclusion

Best Revival Stories from the Renewal Journal

Stirring Renewal Journal articles on revival, 167 pages (2011)

Editorial

- 1 **Power from on High**, by John Greenfield
- 2 **The Spirit told us what to do**, by Carl Lawrence
- 3 **Pentecost in Arnhem Land**, by Djiniyini Gondarra
- 4 **Speaking God's Word**, by David Yonggi Cho
- 5 **Worldwide Awakening**, by Richard Riss
- 6 **The River of God**, by David Hogan

Resources

Transforming Revivals

Community and ecological transformation, 137 pages (2011)

Adapted from ***South Pacific Revivals*** and ***Flashpoints of Revival***
including over 30 photographs.

Preface

Introduction: Australian Aborigines

1 **Solomon Islands**

2 **Papua New Guinea**

3 **Vanuatu**

4 **Fiji**

5 **Snapshots of Glory**, by George Otis Jr

Conclusion

Appendix: Revival Books

These two books are available in one volume:

Great Revival Stories: I will pour out my Spirit

Renewal and Revival

Renewal Journal articles on renewal and revival, 170 pages (2011)

Compiled from these two books in one volume:

Renewal: I make all things new, and

Revival: I will pour out my Spirit

Introduction

Part 1: Renewal

Compiled from Renewal Journal articles.

Foreword: *I make all things new*

- 1 Renewal Ministry**
- 2 Revival Worship**
- 3 New Wineskins**
- 4 Vision for Ministry**
- 5 Community Transformation**
- 6 Astounding Church Growth**

Part 2: Revival

Compiled from Renewal Journal articles. A condensed version of ***Flashpoints of Revival*** (213 pages) and ***Revival Fires*** (392 pages)

Foreword: *I will pour out my Spirit*

- 7. Revivals to 1900**
- 8. 20th Century Revivals**
- 9. 1990s – Decade of Revivals**
- 10. 21st Century Revivals**

Resources

Anointed for Revival:

Histories of Revival Pioneers

Articles edited by Geoff Waugh, 132 pages (2nd ed., 2011)

Introduction

- 1 **Revival Fire**, by Geoff Waugh
- 2 **Jesus, the Ultimate Ministry Leader**, by Jessica Harrison
- 3 **Smith Wigglesworth**, by Melanie Malengret
- 4 **John G. Lake**, by Liz Godshalk
- 5 **Aimee Semple McPherson**, by Geoff Thurling
- 6 **T. L. Osborne**, by Grant Lea
- 7 **David Yonggi Cho**, by Peter Allen
- 8 **The Birth of Christian Outreach Centre**, by Anne Taylor
- 9 **The Beginnings of Christian Outreach Centre**, by John Thorburn
- 10 **Community Transformation**, by Geoff Waugh

Appendix: Revival Books

Church on Fire

Australian reports and testimonies, 176 pages. (1991, 2010)

Introduction: Renewal

Aboriginal Renewal

1. Pentecost in Arnhem Land - Djiniyini Gondarra (Uniting)
2. Fire of God among Aborigines - John Blacket (Uniting)

Personal Renewal

3. Pilgrimage in renewal - John-Charles Vockler (Anglican)
4. A testimony of renewal - Owen Dowling (Anglican)
5. The disquieting presence of the Spirit - Charles Ringma (AOG)
6. A different view - Dorothy Harris (Baptist)
7. Ingredients for unity - Gregory Blaxland (Anglican)
8. New dimensions - David Todd (Presbyterian)
9. Renewal in the Holy Spirit - Barry Manuel (Baptist)
10. Love song - Ruth Lord (Uniting)

Church Renewal: examples

11. Renewal in a country parish - Barry Schofield (Anglican)
12. Renewal in a diocese - John Lewis (Anglican)
13. Renewal in a city prayer meeting - Vincent Hobbs (Catholic)
14. Renewal in a regional centre - Brian Francis; David Blackmore
15. Renewal in a small assembly - Bob Dakers (Brethren)
16. Renewal in a large congregation - Geoff Waugh (Baptist)

Church Renewal: observations

17. Building with God - Barry Chant (Christian Revival Crusade)
18. The cost of renewal - Hamish Jamieson (Anglican)
19. Charismatic renewal in the Roman Catholic Church - Tom White
20. An Orthodox comment on renewal - Lazarus Moore (Orthodox)
21. A Lutheran perspective - Glen Heidenreich (Lutheran)
22. Charismatic renewal: myths and realities - Rowland Croucher
23. Charismatic renewal: pastoral issues - Arthur Jackson (Uniting)
24. Ministering in renewal - Don Drury (Uniting)
25. God's new work - Don Evans (Uniting)
26. Future directions for charismatic renewal - Peter Moonie (Uniting)
27. Get your surfboard ready - Dan Armstrong (Uniting)

Conclusion: Revival

Living in the Spirit

Personal and group studies, 2nd ed., revised and enlarged, 126 pages (2009).

1. Father, Son and Holy Spirit

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

2. Born of the Spirit

The Spirit creates

The Spirit re-creates

God acts

We respond

3. Filled with the Spirit

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

4. Fruit of the Spirit

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

5. Gifts of the Spirit

Power for mission

Gifts for mission

Unity for mission

Love for mission

6. Ministry in the Spirit

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

7. Led by the Spirit

The Spirit leads us

The Spirit leads gently

The Spirit leads personally

The Spirit leads corporately

8. The Spirit of the Lord

The Spirit of the Lord in Israel

The Spirit of the Lord in Jesus

The kingdom of God

The king: Jesus Christ is Lord

Appendix 1: Voices from history

Appendix 2: Spiritual gifts questionnaire

Your Spiritual Gifts: to serve in love

Personal and group studies, 47 pages. (2011)

Introduction

1 Your spiritual gifts

2 The manifold grace of God

3 Motivational Gifts from God our Father

4 Ministry Gifts from Christ Jesus

5 Manifestation Gifts from the Holy Spirit

6 Make love your aim

7 Spiritual gifts questionnaire

Fruit and Gifts of the Spirit

Personal and group studies, 63 pages. (1992, 2010)

Foreword

Part I: Fruit of the Spirit

1. The Spirit of Jesus
2. Fruit of the Spirit
3. Fruit of the vine
4. Fruit and growth
5. Fruit and gifts
6. The way of love

Part II: Gifts of the Spirit

1. God gives – we receive
2. Gifts to serve in power
3. Gifts to motivate us
4. Gifts to minister in unity
5. Gifts to manifest the Spirit
6. Gifts to use in love

Appendix: Gifts checklist

The Leader's Goldmine

Ideas for Christian groups, 63 pages (1990, 2010).

Introduction: How to use this book

Ideas for building relationships

Deep - ideas and attitudes

Deeper - ideals and values

Deepest - ideologies and commitments

Ideas for Bible studies and prayers

Bible passages

Bible study methods

Bible reading and relationship building

Bible readings and prayers

Ideas for church activities

Program emphases:

Devotional, Educational, Creative, Serving, Social, Sporting

Witness and Sharing Weekend

Commitment Indicator

Interests Indicator

Gifts Check List

Ideas for all ages together

Activities involving young children and others

Activities involving older children and others

Family and church family questionnaires

Useful teaching activities

ABC of resource ideas

Simulation activities. Simulation Game: Build my Church

Ideas for integrated studies on themes

The Great Experiment, Prayer, Relationship, Good News, The Church,
Mission, Finding New Life, Living New Life, Faith Alive

Great Chapters - Old Testament

Great Chapters - New Testament

Jesus

Kingdom Life in Matthew

Common Lectionary group studies, 72 pages (1992, 2010)

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

- | | |
|--------------------------------------|------------------|
| 1. The coming of the Lord | Matthew 24:36-44 |
| 2. John the Baptist | Matthew 3:1-12 |
| 3. The Messiah | Matthew 11:2-11 |
| 4. Mary's Son | Matthew 1:18-25 |
| 5. Infancy and childhood of Jesus | Matthew 2:13-23 |
| 6. Reflections on the birth of Jesus | John 1:1-18 |

Commencement: The figure of Jesus the Messiah

- | | |
|------------------------------------|-----------------|
| 7. The baptism of Jesus | Matthew 3:13-17 |
| 8. The witness of John the Baptist | John 1:29-34 |

Christ's design for life in God's kingdom

Narrative:

- | | |
|------------------------------------|-----------------|
| 9. The call of the first disciples | Matthew 4:12-23 |
|------------------------------------|-----------------|

Discourse:

- | | |
|---------------------------------|-----------------|
| 10. The sermon on the mount (1) | Matthew 5:1-12 |
| 11. The sermon on the mount (2) | Matthew 5:13-16 |
| 12. The sermon on the mount (3) | Matthew 5:17-26 |
| 13. The sermon on the mount (4) | Matthew 5:27-37 |
| 14. The sermon on the mount (5) | Matthew 5:38-48 |
| 15. The sermon on the mount (6) | Matthew 7:21-29 |

The spread of God's kingdom

Narrative:

- | | |
|----------------------|----------------|
| 16. The call of Levi | Matthew 9:9-13 |
|----------------------|----------------|

Discourse:

- | | |
|----------------------------|-------------------|
| 17. The mission sermon (1) | Matthew 9:35-10:8 |
| 18. The mission sermon (2) | Matthew 10:24-33 |
| 19. The mission sermon (3) | Matthew 10:34-42 |

The mystery of God's kingdom

Narrative:

- | | |
|---|------------------|
| 20. The revelation to the simple Discourse: | Matthew 11:25-30 |
| 21. The parable sermon (1) | Matthew 13:1-23 |
| 22. The parable sermon (2) | Matthew 13:24-43 |
| 23. The parable sermon (3) | Matthew 13:44-52 |

God's Kingdom on earth and the Church

Narrative:

- | | |
|--------------------------------------|------------------|
| 24. The feeding of the five thousand | Matthew 14:13-21 |
| 25. Jesus walks on the water | Matthew 14:22-33 |
| 26. The Canaanite woman | Matthew 15:21-28 |
| 27. Peter's confession | Matthew 16:13-20 |
| 28. Discipleship | Matthew 16:21-28 |
| Discourse: | |
| 29. The community sermon (1) | Matthew 18:15-20 |
| 30. The community sermon (2) | Matthew 18:21-35 |

Authority and invitation: the ministry ends

Narrative:

- | | |
|---------------------------------------|------------------|
| 31. The parable of the labourers | Matthew 20:1-16 |
| 32. The parable of the two sons | Matthew 21:28-32 |
| 33. The parable of the tenants | Matthew 21:33-43 |
| 34. The parable of the marriage feast | Matthew 22:1-14 |
| 35. Paying tribute to Caesar | Matthew 22:15-22 |
| 36. The greatest commandment | Matthew 22:34-46 |
| 37. Hypocrisy and ambition | Matthew 23:1-12 |
| Discourse: | |
| 38. The final sermon (1) | Matthew 25:1-13 |
| 39. The final sermon (2) | Matthew 25:14-30 |

Conclusion: God's kingdom fulfilled

40. Christ the King Matthew 25:31-46

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the passion of Jesus

- | | |
|----------------------------------|--------------------------------|
| 1. The transfiguration | Matthew 17:1-9 |
| 2. The temptations | Matthew 4:1-11 |
| 3. The meaning of the cross | John 3:1-17 |
| 4. Signs of the resurrection (1) | John 4:5-42 |
| 5. Signs of the resurrection (2) | John 9:1-41 |
| 6. Signs of the resurrection (3) | John 11:1-45 |
| 7. Palm Sunday & Crucifixion | Matthew 21:1-11 26:14-27:66 |

Resurrection appearances of Jesus

- | | |
|----------------------|---------------|
| 8. The empty tomb | John 20:1-18 |
| 9. The leaders react | John 20:19-31 |
| 10. The Emmaus road | Luke 24:13-35 |

Observations about Jesus

- | | |
|------------------------------------|---------------|
| 11. Jesus the Good Shepherd | John 10:1-10 |
| 12. Jesus the way, truth and life | John 14:1-14 |
| 13. Jesus present among his people | John 14:15-21 |
| 14. Jesus prays for his people | John 17:1-11 |

The coming of the Holy Spirit

- | | |
|--------------------------|--------------------------------|
| 15. The day of Pentecost | John 20:19-23; John 7:37-39 |
|--------------------------|--------------------------------|

Conclusion: The Godhead

- | | |
|-----------------|------------------|
| 16. The Trinity | Matthew 28:16-20 |
|-----------------|------------------|

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Mark

Common Lectionary group studies, 72 pages (1990, 2010).

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

- | | |
|--------------------------------------|-------------------|
| 1. The coming of the Lord | Mark 13:32-37 |
| 2. John the Baptist | Mark 1:1-8 |
| 3. The Messiah | John 1:6-8, 19-28 |
| 4. Mary's Son | Luke 1:26-38 |
| 5. Infancy and childhood of Jesus | Luke 2:22-40 |
| 6. Reflections on the birth of Jesus | John 1:1-18 |

Commencement: The figure of Jesus the Messiah

- | | |
|--------------------------------------|--------------|
| 7. The baptism of Jesus | Mark 1:4-11 |
| 8. The call of Andrew and his friend | John 1:35-42 |

The mystery of the Son of God

- | | |
|--|---------------|
| 9. The call of the first disciples | Mark 1:14-20 |
| 10. A Sabbath day in Capernaum (1) | Mark 1:21-28 |
| 11. A Sabbath day in Capernaum (2) | Mark 1:29-39 |
| 12. The cure of a leper | Mark 1:40-45 |
| 13. The cure of a paralytic | Mark 2:1-12 |
| 14. The question of fasting | Mark 2:18-22 |
| 15. Violation of the Sabbath | Mark 2:23-3:6 |
| 16. Serious criticism of Jesus | Mark 3:20-35 |
| 17. The parables of the kingdom | Mark 4:26-34 |
| 18. The calming of the storm | Mark 4:35-41 |
| 19. Jairus' daughter; a woman's faith | Mark 5:21-43 |
| 20. Jesus rejected at Nazareth | Mark 6:1-6 |
| 21. The mission of the twelve | Mark 6:7-13 |
| 22. Compassion for the crowds (interlude) | Mark 6:30-34 |

- | | |
|--------------------------------------|-----------------|
| 23. The feeding of the five thousand | John 6:1-15 |
| 24. The bread of life (1) | John 6:24-35 |
| 25. The bread of life (2) | John 6:35,41-51 |
| 26. The bread of life (3) | John 6:51-58 |
| 27. Incredulity and faith | John 6:55-69 |
| 28. Jewish customs | Mark 7:1-23 |
| 29. The cure of a deaf mute | Mark 7:31-37 |

The way of the Son of Man

- | | |
|---------------------------------------|---------------|
| 30. Peter's confession | Mark 8:27-38 |
| 31. Passion & resurrection prophesied | Mark 9:30-37 |
| 32. Instructions for the disciples | Mark 9:38-50 |
| 33. What God has joined together | Mark 10:2-16 |
| 34. The problem of wealth | Mark 10:17-3 |
| 35. The sons of Zebedee | Mark 10:35-45 |
| 36. The cure of Bartimaeus | Mark 10:46-52 |
| 37. The first commandment | Mark 12:28-34 |
| 38. The scribes; the widow's mite | Mark 12:38-44 |
| 39. The last things | Mark 13:24-32 |

Conclusion: The fulfilment of the mystery

- | | |
|---------------------|---------------|
| 40. Christ the King | John 18:33-37 |
|---------------------|---------------|

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

- | | |
|------------------------------------|-----------------------|
| 1. The transfiguration | Mark 9:2-9 |
| 2. The temptations | Mark 1:9-15 |
| 3. The meaning of the cross | Mark 8:31-38 |
| 4. Teaching about the cross (1) | John 2:13-22 |
| 5. Teaching about the cross (2) | John 3:14-21 |
| 6. Teaching about the cross (3) | John 12:20-33 |
| 7. Palm Sunday and the crucifixion | Mark 11:1-11; 15:1-39 |

Resurrection Appearances of Jesus

- | | |
|-----------------------|---------------|
| 8. The empty tomb | Mark 16:1-18 |
| 9. Easter evening | John 20:19-31 |
| 10. Emmaus postscript | Luke 24:35-48 |

Observations about Jesus

- | | |
|------------------------------------|---------------|
| 11. Jesus the Good Shepherd | John 10:11-18 |
| 12. Jesus the true vine | John 15:1-8 |
| 13. Jesus present among his people | John 15:9-17 |
| 14. Jesus prays for his people | John 17:11-19 |

The coming of the Holy Spirit

- | | |
|--------------------------|------------------------|
| 15. The day of Pentecost | John 15:26-27; 16:4-15 |
|--------------------------|------------------------|

Conclusion: The Godhead

- | | |
|-----------------|-------------|
| 16. The Trinity | John 3:1-17 |
|-----------------|-------------|

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Luke

Common Lectionary group studies, 72 pages (1991, 2010)

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

- | | |
|--------------------------------------|---------------|
| 1. The coming of the Lord | Luke 21:25-36 |
| 2. John the Baptist | Luke 3:1-6 |
| 3. The Messiah | Luke 3:7-18 |
| 4. Mary's Son | Luke 1:39-55 |
| 5. Infancy and childhood of Jesus | Luke 2:41-52 |
| 6. Reflections on the birth of Jesus | John 1:1-18 |

Commencement: The figure of Jesus the Messiah

- | | |
|-------------------------------|--------------------|
| 7. The baptism of Jesus | Luke 3:15-17,21-22 |
| 8. The marriage feast at Cana | John 2:1-11 |

Luke's program for Jesus' ministry

- | | |
|-------------------------------|--------------|
| 9. The visit to Nazareth (1) | Luke 4:14-21 |
| 10. The visit to Nazareth (2) | Luke 4:21-30 |

The Galilean ministry

- | | |
|---|---------------|
| 11. The call of the first disciples | Luke 5:1-11 |
| 12. The sermon on the plain (1) | Luke 6:17-26 |
| 13. The sermon on the plain (2) | Luke 6:27-38 |
| 14. The sermon on the plain (3) | Luke 6:39-49 |
| 15. The cure of the centurion's servant | Luke 7:1-10 |
| 16. The widow of Nain | Luke 7:11-17 |
| 17. Jesus' feet anointed | Luke 7:36-8:3 |
| 18. Peter's confession of faith | Luke 9:18-24 |

The travel narrative: part one

- | | |
|-------------------------------------|--------------------|
| 19. The journey to Jerusalem begins | Luke 9:51-62 |
| 20. The mission of the seventy-two | Luke 10:1-12,17-20 |
| 21. The good Samaritan | Luke 10:25-37 |
| 22. Martha and Mary | Luke 10:38-42 |
| 23. The importunate friend | Luke 11:1-13 |
| 24. The parable of the rich fool | Luke 12:13-21 |
| 25. The need for vigilance | Luke 12:32-40 |
| 26. Not peace but division | Luke 12:49-56 |
| 27. Few will be saved | Luke 13:22-30 |
| 28. True humility | Luke 14:1,7-14 |
| 29. The cost of discipleship | Luke 14:25-33 |

The Gospel within the Gospel

- | | |
|-----------------------------------|----------------------|
| 30. The lost coin, sheep, and son | Luke 15:1-10 (11-32) |
|-----------------------------------|----------------------|

The travel narrative: part two

- | | |
|--|---------------|
| 31. The unjust steward | Luke 16:1-13 |
| 32. The rich man and Lazarus | Luke 16:19-31 |
| 33. A lesson on faith and dedication | Luke 17:5-10 |
| 34. The ten lepers | Luke 17:11-19 |
| 35. The unjust judge | Luke 18:1-8 |
| 36. The Pharisee and the tax collector | Luke 18:9-14 |
| 37. Zacchaeus | Luke 19:1-10 |

The ministry in Jerusalem

- | | |
|----------------------------------|---------------|
| 38. The resurrection debated | Luke 20:27-38 |
| 39. The signs announcing the end | Luke 21:5-19 |

Conclusion: The fulfilment of the ministry

- | | |
|---------------------|--------------|
| 40. Christ the King | John 12:9-19 |
|---------------------|--------------|

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

- | | |
|------------------------------------|-------------------------|
| 1. The transfiguration | Luke 9:28-36 |
| 2. The temptations | Luke 4:1-13 |
| 3. The meaning of the cross | Luke 13:31-35 |
| 4. Teaching about repentance (1) | Luke 13:1-9 |
| 5. Teaching about repentance (2) | Luke 15:1-3,11-32 |
| 6. Mary anoints Jesus | John 12:1-8 |
| 7. Palm Sunday and the crucifixion | Luke 19:28-40; 14-23:56 |

Resurrection Appearances of Jesus

- | | |
|---------------------|---------------|
| 8. The empty tomb | Luke 24:1-12 |
| 9. Easter evening | John 20:19-31 |
| 10. Jesus and Peter | John 21:1-19 |

Observations about Jesus

- | | |
|------------------------------------|---------------|
| 11. Jesus the Good Shepherd | John 10:22-30 |
| 12. Jesus the way of love | John 13:31-35 |
| 13. Jesus present among his people | John 14:23-29 |
| 14. Jesus prays for his people | John 17:20-26 |

The coming of the Holy Spirit

- | | |
|--------------------------|--------------------|
| 15. The day of Pentecost | John 14:8-17,25-27 |
|--------------------------|--------------------|

Conclusion: The Godhead

- | | |
|-----------------|---------------|
| 16. The Trinity | John 16:12-15 |
|-----------------|---------------|

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in John

*Background information and study outlines,
88 pages (2011)*

Introduction: John an eye-witness

Section 1: Details exclusive to John

- 1 Signs
- 2 Sayings
- 3 People
- 4 Times
- 5 Numbers
- 6 Places
- 7 General details

Section 2: Relational Bible Studies

Compiled from *Kingdom Life in Matthew, Mark & Luke*

Part 1: The Life and Ministry of Jesus

Part 2: The Death and Resurrection of Jesus

Appendix: *Renewal Journals* and books

Bible study outlines:

PART 1: THE LIFE AND MINISTRY OF JESUS

Preparation: The Coming of Jesus the Messiah

1. Reflections on the birth of Jesus John 1:1-18
2. The witness of John the Baptist John 1:29-34

Commencement: The figure of Jesus the Messiah

3. The marriage feast at Cana John 2:1-11
4. The meaning of the cross John 3:1-17
5. The Messiah and Samaritans John 4:1-42
6. The Holy Spirit Promised John 7:37-39
7. The Son of God and a man born blind John 9:1-41

Observations about Jesus

8. Jesus the good shepherd John 10:1-10
9. The shepherd knows his sheep John 10:22-30
10. Signs of the resurrection John 11:1-45
11. Mary anoints Jesus John 12:1-8
12. Christ the King John 12:9-19

PART 2: THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

1. Jesus the way of love John 13:1-35
2. Jesus the way, truth and life John 14:1-14
3. Jesus present among his people John 14:15-21
4. Jesus promises his Spirit John 14:23-29
5. Jesus the true vine John 15:1-17
6. The Trinity John 16:12-15
7. Jesus prays for his people John 17:1-11
8. Jesus prays for all believers John 17:20-26
9. The trials and crucifixion John 18:1-19:42

Resurrection appearances of Jesus

10. The empty tomb John 20:1-18
11. The leaders react John 20:19-31
12. Jesus and Peter John 21:1-19

A Preface to The Acts of the Apostles

Background information, 40 pages (2011)

Introduction

1 The Title of *The Acts*

A History of Christian Origins

The Acts of the Apostles - the Second Part of the Work

The Acts of the Holy Spirit

2 The Aims of *The Acts*

An orderly account of the work of the risen Lord by his Spirit through the Church

3 The Author of *The Acts*

Gentile, physician, historian, spiritual

4 The Date of *The Acts*

Before Paul's death

5 The Sources of *The Acts*

Historical sections

Biographical sections

6 The Setting of *The Acts*

The Greeks

The Romans

The Jews

7 The Contents of *The Acts*

Historical and Biographical

Preparation for the witness (1:1-26)

The witness in Jerusalem (2:1 – 8:3)

The witness in Judea and Samaria (8:4 – 12:25)

The witness to Jews and Gentiles (13:1 – 28:31)

Conclusion

Body Ministry:

The Body of Christ Alive in His Spirit

Exploring Body Ministry, 244 pages (2011).

Compiled from these two books in one volume:

***The Body of Christ, Part 1: Body Ministry, and
The Body of Christ, Part 2: Ministry Education***

Foreword: James Haire

Prologue: Change Changed

Part 1: Body Ministry

Preface to Part 1, Body Ministry: Colin Warren

Section I. Body Ministry: From few to many

Chapter 1. Kingdom Authority: From meetings to ministry

1. Church and Kingdom
2. Signs of the Kingdom

Chapter 2. Obedient Mission: From making decisions to making disciples

1. Empowering
2. Discipling

Chapter 3. Mutual Ministry: From spectators to participants

1. Clergy
2. Laity

Chapter 4. Spiritual Gifts: From limited to unlimited

1. Unity
2. Diversity

Chapter 5. Body Evangelism: From programs to growing churches

1. Program Evangelism
2. Power Evangelism

Section II. Body Organization: From some to all

Chapter 6. Divine Headship: From figurehead to functional head

1. The Written Word
2. The Living Word

Chapter 7. Body Membership: From firm to flexible structures

1. The Organism
2. The Organization

Chapter 8. Servant Leadership: From management to equipping

1. Servanthood
2. Equipping for ministry

Chapter 9. Body Life: From passive to active

1. Concern for People
2. Concern for Task

Chapter 10. Expanding Networks: From maintenance to mission

1. Congregational Structures
2. Mission Structures

Case Study: China miracle

Part 2: Ministry Education

Preface to Part 2, Ministry Education: Lewis Born

***Introduction: Ministry Education in the Body of Christ
from traditional to open ministry education***

Chapter 11. Open Education: From narrow to wide

1. Open Ministry Education
2. Distance Education

Chapter 12. Unlimited Education: From centralized to decentralized

1. Advantages
2. Problems and Solutions

Chapter 13. Continuing Education: From classrooms to life

1. Increasing Change
2. Increasing Choice

Chapter 14. Adult Education: From pedagogy to self-directed learning

1. Principles
2. Foundations

Chapter 15. Mutual Education: From competition to co-operation

1. Aims and objectives
2. Implications

Chapter 16. Theological Education: From closed to open
Bases for Change in Theological Education

Chapter 17. Contextual Education: From general to specific

1. Theology in Context
2. Ministry in Context

Chapter 18. Ministry Education: From pre-service to in-service

1. Body Ministry
2. Servant Leadership

Epilogue: The Unchanging Christ

Keeping Faith Alive Today

Personal and group studies on Christian living, 33 pages (1977, 2010)

Two Sessions on Prayer

by Nevin Vawser

1 New Ways to Pray

2 What Did I Discover?

Two Sessions on Using the Bible

by Colville Crowe

3 Try Reading the Bible

4 Share Your Experiences

Two Sessions on Life in the Spirit

by Geoff Waugh

5 Faith Alive in Personal Life

6 Faith Alive in Community

Exploring Israel

*Reflections on our family visit to Israel, December-January,
1981-1982, 99 pages, with coloured photos (2011)*

Part 1: Journey

Included in *Looking to Jesus:*

Journey into Renewal and Revival (2009)

Part 2: Journal

Reproduced from *Our Trip*, handwritten journal, with
daily notes and photos on each double page

Inspiration

Brief stories to inspire and inform, 85 pages (2011)

- 1 Saying Grace
- 2 The Surgeon
- 3 Cost of a Miracle_
- 4 The Son
- 5 What would you do?
- 6 You are my Sunshine
- 7 Special Olympics
- 8 Everything we do is Important_
- 9 Friends
- 10 Coming Home
- 11 Red Marbles_
- 12 Surprise Hidden in Plain Sight
- 13 Choices_
- 14 Prayer PUSH
- 15 Cracked-pots
- 16 A Girls' Prayer
- 17 A Boy's Insights
- 18 Shirley and Marcy
- 19 One Liners
- 20 I Choose
- 21 The Gold and Ivory Tablecloth
- 22 Behold the Man
- 23 Family Worship
- 24 Eternity

Discovering Aslan: High King above all Kings in Narnia

Exploring the Story within the Stories

100 pages (2011)

Introduction

1. The Lion, the Witch and the Wardrobe

Aslan is on the move

2. Prince Caspian

Each year that you grow you will find me bigger

3. The Voyage of the Dawn Treader

By knowing me here for a little, you may know me better there

4. The Silver Chair

Aslan's instructions always work: there are no exceptions

5. The Horse and His Boy

High King above all kings in Narnia

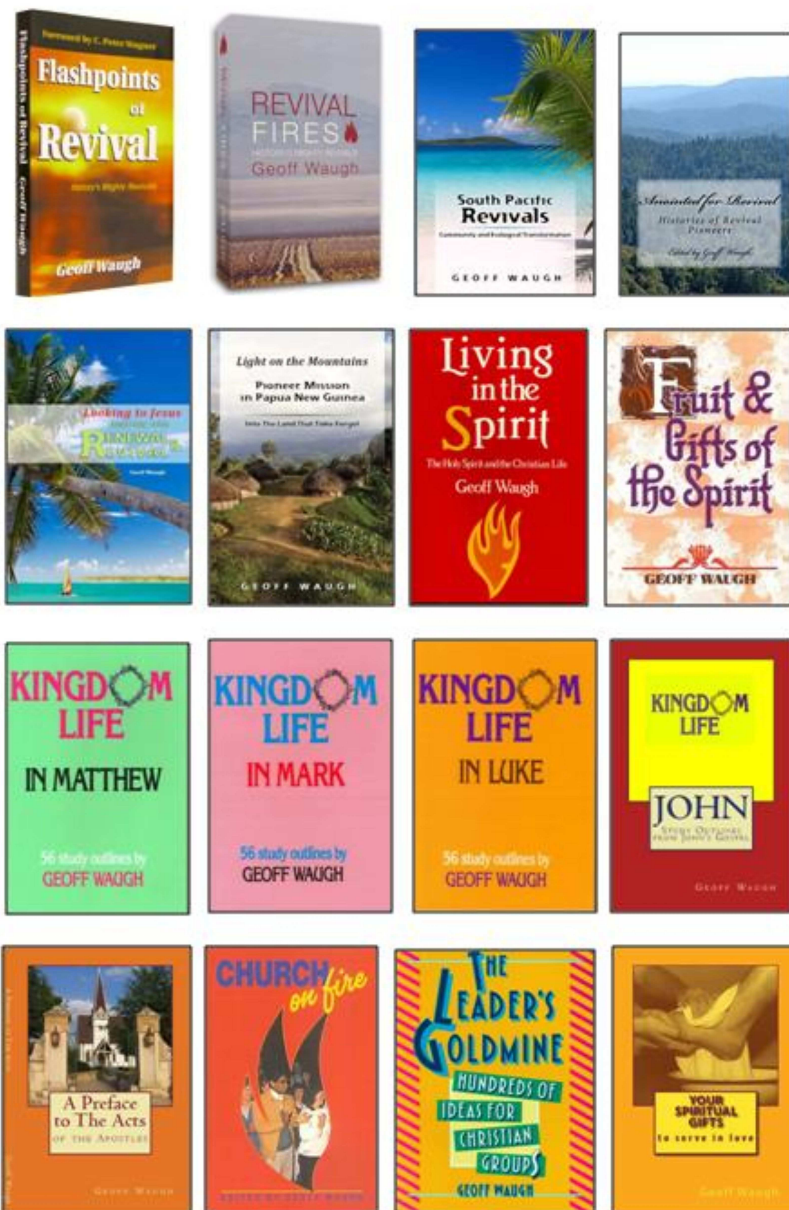
6. The Magician's Nephew

I give you yourselves ... and I give you myself

7. The Last Battle

Further up and further in

Conclusion



***Books and Renewal Journals on www.renewaljournal.com
Free airmail postage on www.bookdepository.com
Book details at 'Geoff Waugh' on www.amazon.com***

