

Renewal Journal

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Healing

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Articles with everlasting value

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Cover Photo

Youth Pastor Grant Shaw leads healing teams in shopping malls, here with nurse Leah Waqa who prayed for a dead girl in hospital in Port Vila, Vanuatu, who lived again.

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

Wholeness in Spirit, Soul and Body

The cover photo shows Grant Shaw with Leah Waqa. Grant Shaw and I attended the Sunday service at the Upper Room church in Port Vila, the capital of Vanuatu in the South Pacific. There Leah, a nurse, told how she had been dispensing medicines at the hospital that week when parents brought in their young daughter who had been badly hit in a car accident, and showed no signs of life - the monitor registered zero - no pulse. Leah felt unusual boldness, so commanded the girl to live, and prayed for her for an hour, mostly in tongues. After an hour the monitor started beeping and the girl recovered.

Grant joined me on Pentecost Island in Vanuatu. South Pentecost attracts tourists with its land diving - men jumping from high bamboo towers with vines attached to their ankles. Grant prayed for a jumper who had hurt his neck, and the neck crackled back into place. That young man and his father both gave their lives to the Lord right there in the village. Grant prayed for a son of the paramount chief of South Pentecost. He was healed from a painful leg and later he invited the team to come to his village to pray for the sick. No white people had been invited there to minister previously. More were healed there in Jesus' name. The full account is in *South Pacific Revivals* by Geoff Waugh (2010).

Healing is a tough subject, especially if you or your loved ones are sick!

Attitudes to 'the healing ministry' and theologies about healing vary

greatly. At one extreme lies the claim that everyone can and should be well, and if you have enough faith in God you will be healed; at the other extreme lies the claim that healing, if it occurs, now happens through medical science.

People at the first extreme tend to avoid medical help, trust in God alone for healing, and deny any 'lying symptoms'. However, they usually acknowledge the importance of healthy food, exercise, rest and positive attitudes – which people at the other extreme also acknowledge.

The truth, I believe, doesn't just stand somewhere in the middle, but in both. God heals. His healing power is always at work in us with every heart beat, every breath. Life is his gift to us. Healthy living contributes to good health. Oranges and Vitamin C tablets promote health. So do healthy attitudes. So does prayer, and faith.

We know that being healthy is good, not bad. We go to a doctor or we take medicine because that can help overcome sickness and restore health.

Most of us pray for healing, for others and for ourselves. We usually appreciate others praying for us. We pray for others in many different ways.

It may be the general 'God bless them' prayer or our wish for their well being. It may be the more specific 'Heal them, please God' or 'Lord lay your healing hand on them'. It may be the still more specific prayer with a person as we lay our hand on them in Jesus' name. It may be the even more specific prayer or command, led and anointed by the Holy Spirit, through various gifts of the Spirit including healing, miracles, faith, prophecy, words of knowledge or wisdom, discernment of spirits, or tongues and maybe interpretation.

And sometimes we don't pray for healing, but it happens anyway!

More difficult to understand is when we do pray for healing, we do have faith, we 'trust and obey' and yet healing does not happen, as

far as we can see. We have to acknowledge that we don't 'see' very far yet. There is mystery in healing, as there is in living. We don't understand the mystery of life, nor do we understand a lot about eternal life.

However, we know that God gives life, and sustains life. We can learn more about how to co-operate with God, including learning how to pray more effectively, believe more truly, and love more fully.

Healing is complex. Most healing takes time, but intervention through prayer or medicine can speed up the process, sometimes dramatically. Healing also involves the whole being – spirit, soul and body (1 Thessalonians 5:23). These are inter-related.

We can learn more about blockages to healing such as unforgiveness, unbelief, unhappiness, and unwillingness to yield fully to God. These can be removed in a loving, caring environment.

One major discovery in charismatic renewal, and in similar ministries, has been the reality of God's healing grace revealing the Father's love, such as through compassionate prayer in Jesus' name in the power of the Holy Spirit. This ministry of love and compassion increases everywhere now.

Those who live and worship in places or among people where there is love, compassion, forgiveness, faith, courage and support for one another are especially blessed. All these facilitate healing. As we yield to the Spirit of God among us, these graces abound, and so does healing. This is part of the Lord's purpose and commission for his church – to be a loving, caring and healing community.

We believe that Jesus healed, especially in compassion for people. He commanded and taught his disciples to preach the good news about the reign of God, heal the sick and cast out evil spirits. Jesus is the same – yesterday, today and forever. His commission is the same still. We are learning again to humbly and courageously obey him in the power of his Spirit. There is more to learn and do yet.

This issue of the *Renewal Journal* aims to help you do that. David Lithgow, Jim Holbeck, John Blacker, Colin Warren, John Warlow and Spencer Colliver tell of their discoveries and understanding of healing. Sue Armstrong and Trevor Faggotter describe revival movements which also include healing through prayer.

The next issue of the *Renewal Journal*, Number 5 (95:1), looks at Signs and Wonders including an overview of their place in the church throughout history and their explosion in revival movements today. Subsequent issues cover topics such as worship, prayer and compassion. These take on new meaning and expression in renewal ministry.

The *Renewal Journal* carries articles on renewal and revival across all churches and in the community. Pray as you read! May God bring healing to the land as we repent and believe the good news of God's great grace.

1 Missionary Translator and Doctor

David Lithgow



Dr David Lithgow and his wife Daphne were Bible translators and medical missionaries with Wycliffe Bible Translators for over 30 years, mainly in the Milne Bay Islands of Papua New Guinea. These edited selections from newsletters tell a little of their work for

the Lord.

In one place it seemed that everyone turned to the Lord and was baptized in the sea. The same happened on two more islands.

Rev. David Kuwab burnt lots of magic paraphernalia which was brought to him.

—

* Seven sick people were prayed for in Jesus' name, and all were healed. Other people kept their sick relatives hidden inside their houses, preferring to trust their own magic and spirit cures. No one

among these people was healed. This has been a demonstration of the power of Jesus.

* A woman who had been crippled for years got up and walked immediately, and was doing normal garden work in a week. The people here were convinced that Jesus is the Strong One, and this report spread through the whole area.

* The Lord has worked some surprising miracles, like multiplying the one remaining antibiotic capsule for treating an infection to become twelve – enough to complete the cure.

* After the studies and worship services many of the people came for prayer for the Lord's cleansing from sin, and to receive the Holy Spirit. At Wabunun they came in a continuous stream, many weeping, for one and a half hours.

* The Lord moved powerfully through healing miracles and casting out evil spirits, demonstrating that his power is greater than that of local spirits and magic.

The Word and Work of the Lord

David and Daphne summarise their life together including work in the Muyuw, Dobu and Bunama languages of the Milne Bay Islands:

We had been leaders in the Evangelical Union of the University of Queensland since 1950, Daphne studying Science and David doing Medicine. In 1954 Daphne left for Ubuya Leprosy Treatment Centre near Milne Bay in Papua New Guinea. There she learnt the Dobu language and trained Papuan staff in laboratory work. When Daphne returned, David had graduated and was a Resident Doctor at Townsville General Hospital. We married in August 1957.

In February 1958 we left for Fiji where David was a doctor for the Methodist Mission Hospital serving Indian people. This entailed learning the Hindustani language. Our first two children, a daughter and son, were born there.

David, as the only doctor continuously on call, worked hard meeting physical needs of the people, but had little time to get to understand their spiritual needs. He felt helpless when faced with demon possessed Hindu patients, and could only prescribe sedation.

The work of Wycliffe Bible Translators and Summer Institute of Linguistics (W.B.T. and S.I.L.) was just beginning in Australia. Here we felt was a way of meeting people's deepest needs – living with them as they live, learning their language and customs, and bringing God's Word to them right where they are.

In 1960 we returned to Australia, and David found work at the Greenslopes Repatriation Hospital. In the next two years we welcomed two more sons. We became members of W.B.T. and in May 1963 we flew to Ukarumpa, the S.I.L. Headquarters in the Eastern Highlands of Papua New Guinea.

In the first few years while getting started in language work David was also the group doctor. In 1963 an allocation site was found at Wabunun village on a long sandy beach on the south-east coast of Woodlark Island off Milne Bay. Wabunun was home for the children from 1964 to 1972 in their house built of bush materials – split black palm floor, platted bamboo walls, and sago leaf roof. Daphne taught them correspondence lessons until they were 7 or 8 years old, after which they were in Children's Homes for schooling at the Ukarumpa base.

From 1970 onwards the children all stayed at Ukarumpa for schooling, and we were able to travel around the language area, 150 miles by 70 miles, mostly on the big Muyuw outrigger sailing canoes.

The churches throughout this area had selected young men who came to Wabunun where we trained them as teachers of Muyuw, and sent them back with reading primers and duplicated portions of translated Scriptures. They all achieved some degree of success. Two of these teachers who were barely literate themselves had taught all the young adults to read as well as some of the older folk. They had established the church which worshipped together every Sunday morning – or when they thought it was Sunday, because they had no calendar.

In 1972 the *Muyuw New Testament* translation was virtually complete, so we moved to Dobu Island to help in the Bible Society project to retranslate the *Dobu New Testament* into modern Dobu. There the house had a sawn timber floor, bush material walls and an iron roof.

From 1978 to 1982 we were settling our teen-age children into life in Australia while we worked as the Wycliffe Bible Translators representatives in Queensland. Every year David returned to Dobu to keep the literacy and translation program moving.

In 1978 our doctor advised against David returning to Papua New Guinea because of incipient cancer. It seemed David could expect about another two years of normal health. Our plans were examined closely but there seemed no need to change any of them. We also sought healing through prayer in Jesus' name. Since then David has had better health than he had before. After such a sentence of death, every day is valued as a special gift from the Lord, and it gives an added sense of urgency to the task.

From 1982 we were at Dobu or Diwala Translation Centre, helping with the translations and doing literacy work. In 1985 the *Muyuw New Testament* was revised and reprinted. We travelled in S.I.L.'s new 24 foot boat with the minister, Rev. David Kuwab, who had been the main translation helper. We visited every island and village selling Scriptures and hymn books, and re-establishing literacy work where it was needed. Near the beginning of this trip the Lord moved powerfully through healing miracles and casting out evil spirits.

The new *Dobu New Testament* was dedicated in 1986. It is now used widely alongside the old Dobu Bible. Over 10,000 copies have been sold. As the Lord worked in Muyuw, he has also worked strongly in the Dobu speaking area, leading individuals and groups to renounce traditional magic and to trust in Jesus' name for salvation and healing.

In 1991 the *Bunama New Testament* was printed and dedicated. It was distributed by three groups of three Bunama speakers who gave Bible studies from the new Scripture in twenty different villages. In almost every village there were people who sought the Lord's salvation – older folk, young men, girls, school children. We were amazed at the many different ways in which the Holy Spirit spoke to people's needs.

Preach the Good News, Heal the Sick, Cast out Demons

David describes a few events on mission patrols:

Muyuwa Patrol, 1985

The 600 *Muyuwa New Testaments*, first printed and sold in 1977, are worn from heavy use, tattered and discoloured. Some have lost their cover. People were eager to buy new ones for themselves and their children. Those who had no money traded canoe paddles, shells, ebony carvings, turtle-shell ear-rings, or baskets of food.

The main Muyuwa translator Rev. David Kuwab, who is now Superintendent Minister, with his wife Dasel came with us on the seven week's patrol by boat to all the inhabited islands and villages where this language is spoken. On one island Rev. Kuwab baptised ninety people and married five young Christian couples.

At another island an old man asked if he could take his wife with us on the boat to the next island where they wanted to get strong Papuan magic. Hospital staff had told his wife that the basis of this sickness was witchcraft, so they could do nothing and said she should go home and get Papuan treatment. All Papuan treatments had failed and they wanted to try stronger traditional magic. Rev. Kuwab and I went to her house and prayed for her. We asked if she believed Jesus could heal her, and she said 'Yes'. So we helped her to her feet and started her walking. Soon she walked unaided doing heavy work in the food garden.

At the Government Administration Centre the wife of the Provincial Member for Health had been bed-ridden for three years. They believed this was from witchcraft. He had employed all the local methods to appease the witches and cure the sickness but she only got worse. He asked us to pray for his wife and we did so. When Kuwab asked if she believed Jesus could heal her he got a lethargic response. Daphne visited this woman to pray with her daily. She was improving, so the Provincial member asked Kuwab and me to pray for her again. After prayer this time, she got up and walked. We noted that she was quite anaemic and gave her iron tablets and advice on diet and encouraged

continuing prayer and trust in Jesus. Rev. Kuwab warned them strongly against reverting to Papuan magic.

On our last day at Woodlark a man brought his mentally disturbed wife. Rev. Kuwab had told them to stop doing anti-witchcraft magic and to pray in Jesus' name. The previous night they had done that and she told us she was now all right. They agreed to another prayer but as soon as Jesus' name was uttered she screamed and stiffened and talked of bad things put in her abdomen by a witch. I rebuked the evil spirit in Jesus' name and we prayed strongly. When Kuwab asked if she believed in Jesus she gave a definite 'No'. I felt led to pray in the Spirit. Kuwab asked her again and she now said that she believed Jesus could save her. She seemed normal, though lethargic, when we left. She did recover.

One day was free to visit another village so the deacon took me there by canoe. We were not able to tell the people that I was coming, so the deacon and I prayed for the Lord to prepare the people. Normally they would have been scattered in the bush, in their food gardens, or at creeks and beaches getting fish and shell-fish; but we found almost all the people sitting in the church. One Tuesday each month they have a devotional meeting. This was that meeting.

They had just finished their devotions so they invited me to speak about the New Testament, hymn book and other Muyuw books. They bought them eagerly. Then the youth leader showed me their study paper on the Holy Spirit from a youth convention and asked me if I could help them understand it. So after a lunch break we went into the church again. I read and explained the Muyuw Scriptures about the Holy Spirit and they responded very positively. Many asked for prayer for the filling and empowering of the Holy Spirit.

There was much sickness in another village, especially children. They have no medical help. I had few medicines suitable for children. We gave them what medicines we had and prayed for all the sick. As in all places, they bought New testaments eagerly. Many people came under conviction of sin, coming forward for prayer for Jesus to cleanse and forgive them.

At the Sunday service at Wabunun, where we as a family had lived and worked for eight years, after Scripture had been expounded Rev. Kuwab

invited people to come for prayer for sickness, or cleansing from sin, or for the Holy Spirit. People came forward in a solid stream, some weeping. Kuwab's own son, now a grown man and getting into bad ways, came forward with bowed head and his father prayed for him. Kuwab had never before prayed for people under such conviction of sin and desiring salvation.

After a Bible study for preachers and leaders the next day more people came forward for prayers. It took half an hour to pray for them all. On the third and final day, after a straight Bible study no appeal was made but during the final hymn people began to come forward for prayer, mostly sick folk who had been brought from more distant places.

West Woodlark Patrol, 1989

We visited the islands of west of Woodlark in October. After two days of rough weather we limped in with a broken rudder attachment. The Lord provided an ex-plumber on the island who had some tools in his village house and was able to fix it.

We really admire the teachers of the English Curriculum Government Schools. Through their work many children become literate in English and Muyuw, but as not all children go to school there are many illiterate teenagers and adults who now want to learn to read. To try to meet this need we trained 26 new village literacy teachers.

Four places with a total of over 1200 people were still without any medical service despite government efforts to get Aid Post Orderlies to work there. We heard that people of one island were saying, 'You don't recover if you pray but you will recover if you use magic.' When we arrived at that island 80 people were sick with malaria, some desperately ill. All recovered with prayer and chloroquine treatment. The people of one island complain more about having no minister than they do about having no medical help. For most, the value of Christian leadership is rated very high.

As well as *Muyuw New Testaments* and hymn books we took *Kiriwina and Dobu New Testaments* for sale. We found that the Holy Spirit's blessings are not restricted to one way of ministry or to one language. People from a number of languages live at the commercial centre for

Woodlark Island. The new United Church minister does not know Muyuw but has a powerful and effective ministry through the Dobu language.

The dialect on one island was a mixture of two main languages. There we found the strongest church on all of these islands. However, a matter of concern is a prophetess who is visited by a spirit from time to time and gives confusing teaching, but she has a large following.

After we returned from the Woodlark area Daphne stayed in our house at Dobu catching up with household matters and weeding our yam garden while I did a survey of another area with Peter from Holland. He and his doctor wife are looking for a language in which to begin translation work. Family in-fighting which is worsening, destruction of villages, and criminal activities among some of those people are causing widespread concern. The police recently made a large number of arrests. There are, however, faithful Christians there in the United, Catholic, and Seventh Day Adventist Churches.

On the patrol we had hard hiking in rain and flooded rivers, then sea travel to return. I had been having intermittent malaria and some other problems, but improved during the patrol and returned feeling strong and fit.

Bunama Patrol, 1991

The *Bunama New Testament* is now with the people, and the Lord blessed the distribution patrol. Of the 600 printed only 40 were left unsold.

I went with the nine Bunama speakers in the distribution team. We spent two days in preparation, praying and studying 1 Timothy, the book we were to use for village Bible studies. Then we set off in groups of three, each group to a different village.

The emphasis was on teaching, and at some stage in most places at the end of a session the team leader or the local pastor would invite people wanting help from the Lord to remain behind. The manifold working of the Holy Spirit was amazing to all of us. Together with the local pastors we prayed in pairs for the people who requested help. Several

times the boat captain was teamed with me. Two years before he was illiterate but Daphne taught him from a Dobu primer. Now he reads the Dobu Bible and his prayers were spiritually sensitive and powerful.

Even among the most distant of the dialect groups they understood the Bunama Scripture and teaching quite well and many of them responded to the Lord. They all had individual and different needs, and the Holy Spirit worked in their hearts.

In another place a team leader was hesitant about making an invitation and did so rather tentatively. Later he felt rebuked for his reluctance because many responded. He discovered the agony of soul of one woman who needed the Lord's help, as well as seeing two boys of 10-12 years who had waited back in the distance but were strongly convicted of their need for forgiveness.

There were failures too. — After church one Sunday a number of people went back inside the church and sat quietly. Too late, the members of that team realised they were probably wanting help. — Often after uplifting experiences, team members and local people would sing all night. This was good for the local people but I felt it left team members unable to give of their best the next day. — Some pastors felt that hospitality required them to give betel nut and tobacco to team members, and most felt that good manners required them to use it. Three of the team members were smokers and most used betel nut to some degree. I feel that this drug can dull a person's spiritual sensitivity. — When under pressure near the end of the trip I hurt someone by an outburst of anger, and my apology may not heal all of that hurt.

Half of the team members and some of the village pastors are people the Lord had touched in Dobu Bible studies as we have visited these areas in previous years. It is wonderful to see the Lord's work being multiplied.

All team members spoke clearly against the use of traditional magic and spirit practices. This is a break-through and a key to the Lord's blessing on their ministry. Ten years ago it was considered wrong to mention these things in church.

In the second week the engine of our boat was getting harder to start, taking up to an hour with the crank handle. So before trying one day we prayed and it started first crank. Next morning a team member prayed for the engine. It started by battery power just with the starter button. It has kept starting that way ever since.

The language used at another village was not Bunama and I was undecided about calling there, but called in anyway. There were lots of people about, and they wanted a Bunama Bible study. A team member led it and made an invitation at the end. I could see six young men hanging back in the shadows and listening from a distance. They responded, each with a strong desire to leave his old ways and be a true Christian. The pastor was away, but his wife was delighted. She told us that those young men had been a heavy burden on their hearts.

Our trip finished on the island where it began. They wanted a Bible study from Bunama New Testament and afterwards several of them bought it. The response for prayer was mainly from men aged 25-30. Some were so moved by God's Spirit that they could hardly speak.

Woodlark and Marshall Bennett Patrol, 1994

This trip took three months. Revival is now spreading through these islands.

We arrived soon after a mission led by a United Church minister. During the mission at the main population centres hundreds sought salvation through Christ and were baptised in the sea, surrendering their equipment for magic and sorcery. One witch admitted having killed over twenty people, and she collapsed physically as the power of the Lord came on her.

Two local ministers travelled with us on the S.I.L. boat, continuing this ministry to the more remote places. Rev. Bili Wilson went with us to the Lachlan Islands and the eastern end of Woodlark. Rev. David Kuwab, co-translator of the Muyuw New Testament, was with us in visiting the rest of Woodlark and the Marshall Bennett Islands.

The people gave Rev. Bili Wilson and us their full attention for five days so we gave them the Good News and sold lots of Scriptures. They

responded in an amazing way. On Friday I gave the main study in the church and invited people during the last hymn to come into the fenced section near the pulpit for prayer. That area was soon full and most of the rest of the congregation were crowding forward. Rev. Bili and the Pastor worked as one team; Daphne and I as a second team.

On Sunday people were invited to give up their equipment for doing magic, so after church the older men brought wood, gum, ginger, stones, and bones and eagerly released it to be burnt. Rev. Bili, using a metaphor, said, 'If you have any *death* in your house bring it here and burn it.' On Sunday afternoon Rev. Bili baptised 18 young adults in the sea.

There was widespread response to the Lord. Hundreds more were baptised in most places, and lots of equipment for magic and sorcery was burnt. Hundreds also sought prayer for special needs. One woman came to Rev. Bili Wilson and said, 'This is my heaviness – I am a witch.' Then she collapsed, and two other women held her on her feet while we asked the Lord to take away this evil spirit and give her the Holy Spirit.

We went to another island where the enthusiasm was the greatest yet. Older folk there, as well as the young folk, are very keen for the Lord. There was another baptism of many people in that area. Two leaders prayed for each candidate before their baptism. Afterwards the newly baptised Christians stood in a line and all who wished to do so shook each by the hand and gave words of encouragement or prophecy as the Spirit led. The biggest prayer need of the young people was to learn to read so as to read the Bible and hymn book. We prayed for them, gave them primers, and instruction for those who can read to help them daily in their homes. I also told them that betel nut gums up their brains.

There is a strong Pentecostal church in one island we visited. They had just finished a mission. They all speak Holy Spirit tongues and have no tobacco, betel nut, traditional mortuary feasts or kula trading. Whether they are right or not on these issues, it frees them to worship the Lord with such joy that I have never seen before. Their faces shine with a happy peaceful radiance. When you meet them along the road they talk enthusiastically about the Lord and his return.

They baptised 42 people on Sunday, many of them being United Church followers who will continue in the United Church. The United Church there follows the Pentecostal worship pattern in most ways. I preached at the United Church mid-day service. The singing praise session at the start turned into a congregational prayer meeting, all praying together. It seemed they would never stop!

We were delayed a day leaving there by a cyclone. Everything got wet. At least it was cool when the cyclone was around. After it cleared it was terribly hot. On almost every trip we caught fish including some big ones. One pulled my attaching knot undone and got away with the whole line. If you have any weakness in your tackle you lose all those big ones, and your tackle.

At the next island it seemed as though everyone turned to the Lord and was baptised in the sea. It was the same in two more islands.

Frightening gossip preceded us in some places. People were told that if they are baptised in the sea and then commit sin again they will die. Some people wanted to stay with the ways of worship and life practices to which they were accustomed. These people saw the revival movement as a new and different religion.

However, in each of the opposition strongholds ten to twenty people sought baptism and new life in Christ. One was a healing magician who found that after practising his art he had terrible dreams, so he wanted to be rid of his magic. Another man testified in church that he was finished with his various sorcery practices.

Rev. David Kuwab's youth was spent in the midst of sorcery and magic. He dramatically explained the use of items for magic and sorcery and physical poisons as he threw them into the fire, shouting, 'These are Satan's things.' The people showed no sign of embarrassment; just relief and joy. The young people sang praises to the Lord during the long baptism procedures. Mature Christians prayed for each person before they were taken down into the water, and another Christian prayed for them when they came back to the shore.

When the Gospel of Christ was proclaimed in one place a famous spirit healer was one of the first to respond. He was quite willing to give up

his healing and killing practice. He told Rev. Kuwab, 'I have only used sorcery to kill bad people, never good people.'

Spiritual hunger generated a great demand for Muyuw Scriptures. We had to get fresh supplies, and we still ran out of New Testaments at the last island. The new large print New Testament was very popular with people of all ages. In a population of some 4,000 people we sold 700 New testaments, 150 hymn books, and 300 booklets on Spiritual Warfare which Rev. Kuwab had translated.

The Marshall Bennett Islands at the end of a three months trip were exhausting. That is where we ran into opposition. There is no medical worker for over 2,000 people. The three main islands are flat-topped craggy limestone, 500-600 feet in elevation with no water supply where the people live on the tops of the islands, except what falls from the sky. There are few good anchorages.

With no medical services the people have depended heavily on healing magicians. On one island there was hostility between members of the church, and many were suffering from malaria, coughs and scabies. The plight of some small children was pathetic. We were carrying medicine for malaria and pneumonia but nothing for scabies. Rev. Kuwab worked hard to help the church leaders overcome their differences through the power of Christ.

Although people were resistant there, at one smaller preaching place 60 were baptised. At another place 20 were baptised and gave up their magic.

We had planned and prayed for the Woodlark trip for a long time. Since 1963 we have been praying that God's Word would bear fruit among the Muyuw people.

What is now happening exceeds our greatest expectations. To our Lord Jesus be the glory.

Our church had diligently taught us that the days of miracles were passed. Believing this, eight members of the family had been permitted to die. But now, with the light of truth flashing in our hearts, we saw that that was a lie. A lie invented no doubt by the devil, and diligently heralded as truth by the Church, thus robbing humankind of their rightful inheritance through the blood of Jesus Christ.

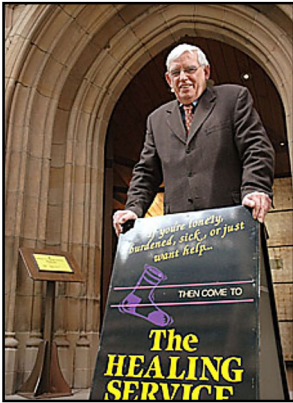
- John G Lake

During John G Lake's ministry at the Divine Healing Institute in Spokane, Washington, that the city was documented by the United States government as

"the healthiest city in the world"

2 My Learning Curve on Healing

Jim Holbeck



The Rev. Canon Jim Holbeck, an Anglican minister, wrote as the leader of the Healing Ministry at St Andrew's Cathedral in Sydney, 1988-2006, where he succeeded Canon Jim Glennon who commenced the weekly Wednesday healing service in 1960.

Sign at Cathedral door:

If you're lonely, burdened, sick, or just want help then come to the HEALING SERVICE

when God's answer comes

it will always be to his greater glory

and to our greater good.

Having entered into my early twenties with virtually no experience of church life, and thinking that religion was absolutely irrelevant, I

have completely changed my mind. I am engaged in what I once thought absurd and far from reality.

That I should be writing such a chapter as this shows that changes and healing through God's Spirit can take place in today's world.

The change began with my conversion at the age of 23. I came to realise that Jesus Christ was the Son of God who had died for my sins on the cross and who was now alive. I had seen the change he made in members of my own family who had 'accepted Christ as Saviour' as they put it. Then a few people I knew asked Christ into their lives and I began to see change in them.

I was encouraged that Christ could change people radically. Surely the world would be completely changed as people heard the good news and responded to it! But no! I was soon to learn the sad fact that some people can hear the message that had excited me and transformed my life, and be totally unmoved by it.

The message of the possibility of healing by God's Spirit in today's world also excited me, and I hope it will not leave you unmoved. Here are some of the lessons the Holy Spirit is teaching me as I journey on the learning curve regarding healing.

Healing is accelerated through conversion

One of the first things I noticed with many of those who became Christians was their general improvement in health. Some would have carried a heavy burden of guilt. As they received forgiveness in Christ, the burden was lifted to a large degree. In fact, many people have come to me for counselling for some physical or emotional or relationship problem and have been introduced to Jesus and accepted him as the Lord of their lives. From that point, the healing they had been seeking in various ways became a reality in their lives.

It makes sense that the greatest healing of all is spiritual healing because it opens up the body, mind and spirit to the Lord's power. I believe that we should be aiming at presenting the gospel to every

person who asks for healing. After all, what is the use of their gaining all the healing in the world if they are still going to lose their souls?

We are not always given the opportunity to present the gospel to individuals who seek healing, however. Some may allow us only a limited time to talk with them and pray for them. What should our response be to such people? Here's another lesson I have learned.

God heals unbelievers

Sometimes God brings healing to those who aren't committed Christians. We might like to argue theologically about whether he should or shouldn't, but in the meantime he does anyway!

One of the results of unbelievers receiving healing is that they can realise that Christ is alive and well in his church, and in gratitude they give their lives to him. Not all do, though. I notice in the New Testament that of the ten lepers who received healing only one returned to thank Jesus. The others, nonetheless, were still healed.

There are many who come to our weekly Wednesday Healing Services in the Cathedral who are not believers, but whom the Lord heals. Many who come to receive healing meet the Healer, Jesus Christ himself. Their healing made them realise that God is alive, and that he loves and cares. So they responded to his love as they saw it revealed in the cross of Christ and as they experienced it personally through their healing.

God wants to heal the real problem

Often the Holy Spirit gives some insight into the real problem when we talk with people in a prayerful environment, having invoked the Spirit to do his work of revealing and giving wisdom. We are humbled to again realise that the Holy Spirit is indeed the real Counsellor who longs to set people free and who may reveal problem areas in people's lives.

I was once confronted with a woman who was extremely agitated because her husband had been overlooked for a position she felt he should have gained. Not knowing how to get her to be quiet so that we could talk sensibly about it, I suggested we pray! As I prayed she gave a long sigh. When the prayer finished I looked up to see a completely different woman. She was, rather, the same woman with a completely different countenance. Where, a few moments before, there had been extreme agitation, there was now an incredible serenity. She said quietly, 'God has shown me that my whole attitude is wrong. Thank you so much for your help.'

She left a transformed woman in an encounter that lasted no more than five minutes. During the following months she continued to be at peace. In my prayer, I was asking that God would be with us as we talked and that he would give us wisdom. Not one word of counsel did I offer her. God the Holy Spirit, the Counsellor, healed her as she opened up to him.

Many counsellors use the expression 'the presenting problem' to describe the situation that the counsellee presents as being their problem. But often they don't know what their real problem is. Their presenting problem is only their own perception of their need. The Holy Spirit, however, knows exactly what the root cause is and is able to reveal causes, not just symptoms. I find that this sort of thing is happening more and more in the ministry of those involved in counselling.

Christians may have deep problems

As a brand new Christian I used to think that once we became Christians all personal problems would disappear. I was astounded to begin to associate with people who had been Christians for thirty years or more but had all sorts of personal hangups and were so unloving and critical.

On my first venture into an ecumenical training class to prepare for a Beach Mission, I found those relatively younger Christians very wary of me, an Anglican, at a time when few Anglicans were involved in such ministries. I thought we were 'all one in Christ

Jesus' and that we would have wonderful fellowship together. I was taken aback at such suspicion. Thank God, that depth of suspicion has lessened over the years.

Then as I began to read more of the New Testament I saw that even Christian leaders sometimes don't act Christianly. Paul in his letter to the Philippians had to rebuke two fine servants of Christ, Euodia and Syntyche, and tell them to be reconciled. On another occasion he had to correct the apostle Peter for conduct that was not helpful for the Christian cause in Galatia. It showed me that we are always going to be human no matter how Christlike we become. There will always be within us the potential for sin or insensitivity or error.

More recently I have realised we are the product of so many influences including the things said or done to us during our lifetime. Sometimes we may be aware of some of those factors. Often we are not. Some of us as Christians may be as totally committed to Christ as we are able to be, yet there may still be problem areas.

Praise God, the Lord is interested in healing even the damage we have suffered in the past, to enable us to reach more potential in him. Admitting we have some problems is not a sign of weakness or spiritual illhealth. Rather, it may be a sign that greater healing is in progress. The person who has seemingly got it all together, who is dependent upon no one, who never seems to be affected by the difficulties around them, may be the one who needs the greater healing.

Healing is a lifelong process

In Romans 12:12 Paul writes about the transformation that God brings to us as our minds are renewed. Sometimes we don't realise how the world has squeezed us into its mould, even in terms of our thinking and worldview. That has been so for many of us regarding healing and spiritual gifts. If we have a worldview that dictates that God doesn't heal today, then that becomes a tremendous barrier to receiving healing. If we believe that God can bring healing to

damaged emotions, but not healing of bodies, there is little motivation to reach out for such physical healing.

Our understanding of all the 'unsearchable riches' we have in Christ is meant to grow as we continue to know him. Some of us have experienced some degree of physical healing through prayer. This has increased our capacity to believe that God can do more. The testimony of people I respected as mature Christians who had been healed of lifethreatening illnesses through the healing ministry at St Andrew's Cathedral in Sydney made me look more deeply into the whole area of healing.

I came to see that the Lord is interested in healing us not only spiritually so that we can live in heaven, but that he also wants to heal us emotionally and physically to equip us to live for him on this earth. The 'unsearchable riches' are always more than I am able to comprehend or appropriate. Part of maturing as Christians may involve appropriating more of those 'unsearchable riches' which are ours in him. That will take more than our lifetime.

Healing comes through cooperating with God

I recently preached about being doers of the word as well as hearers. For example, if God commands us to forgive others, then we must act upon that word and do so. As one woman in the congregation heard those words she prayed, 'Lord, do I need to forgive someone?' Immediately a person came to her mind. She was aware of the hurt this person had caused her years ago. She prayed a prayer thanking God for bringing this to her mind, and before God she forgave that person. She then asked God to forgive her for holding resentment against that person for so long. Just then she was filled with an incredible warmth which lasted for hours. When she phoned to share this with us some days later, she was able to say how free she felt knowing that these deep wounds had been healed. She cooperated with God as he brought her this insight and received a great healing as a result. One wonders how many people could know greater healing if they cooperated with God's nudges rather than ignoring them.

Psalms 139 has meant a great deal to Christians for generations. Recently we have discovered its significance for the healing of memories, or for healing of past hurts. The Psalm reminds us in a powerful way of God's omniscience, omnipresence and omnipotence. David states that God knows all things, and then turns that truth into a prayer. He asks God who searches all things to search him, to know him, to test his anxious thoughts, to see if there is any offensive way in him, and to lead him in the everlasting way.

David wants God to share that knowledge with him, so that he might act upon that insight. Because God knows the root cause, as well as the present symptoms, he knows the real areas that need healing. In many counselling situations these days, this fact is recognised with a prayerful reliance on the Spirit of God to bring any revelation necessary for a person's healing.

Healing comes in the Lord's way and in his time

Paul wrote in Colossians 4:2, 'Devote yourselves to prayer, keeping alert in it with thanksgiving.' He knew we need to keep our spiritual eyes open, to see how God answers our prayers. If we're really honest, we have to admit that so often in our prayers we've got it all worked out as to how best God might answer them. It will be in this way, and at this time. We often pray, expecting that God will answer in the way we think best. But his way may be quite different from what we imagined. His timetable may be much slower than ours. As Isaiah wrote so long ago, God's thoughts are not our thoughts, neither are his ways our ways. We might add, neither is his timetable our timetable.

This is especially so in healing. Often we have people come to our services for physical healing and through his word God shows them their need for salvation. They are saved, and then much later find the healing. Others miss the answer to their prayers because they are impatient. When it hasn't come according to their timetable they get resentful and hinder the healing that was coming to them in the days ahead. We may be sure that when God's answer comes it will always be to his greater glory and to our greater good.

Conclusion

Unfortunately, or should I say fortunately, there is no conclusion! Being on the learning curve with the Spirit of God means that we have to be open to new insights the Spirit brings.

When those who have studied healing for decades say that ultimately healing is a mystery, it's not because there are no truths that can be learned. Rather it's a statement that comes from the humility of learning that no matter what we think we know regarding healing, there are more lessons to be learned. I'm grateful for these lessons I've learned over the years, but I'm looking forward immensely to those that the Spirit of God will teach us in the days ahead.

3 Spiritual Healing

John Blacker



The Rev. John Blacker is the founding Director of ARM - Australian Renewal Ministries.

John and his wife Valma travel extensively to pray for people and encourage renewal and revival.

Spiritual healing is complex and mysterious.

There are no simplistic answers.

Jesus healed the sick and commissioned his church to heal the sick. That ministry is still a vital part of the church's mission.

These past twenty years have been the most rewarding of my forty years of public ministry, and the most controversial. It thrust me

into a healing ministry. God's calling in my life, along with a changed theological perspective, opened the way for my involvement in this ministry which was so much a part of Jesus' life and work.

Each year, as an itinerant preacher and teacher in healing and wholeness ministry, I visit numerous groups and serve in many churches, mostly mainline ones. The healing ministry is growing everywhere as the church is renewed in faith and obedience.

Faith accepts the evidence

I am often asked, 'How did you get started in the healing ministry?'

My answer usually contains the three elements of conviction, desire and practice.

The **conviction** of Jesus Christ's immutability, the one who is the same forever, came as I discarded certain dispensational teachings. That false emphasis claims that the healing ministry instituted by Christ was not meant to continue in our time; that it lasted only till the end of the apostolic age. I came to understand that if the command of Jesus to go and heal the sick was valid two thousand years ago, it must be equally valid today. If he retained the power to save souls it is hardly likely that he would have lost the lesser power to heal.

When I became fully convinced that Christ's power to heal was unchanged and that he really does heal now, I wanted to help people this way. The **desire** to be able to touch people with peace and a sense of wellness, which had been in me since I was a very small child, began to stir deeply and insatiably within me.

In **practice**, I saw God's power being released through the 'laying on of hands' causing visible physical change in people. My mind and spirit took a gigantic leap of faith which accepted the evidence before my eyes. The process can only be described as traumatic and revolutionary. I went through a theological and philosophical

change. This all issued in a reawakening of what I now believe was a God inspired childhood desire to touch and heal.

I did not have long to wait to begin the practice of expectantly praying for the sick. A group of Full Gospel Businessmen visited the church where I was the pastor. They came, at my request, to conduct a healing seminar. As they ministered God's grace in power I watched with tremendous excitement and anticipation. These lay people placed their hands on those who were seeking release from pain. They were convinced that it was all occurring through faith in Jesus Christ who is the same, yesterday, today and forever. They believed in a God who really does make it happen.

Then, full of anticipation and brimming with hope, I asked if I could 'have a turn'. I recall with thankfulness that my friend Doug McFadgen readily agreed that I should pray. Not having had any previous experience or model to follow I began to put into practice what I now believe, and others who know me concur, is an authentic healing ministry. Some more recent examples of this style of ministry have confirmed it also.

As I reflect on those early renewal beginnings with a sense of wonder, love and praise, I do not have words to adequately express my thanks to God who gently and generously educated me in the presence and power of his Spirit. He showed his predestined calling to heal by releasing the gift of faith in me so that I might practice his healing ministry among hurting, bruised and broken lives.

Health is natural

Extraordinary scientific advances in many areas of medical research and health care have been accompanied and balanced by an increase in holistic health practitioners. Spiritual healing, as illustrated in Scripture and other historical literature, comes into this arena of a holistic approach to healing.

Most spiritual healers and practitioners of holistic medicine take the view that the causative factor present in many forms of human

disease and dysfunction is found in systems imbalance. Holistic practitioners aim to restore such imbalances through natural or supernatural powers.

My own point of view is that health is natural but disease and dysfunction are unnatural. My aim, therefore, is to release by faith into suffering lives the appropriate supernatural power so that whatever has caused imbalances in physical, mental and spiritual ways will be overcome and corrected.

Today's rediscovery of the Christian healing ministry marks a return to a fundamental part of our Lord's teaching. The number of individuals and church groups practising spiritual healing through sacramental rites, laying on of hands, anointing with oil, and the prayer of faith is increasing every day. Praise God, miraculous healings reminiscent of biblical examples occur with greater frequency. Through the revival of the Christian healing ministry we have been immeasurably blessed.

Today, more clearly than ever before, I see the healing ministry of the church as an authentic answer to the agnostic belief that Christianity is mere legend, or only a philosophy, or solely an historical event finished two thousand years ago. To know the healing Christ is to see Christianity as what it is meant to be; a dynamic, living reality.

The whole person

Spiritual healing as demonstrated by Jesus deals with the care of the whole person, body, mind and spirit. It calls people to salvation and to closer relationship with God. However, not all who are healed seek salvation, and not all who are healed in spirit are also healed physically.

Some claim that when healing through prayer does not occur there will be psychological damage. Also it is suggested that those who are not healed will tend to blame themselves or doubt the reality of their faith. We have found this to be a false understanding. Those healed in spirit know that an unhealed body is no more the will of

God than a sinful world is his will. Both result from universal human failure, corporate faithlessness and mass disobedience. Centuries of unbelief and sin cannot be instantly dispelled. The thunder of human doubt and misunderstanding cannot be immediately silenced.

Nevertheless, I am convinced that total health is the primary will of God, and I will not cease to proclaim that Jesus is the Saviour of our bodies and minds as well as our spirits. Therefore, while total healing may not immediately occur, or not ever during some people's earthly life because of unknown or alien factors, nothing can impede God's healing of the spirit. This is the basis of true wholeness. None who turn to God remain totally unhealed.

Repentance opens the door

Faith unlocks the door to God's power but repentance opens it. This dimension of remission from sin presents a great obstacle for some people who find it difficult to believe that what Jesus said must simply be done.

The testimony of those who have seen and felt the incredible effect of his words concerning repentance cannot be ignored. If we emasculate his teaching, selecting only what we want to believe and rejecting what we would prefer to discard, we find ourselves left with a powerless ideology instead of a dynamic religion.

Our own sin is one of those aspects of Christianity which most of us would probably like to forget, or even deny. But the destructiveness of sin in our lives, and the full salvation of God's forgiveness are central to Christ's teaching. This lies at the heart of the church and is an essential part of the healing ministry. To deny our sin is to deny our salvation, for we cannot be saved from what we do not have.

The list of our sins is long. We cannot describe it all here. The more obvious sins of the flesh are pretty well known. They should not be minimised. However, the sins most frequently overlooked are the sins of the spirit: hostility, resentment, anger, fear, jealousy. These

most flagrantly violate the law of love issued by our Lord. To break this law is to commit an offence against God. We then suffer the consequences of physical and mental disease as well as spiritual sickness. The best health insurance cover I know starts with the declaration, 'O God, I repent and am heartily sorry for this , my sin.'

The force of humility

Having noted that unrepentance can mitigate against spiritual healing, and having pointed to some common sins of the spirit, I want to single out pride as the greatest culprit.

The saints of history all put their finger on pride as the most common of sins which beset us. It is also the most dangerous because it is insidious and far reaching in its effects. It may not be inaccurate to claim that pride is actually behind and responsible for all other sin.

Michelangelo was painting the Sistine Chapel when he was approached one day by an admiring inquirer who asked the famous painter, 'What is the first article of the Christian religion?'

The answer came quickly, 'Humility.'

'And what is the second article?' asked the eager questioner.

'Humility,' Michelangelo replied.

Desiring to press the point further, the inquirer asked, 'Sir, what is the third article?'

'Humility,' came the unhesitating reply from the great man of God.

Pride has nothing to do with self respect which our Lord surely meant us to have and to maintain or he would never have issued his second commandment. Pride means the sort of self aggrandisement which precludes humility. Humility is the basis of our relationship with God.

Without humility we cannot have true faith for faith involves complete confidence in someone other than ourselves. Whatever other virtues we may possess, if we do not have humility we are lost. However grave our faults, if we are humble enough to confess them we can be saved and healed.

Willingness releases spiritual energy

God has made us volitional beings. We choose. Because of this volition the psalmist suggests that we need to be willing in the day of God's power (Psalm 110:3).

As I have ministered through twenty years to thousands of people with laying on of hands I have concluded that little happens in the way of transformation in the lives of those prayed for until there is an act of will which enables the release of God's healing power. When we surrender ourselves in obedience and submit willingly to God's mercy and grace, then healing power can flow.

This is especially so for those who pray for others. God uses willing humans as means of his mercy and grace. There is that fine moment, I believe, when by faith we consciously let go and let God make it happen.

It seems logical, and is supported from my own experience, that when those praying are willing to be a channel of God's grace and those being prayed for have a wholehearted readiness and willingness to receive, then healing is most likely to happen, provided the willingness is accompanied by humility and repentance.

Not everyone prayed for is totally healed. However, significant numbers testify that something good has taken place. There are often visible signs of God's power on them or feelings present which signify changes for the good. There may be a sense of heat or warmth, tingling, some euphoria, or physical adjustments felt. These are often indications of divine healing being manifested through the Holy Spirit.

Also, different people exercise different gifts of healing (1 Corinthians 12:28). In my own ministry there is most evidence of healing where structural problems exist, where there is pain because of injury and where there is stress. Other kinds of healings occur but these areas respond most in my ministry. It appears that different ministries of healing flow through different people with particular healing gifts or powers.

Spiritual healing is complex and mysterious. There are no simplistic answers. We need to maintain a proper and balanced biblical approach and not treat it lightly or tritely. To draw back from a ministry of healing is to quench a major dimension of God's kingdom among us.

I am convinced that God does want all people to enjoy health in every area of life (John 10:10; 3 John 2). So we should use every good means at our disposal to receive and impart this wholeness.

4 Deliverance and Freedom

Colin Warren



The Rev. Dr Colin Warren is a Uniting Church minister and former Principal of Alcorn College in Brisbane and Founder of Freedom Life Ministries. He ministers with teams who counsel and pray with the sick and afflicted.

Christ has paid the price to set us free, but many Christians are not free. They are bound by compulsions or problems such as fear, grief, hurt, anxiety, suicidal thoughts, anger, lust, hate, sickness, or other emotional disorders.

Yet, many Scriptures promise freedom. Here are some:

‘So if the Son makes you free, you will be free indeed’ (John 8:36).

‘For freedom Christ has set us free’ (Galatians 5:1).

‘Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom’ (2 Corinthians 3:17).

Many people in need of counselling, however, are not free. Why are there so many Christians who are not free? Does it mean that we cannot take these Scriptures literally? Or is there another answer? Our experience has shown that freedom is possible and we can take the Scriptures at face value.

The answer lies in taking Jesus seriously. The Christian church in many places, particularly in the western world, has not accepted the threefold task given to it by Jesus, that is to preach the gospel, heal the sick, and cast out demons (Matthew 10:78; Mark 6:13; Luke 9:12).

The area that most often needs attention to set people free is the area of the emotions. Paul’s prayer in 1 Thessalonians 5:23 says, ‘may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ.’ Our whole being is involved.

This can be represented by three concentric circles. The inner circle represents the spirit, the core of our being. Outside of that the middle circle represents the soul consisting of mind, emotions and will. Outside of that again the body is represented by the outer circle.

When we accept forgiveness obtained for us by Jesus on the cross and open our lives to God, God the Holy Spirit enters and dwells at the core of our being. No evil spirits can enter the core of our being when we are born of the Spirit of God. They can, however, afflict us to a lesser or greater degree at the levels of our soul and body. A result of that affliction is that we lose the fullness of freedom offered by Jesus.

All is not lost, however. Jesus gave power to the church to remove the offending intruders. This power was given to the twelve when he sent them out and also to the seventy two who came back rejoicing because the demons submitted to them (Matthew 10:78; Luke 10:17).

Can a Christian be demonised?

The answer is both yes and no. Demons cannot take over the spirit of a Christian. They can, however, invade the soul and the body. Many beautiful Christian people have problems in the areas of their emotions, minds, wills, and bodies. These are areas that evil powers can invade. This robs many of God's people of the total freedom obtained for them at such cost by our Lord. This state need not continue because Jesus gave the church power to remove demons and set the captives free.

A common false idea is that a person can only be demonised as the result of deliberate involvement with the occult. Evil powers or spirits have other opportunities to oppress a person beside occult involvement. Some of these need to be understood so that we can minister God's healing and deliverance to the oppressed.

These ills or oppressions do not always involve demonisation, so we need to avoid the opposite errors of seeing demons in every situation or of ignoring them altogether. We cannot attribute all pain, sickness, infirmity, or other ills to demonic spirits. Ministry in this area requires the use of gifts of the Holy Spirit including discernment of spirits, and words of knowledge and wisdom (1 Corinthians 12:8-10) coupled with training in this spiritual field to ascertain if spirits are responsible.

Demonic oppression may be caused in many ways

1. Deep hurt in interpersonal relationships

A woman confined to bed with severe pain was referred to us by her doctor. She did not respond to pain killing drugs and had experienced severe emotional distress. After receiving counselling, which included casting out several spirits, she was able to leave her bed. Approximately two weeks later she asked for further counselling. On that occasion she was set free from other spirits which included those of infirmity, pain and sickness. Immediately the major areas of pain left her. When I met her approximately four

weeks later she was free from pain, was filled with a new joy of living and was seeking to help others in need.

If we allow fear, anger, hurt, grief, loss, hate, bitterness, jealousy, rejection or other emotional areas to fester in our lives, or if through circumstances we cannot control they gain a foothold in us, that can allow evil powers to oppress us with a spirit associated with that particular emotion.

2. Inherited problems from forebears

These may be seen as having only a genetic base. Yet they are often also of a spiritual nature. I have frequently found that such things as sickness, as well as other disorders, have come because of an ancestor's involvement in behaviour which has passed on a curse to future generations.

One such case is of a successful business man whose life was made difficult by internal physical problems requiring three operations. When he came for prayer several spirits were oppressing him. These were bound to the truth revealing that his grandfather's relationship with people involved in Luciferian rites had given Satan permission to oppress this man. When the spirits were cast out his condition healed and he was able to have a much closer relationship with God in his prayer and devotional life. This is just one of many such cases.

3. After severe accidents or sickness

Sometimes people are vulnerable to oppressing powers of evil after serious accidents or illness. Spiritual forces of sickness, grief or infirmity may find entry.

A woman in her late sixties had been totally deaf in one ear and partially deaf in the other. When she was twelve years of age abscesses had burst in both ears leaving her hearing seriously impaired. At first I thought that her physical impairment was an automatic result of the abscesses. However, I was constrained by the Holy Spirit to bind and cast out the spirit of deafness. She

subsequently went to her specialist and had further tests. These confirmed that her previously totally deaf ear was now hearing.

4. Deliberate sin

Probably the most prevalent area of deliberate involvement and continuing addiction applies to sexual sins. If a person is habitually involved with such things as pornographic literature or videos, sex outside of marriage, or masturbation, those actions give unclean spirits legal right to afflict the person in that way. We have ministered to many people with these problems whom God has graciously set free.

5. Transference from another person

Given certain conditions a person can be infected with spiritual oppression affecting someone else. An example of this is when a person is in a fear provoking situation with someone who has a spirit of fear oppressing him or her. This can be the condition in which the spirit of fear multiplies and infects the other person also.

6. Involvement with the occult

We are experiencing large numbers of people who have had a deliberate openness to or involvement with the occult. One example is of a seventeen year old girl who from the age of ten had been gradually getting deeper into occult things. This addiction led to Satan worship with its ugly rituals and sacrifices including eating the flesh of things sacrificed. She was trapped into something she could not escape, thinking there was no power that could deliver her. She came for help and claimed Jesus as her Lord. The spirits were then cast out and she has learned how to live a victorious Christian life and helps others to be set free.

7. The result of a curse

Curses may not be just empty words. Demonic oppression can be the result of a curse placed on a person either deliberately or

unwittingly by someone else where harm is intended and declared against another.

We ministered to a man in his late twenties who from earliest childhood had sexual desire toward males. He had never allowed this desire to be gratified but had suffered greatly from it. He had no desire for women. We have discovered many times that this so called genetic problem was in reality a spiritual problem. In his case, after three unsuccessful attempts to help him, we were told through a word of knowledge to pray and fast for some days. It was then revealed that the problem was the result of a curse on the family from a former generation. Such was the strength of the curse that we were told it would be two years before he was completely free, even though prayer ministry with him was successful.

8. Oppression by astral travel

Invasion may occur by those involved in astral travel who deliberately seek to enter another person. This requires the breaking of spiritual, emotional and physical ties, and the doorways to the spirit need to be sealed to prevent re-entry.

A university student came for counselling because she had the eerie feeling that she was being watched when she was in her home. As we prayed a name was given to one of the team. The student knew that the person named was involved in astral travel and had taken an unnatural interest in her though she did not encourage him. Through prayer, authority was taken over this spirit, the chains binding her to him were broken and the doorways of entry were closed and anointed with the anointing oil of the Holy Spirit. She had no further trouble.

These problems have all been dealt with on many occasions through prayer and deliverance ministry by teams sensitive to the Holy Spirit. People can be set free.

Freedom from principalities and powers

Our western worldview of rationalism has hidden from us the real meaning of much of Scripture. This is being rediscovered now.

An example is Ephesians 6:12, 'For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.'

We have not understood the significance of this for winning the world for the kingdom of God. Many Scripture passages indicate there are hierarchies of demonic powers. I have described how evil spirits may be cast out of people and this sets them free to be the persons God created them to be. However, if we are going to carry out the great commission under the authority of Jesus to whom all authority has been given in heaven and on earth (Matthew 28:18-20), then we will need to use the means God has given us to do so. That will involve waging war on the principalities and powers of evil including conflict with world authorities of Satan and the territorial spirits controlling demonic powers over countries and cities.

The Holy Spirit convicted our church of this some years ago. We entered into prayer for eighteen months before God gave us the names of the principalities and powers over our city. Then, after a day of prayer and fasting we were told by the Holy Spirit to have a further week of prayer and fasting. At the close of that week God revealed the names of these powers and how to bind them. This was done.

Since that time many people came inquiring about salvation and for counselling. The Lord has taught us that although it took the whole church to be in prayer for eighteen months before these strong spirits could be bound initially, those Satanic powers need to be bound daily.

All Satanic powers were totally defeated by Jesus' atoning work on the cross. If we do not take advantage of the victory Jesus won then

we as a church are not using the weapons God has given us in the power of the Spirit to win the world for Christ. This is why Jesus spoke of binding the strong man and plundering his goods (Matthew 12:28-29). As we bind these territorial and ruling spirits God's power is able to pierce the darkness and the convicting power of the Holy Spirit brings many into the kingdom of God.

Caution! Do not attempt to bind principalities and powers until the church has had sufficient prayer and God the Holy Spirit has given permission and instructions. The degree of prayer required will vary with the strength of the powers being bound. This varies with each situation, hence the need to be guided by the Holy Spirit. These powerful forces can cause great affliction to the unwary.

Real freedom through the authority of Jesus Christ our Lord in the power of the Holy Spirit will come when the church fulfils its threefold commission given by Jesus to preach the kingdom of God, to heal the sick and to cast out demons.

Jesus Christ is Lord. He reigns. Just as we can respond to his reign for our salvation, so we can respond for healing and deliverance in the power of his Spirit in our lives and in the world.

5 Christian Wholeness Counselling

John Warlow



Dr John Warlow is a Christian psychiatrist working in Brisbane within a professional and charismatic context for the healing of the whole person.

After years of prayer, vision and planning, we have established a place of healing the whole person from a Christian perspective. It is called the Christian Wholeness Counselling Centre

This is a place where Christians and non-Christians can be seen by Professional Counselling Consultants from a number of disciplines, including Psychology, Social Work, Occupational Therapy, the Pastoral area and Psychiatry. It is a place where our passions are to strive for excellence in the area of psychiatry, psychology and the social sciences, and counselling within the context of a Biblical theology.

The psychiatric, psychological, social and spiritual issues are addressed within a framework of professional Christian counselling, facilitating one's journeying toward wholeness. We

acknowledge the spiritual dimension of the person in addition to the physical, psychological and social dimensions. We invite clients to integrate the spiritual aspect of their life within a Christian counselling context.

It is also a place where professional counsellors can develop their skills, integrating their Christian beliefs with their professional practice. The centre helps to equip and train Christian counsellors and the church in Christian counselling and pastoral work. All this is done in an ethical manner with integrity and compassion.

Here, the problems relating to the whole person can be addressed. These include personal, emotional, psychiatric, behavioural, physical, spiritual, social and family, educational, career related, stress, and trauma related problems. The problems can relate to the whole person so the avenues for healing are focussed on each part of the person.

In essence, helping the person to face their failures and their pain in the presence of God and from there to move on to practise the presence of God is the spiritual pathway to healing. Healing comes not only in practising the presence of God, but also in walking alongside with a fellow human being, and in conjunction with a supportive church network. Thus, healing does not come in a vacuum but is done in the context of the priesthood of all believers, the presence of God and being part of the body of Christ.

Integrated approach to healing

Spiritual healing or prayer in itself often is not the only thing which needs to happen for healing. People often need other interventions. That may be medication, marital therapy, or some of the other forms of professional interventions. God never made us just to be spiritual, although the spiritual is central. God also made our bodies and our minds which often groan.

Our bodies and brains may need medication, and our minds therapy. These are provided in many forms at the Christian Wholeness Counselling Centre. They include: Individual Therapy,

Group Therapy, Family Therapy, Marital Therapy, Child Therapy, Adolescent Therapy, Cognitive Behaviour Therapy, Psychodynamic Psychotherapy, Pastoral Counselling, Psychiatric Treatment, Educational Assessment, Career Guidance, Grief Counselling, Crisis Counselling, Trauma Therapy (EMDR), Stress Management, Anger Management, Conflict Management, Assertiveness Training, Communication and Social Skills Training.

The likelihood of success in healing depends on how motivated or desperate the person is to change, the extent of how much they feel they can be involved in changing compared to how hopeless they might feel, and how severe their problems are in terms of physical, psychological, social or spiritual ones.

The longer the problems have been going on, even back into previous generations, the harder it seems to be for change to occur.

Intervention may include prayer for inner healing, breaking of past bondages, and on-going medication or counselling support. For some healing happens at a faster rate, for others it may take a number of years.

Healing is significantly enhanced if, in the context of coming to the Centre, a person can be free to be real and open in the Body of Christ. Thus the importance of close fellowship is vital. The church itself is a major organ for healing.

In summary, Christian Wholeness Counselling looks at the whole person in the context of their relationship with God and the church, and their own social network. It acknowledges that our bodies are yet unredeemed. It acknowledges that at times God does work in miraculous ways, but normally tears will not be dried or taken away until we reach heaven.

Healing follows a sequence. Here are essential steps on the pathway to wholeness.

Admit and be Real about Failure

START HERE: The place for healing to begin is where one walks alongside another – one step beside and one step behind. In that posture, the person is strengthened to be able to face the pain, their failures and their sin. This often seems to be the hardest part but is where healing starts.

As the darkness is brought into the light, then that which was hidden can be addressed. Where many find it hard to walk on a road to healing, is this very first step of even acknowledging the problem. For true healing this needs to be acknowledged to oneself, to God and to another human being. Admitting and being real about one's failures and sins is the place to start. The Christian Wholeness Counselling Centre allows this to occur in a place where the issues of the whole person can be addressed.

Believe and Receive Forgiveness

THE 1ST STEP: Having faced and, to some extent, owned the problems, the first step of healing on a spiritual dimension is to return to the rock from which one was hewn, to receive the things which God has done. This step to healing is through a repentance, a returning, a step of faith rather than by the primary strivings of our wills and our own efforts.

This step is one of believing and receiving God's forgiveness. It happens initially at conversion, and needs to be repeated frequently. As we remember and return to what God has done, rather than trying to strive to better ourselves, change can come. It is through this step that one returns to the rock from which one was hewn, to receive the things which God has done to stand in one's true position.

YOUR POSITION: Where is the position to which we need to return? What has God done which is healing? What is it that is there for healing, even when we have failed and fallen? God has done four major things for us in this area: he has provided us with his presence, he has placed us and set us apart for himself, he has

given us his purposes, and he has provided all we need. This enables us to say, 'I am yours and you are mine', even in our pain or failure as well as in wholeness.

First, God's presence is with us: Emmanuel. Although we can quench the Holy Spirit, we have been sealed with him as he has been stamped on to our hearts. For those who are truly his, we cannot rub off that stamp. Even though the prodigal son felt no longer worthy to be a son, the Father thought otherwise. Even in our darkest moments, the darkness cannot turn off the light. Even in our lowest periods, God is beneath us. Even where sin abounds, grace abounds all the more. Healing comes as we realise God has not abandoned nor forsaken us, but is there for us right in the context of our pain. God owns us despite our sin.

Second, God has placed us close to himself. He has given us an identity of being a child of the Father with his Spirit indwelling us. Being identified with Christ in God lifts up the head of the shameful and weary traveller.

Third, God has purposed us to relate with him in intimacy, in Jesus by his Spirit. This gives us a reason for living which nothing can touch, even in the context of suffering. God's purposes remain constant despite our unfaithfulness. This leads the wandering person to have a God-given clarity and perspective on where they have come from and where they are going. So, even in our groaning, with all around seeming to overwhelm us, God's purposes can still be fulfilled. All things can work for good. His good is our intimacy with Jesus. Our imitation of Jesus can grow. Our conformity to him can be renewed. Our sense of companionship and closeness to God can deepen.

Fourth, God has provided for us his forgiveness and his freedom, leading us to his fullness.

Our lives and experiences so often betray what God has done, leaving us feeling hypocritical, shameful, and in effect no different from what we would be if we were non-Christians. Our lives more

often than not are lives of the wilderness rather than those of the Promised Land.

The tendency then is to believe much more in our failings and feelings than in what God has done because the two do not seem to match up. Having faced our own sins and failures and returned to what God has done, we can stand in his grace, mercy, and forgiveness.

In the context of facing the reality of oneself, the head of the wounded and fallen can be lifted up and can see another reality, the reality of God and what he has done. Through being real about these realities a new perspective and new direction can again be followed. So the shameful may stand upright, in grace and access to God; the lost may belong; the fallen and failed may get up, yet again.

Choose to Respond to Freedom

2ND STEP: From this position, we can move on in the freedom which God provides. Receiving the provision of God's freedom leads us to relate with God in the fullness of his Spirit and walk in wholeness and healing. Only as we receives what God has done in our life can we move on to practise the presence of God in the context of our humanity.

But how do we receive and respond to this freedom? Where does this freedom come from and where does it lead? How do we take this second step? This is where the mystery of God's provision applies. Because he has placed us in Christ, we also died with him and have been raised with him.

We know, however, that we are very much alive and our sinful nature abounds. How is it then that we continue to sin? A major reason appears to be not only the abuse of God's grace, but the unbelief of what God has done. The unbelief is partly because the reality of our experience shouts louder than the reality of what God has done.

Thus in Romans 6, Paul provides 3 steps to receive and respond to this freedom.

* First (v 6), we must know and remember what God has done. We must realise that we have been crucified with Christ. We should have been warned of this when we became Christians.

* Second (v 11), we must believe this and reckon ourselves to be dead to sin and alive to God in Christ Jesus.

* Third (vs 12-13), we must then yield ourselves to God and not to our own sinful desires.

Our bodies are very much alive but our self-centred nature has been crucified with Christ. However, it is only as we know this, it is only as we believe this and as we then put this into practice that we appropriate and apply what God has done. As we take these steps in the face of our selfishness, a Godliness can slowly and falteringly develop. There can be a renewing of our minds and a conformity to Jesus.

This is a gradual walk and needs to be applied to each situation. As we do this, as we present our bodies and our minds as a living sacrifice, to be renewed by God, then we can move on to practise the presence of God, to fellowship with God and to love others. Then we can start to move into true Christian wholeness.

YOUR PRACTICE: As we respond to God and to what he has done, we can move our position into the practice of Christian wholeness and healing. Wholeness was defined best by Jesus when he said, 'Love the Lord your God with all your heart, and with all your soul, and with all your mind and with all your strength ... Love your neighbour as yourself'. So as we struggle with issues, we start to bring into God's light and into God's presence these problems and, together with God and a fellow traveller, we can move on.

The pains and hurts of the past and the present can be cast on God; we are now not alone. As they are faced, the past which lives in the present can be let go on and released. Forgiving others starts to

become possible. Changing thoughts, perceptions and behaviours in relation to oneself and others can begin again. Er go on again. Love arises. The salvation which God has worked in us starts to become worked out. So we are freed to respond and to relate with God.

In the context of pain and sin, we can actively relate with God and in doing so can actualise and realise the presence of God in their humanity. Being very real, we can start to interact with God, to imitate Jesus and to slowly experience some kind of intimacy with the Trinity. We can start to live who we are, to walk by the Spirit and not just to be born of the Spirit.

Shame and guilt no longer hold their power. We are free to leave our self-centredness to live a God-centred life. We are free to respond to God even as the Psalmist did, in ruthless reality. We can now move from the isolation and aloneness of darkness into abiding in God.

This is not 'airy fairy' or living in some supernatural spiritual cloud. This is relating to God and being free to do so as a very real human being. Having reconnected with God, hope revives and we can once more go to others to love them and to bring God's healing to them. There is power to go to those who have hurt us, in our families especially. There is power to be real about the pains which we have received from others and yet to go and to seek and touch our offenders with the wounded hands of Jesus.

Spiritual warfare can be done. This is practising the presence of God. This is the narrow road which brings life. This is knowing God and showing God. This is being filled with the Spirit. This is the narrow path that leads to life, and healing.

RETURN TO THE START: Yet so quickly practising the presence of God seems to disappear yet again in our sins and failings from which we have just come. And so, returning to the reality of our failures, we can AGAIN turn to our position in God and from there move on to practising a God-centred way of life. This is not sinless perfection, but a spiral – from practising the presence of God to

falling back into sin to repenting, to walking on with God. As we do this, it is more than going round in circles. We spiral up on a journey, as with wings like eagles, slowly rising in sanctification. As we take hold of God in this way, God takes hold of us and as we open to God, God fills us with his Spirit.

This is the spiritual aspect of healing – abiding in God, and is something which we need to encourage in each other. However, when things get too hard, a place like the Christian Wholeness Counselling Centre can further facilitate healing. Consultants cannot of themselves do the work, but in closeness to the suffering clients, and in the presence of God, all three in a healing triangle can walk the road to true healing, to wholeness, to Shalom.

Summary: a sequence of healing and wholeness

START HERE: “I **A**dmit and am **R**eal about my **F**ailures.”

1ST STEP: “I **B**elieve and **R**eceive God’s **F**orgiveness.”

YOUR POSITION: God’s Presence, Placing, Purposes and Provisions.

2ND STEP: “I **C**hoose to **R**espond to God’s **F**reedom.”

YOUR PRACTICE: “I **D**o live and **R**elate with God in the Fullness of his Spirit.”

RETURN TO THE START.

See also: christianwholeness.com

From the Introduction to ***Healing the Sick***,
by John G Lake, 1951, 1986

Among the tens of thousands who have been miraculously healed by the Lord under our own ministry in over 70 nations of the world, only a small fraction of them have been individually prayed for. Most of them have been healed through their own faith which came to them while meditating on the Bible truths we presented from the platform or from the printed page. ...

Those who carefully read and act upon the truths we present here obtain a broader understanding and a more solid faith than those who hear only occasional teaching on the subject of healing.

Many who have attended our crusades, but failed to receive healing, have later been miraculously healed while reading this book.

*God sent his word and (it) healed them (Ps 107:20).
The gospel is the power of God to everyone that believes (Rom 1:16).*

When believed and acted upon, any promise of God is transformed into the power of God.

Every promise of God contains the power of God necessary to produce what it promises, when it is believed and acted upon.

God's promises are life to those that find them, and health to all their flesh (Pr 4:22).

6 A Healing Community

Spencer Colliver



Spencer Colliver, a former elder and coordinator of home groups in the O'Connor Uniting Church, Canberra, and Co-ordinator of networks of home churches wrote extensively about house churches and home groups.

***In the midst of our human frailty we can experience a wholeness
in the Holy Spirit which transcends our weakness.***

‘Stand in faith for your healing,’ they exhorted him. They had prayed for his healing with sincerity and compassion, but the long road of days, weeks, months, perhaps years, of ‘standing in faith’ stretched ahead. Who would stand with him?

During those days when doubt and uncertainty assail the heart of faith, who would be there to encourage and pray with him again and again until the conflict was clearly over?

If ever there is need of a small company of Christian friends and pilgrims, it is in such cases. How often the physical dis-ease is a symptom of loneliness, resentment, or buried anger. The care of others in a close knit group, ministering the grace and forgiveness of Jesus can dispel the loneliness, melt the anger, and affirm the healing process.

The small group needs to learn the Christian graces of perseverance, longsuffering, gentleness, faithfulness and hope for others. Those who have entered deeply into a small group experience will know the personal pain, doubt and fear borne on behalf of one another. You stand in faith for a brother or sister. Like the four men who let down their friend through the roof to the feet of Jesus, you bring your brother or sister again and again to Jesus.

Caring communities

Recently a good friend of mine died of a brain tumour. He had experienced several years of remission of what was an inoperable condition. This remission was a direct result of prayer for healing. During the subsequent years, to a large extent he stood alone in his church and there was little experience of a surrounding healing community. Would it have made a difference? I do not know. I do know, however, we have often failed in our healing ministry because there has been no community of Christians in daily, weekly, close-knit support. To be in community means to have all things in common – even our pain and sickness.

Cures are to be looked for, not only in the sick person, but also in the community. R. A. Lambourne (1963: 110) expresses it this way: 'So a man who has a congenital defect about which he is chronically embittered, may be saved by the loving service and prayers of another person or group and yet retain his congenital deformity, whilst one of the group who has been involved may be relieved of a peptic ulcer.' Experience has shown us that those with such defects may also have significant healing through persevering, persistent prayer.

The recorded experience of God's direct intervention in healing over the past twenty years has often been the accounts of healings received through the ministry of the healing evangelist. Books on healing were initially a description of the way God intervened in healing in a wide variety of physical, emotional and spiritual conditions through that healing ministry.

Subsequent literature has come to grips with biblical principles of healing and methods of preparing all the people of God to pray for healing and exercise the gift of healing, but little has been said or taught about the importance of people being immersed in a healing community.

It is good that those at the healing meeting are asked to stand in faith for the person prayed for, but what happens after the meeting has concluded? Many are completely healed and may well stand alone, but not all. What community will these have to sustain their faith as the healing work goes on?

In some fellowships, healing teams are used so that the individualistic approach is modified. The teams are prepared to handle whatever may emerge, whether it be physical healing, deliverance from demonic oppression, or the healing of past hurts and broken relationships. Wholeness of life is the focus. Yet the need for continuing care may not be met.

A person from a strong Christian fellowship who experiences the healing grace of God can depend upon the support of that

fellowship. There the healing process will be strengthened in the combined faith and mutual commitment to one another.

It is quite a different experience for people with a history of broken relationships and little personal discipline to find a community of people who will lovingly guide the formation of their Christian life and growth in faith. They need a caring community committed to support them.

Committed communities

The formation of Christian life and character – the whole area of Christian discipleship – needs a long period of painstaking care from the committed community. A young woman convert with a history of broken foster homes and drug taking experienced significant healing, but her life habits and attitudes formed over many years needed to be changed. She usually stayed in bed till the afternoon. For months an older woman would travel across town to her one-room flat, wake her, and see her washed, dressed, and out into the everyday world.

We long and pray for these alienated people to be brought into the Kingdom. Yet we recoil from some of the long term implications of lives which need to be made in the image of Christ. How beautiful that we are not alone. The Holy Spirit grants his gifts of knowledge, wisdom, discernment, courage and healing. We also have one another, if we can genuinely find oneness of purpose and love or common unity. That is community.

Christian community is an ideal we cherish but find difficult to achieve. In the many communities to which we belong – a sociology dictionary lists some ninety – we submit only a small portion of our lives. An ultimate goal of Christian community is to have all things in common. However, in our Western church we have absorbed a materialistic individualism which results in a rejection of strong commitment to group values. A pietistic approach to the Christian life emphasises our individual personal relationship to God and tends to devalue the group relationships.

The instructions to the New Testament churches were primarily for groups, not individuals. 'Saints', commonly used in the New Testament for Christians, occurs there 62 times and 61 of these are in the plural form. We belong together.

Church communities need to provide a structure and opportunity for people to so relate with each other that these relationships show them how to become healing people. Christians in small groups in sensitive communication with each other are more likely to be aware of the needs of the wounded.

To a greater or lesser extent we are 'wounded healers'. Our own wounds give a sense of identification with the wounded. We have all known, for example, how loneliness and loss bite into our emotional stability. James Lynch, in *The Broken Heart: the medical consequences of loneliness* (1979: 181), says, 'The lack of companionship, the sudden loss of love and chronic human loneliness are significant contributors to serious disease (including cardiovascular disease) and premature death'.

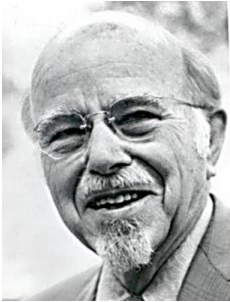
He adds that 'the true revolution of our times is the disappearance of friendship and that has gone hand in hand with the loss of community'. Those who lack the surrounding comfort and support of an intimate community lack one of the most powerful antidotes to stress and disease. In a neighbourhood group members can be immediately responsive to emergent need. The immediate awareness of need and the continuing healing issues out of fellowship; the formation of a new lifestyle from the witness of what Jesus has done in the lives of others. How often, too, the healer needs healing. Pressure and stress need to be discerned, understood and prayed for in the whole group.

No group will be free of every ailment and oppression, but what a joy it is to have fellow pilgrims to be part of one's whole life. In the midst of our human frailty we can experience a wholeness in the Holy Spirit which transcends our weakness. One of our friends, dying of cancer and surrounded by her own healing community, entered into a wholeness not experienced previously.

As Lambourne (1963: 110) puts it, 'This type of situation is exemplified by the dying patient who makes of dying, as of life, not just "one damned thing after another", but a "reasonable, lively and holy sacrifice", a time of growing in wisdom and stature. Those who are near, serving, easing the pain, enter, if they wish, into the wholeness into which the patient by faith has entered ... so the community in acts of healing, relieving suffering, and suffering together, enters the communion of saints, the community of those made whole.'

7 Divine Healing and Church Growth

Donald McGavran



Dr Donald McGavran was the founding Dean of the School of World Mission at Fuller Theological Seminary. His seminal books Bridges of God (1955) and Understanding Church Growth (1970, 1980) pioneered scholastic books on church growth. This ground-breaking paper, presented to the Christian and Missionary Alliance Missionaries at Lincoln, Nebraska in 1979, contains powerful case studies.

The problem of church growth faces all of us. Many of us are working where we have had little growth. Wherever our churches are sealed off, ethnically, economically, or educationally, the people from other classes of society do not ordinarily join us. This very common problem affects not just the Christian and Missionary Alliance. You have less of it than some other missionary societies. This problem has faced me. For the last 25 years I have been thinking of this on the world scene. For 25 years before that I was thinking of it in the Indian context. So for about 50 years I have been considering this difficulty.

As I have been reviewing church growth around the world, I have seen that it frequently correlates with great healing campaigns.

That is why I am speaking about Divine Healing and Church Growth. Where the church is up against an insuperable barrier, there no matter what you do, how much you pray, how much you work, how much you organize, how much you administer for church growth, the church either does not grow, grows only a little, or grows from within, not from without. Under such circumstances, we need to lean heavily on that which is so wonderfully illustrated in the New Testament, namely the place of healing in church growth. You remember the two villages of Lydda and Sharon where it is recorded in the book of Acts that all Lydda and Sharon turned to the Lord. Two whole villages in a day! When did that happen? When Aeneas was healed by Peter. This great in gathering was preceded by a remarkable case of divine healing.

American missionaries, who have grown up in a highly secular society, usually take a dim view of divine healing, considering it mere charlatanism. After long years of sharing that common opinion, I now hold that among vast populations, divine healing is one of the ways in which God brings men and women to believe in the Savior. Missiologists ought to have a considered opinion on the matter. They should not brush it off cheaply and easily. Administering for church growth in part means arranging the stage so that divine healing can take place. Look at the evidence of divine healing. Withhold judgment until the evidence has been reviewed. There is much more evidence than I am able to present in one short address.

My considered recommendation is that missionaries and Christians in most populations ought to be following the biblical injunction to pray for the sick (James 5:14-15). When notable healings have taken place, great efforts should be made to multiply churches. When healings have taken place in your denomination or any other denomination, when the Pentecostals mount a great healing campaign, then say to yourself, "This is the time to strike, while the iron is hot."

I now lay before you a few cases of divine healing that have come to attention from various sources. The first is a case of healing carried out by American Presbyterian missionaries. I quote a report from

India about the operation of these ministers, visiting India for a brief period.

Everyday there was preaching in the evening and teaching in the morning. They lived with us as brothers. They visited and preached in 24 of the 278 churches we have. The work of the Holy Spirit was experienced throughout the preaching ministry. Reverend Little was blessed with the gift of healing power. All those who came to the gospel meetings with a real longing for healing were wonderfully healed. Every night Reverend Little had to minister for more than four hours. People who were healed came forward and witnessed about their healing. Hundreds of people were healed. Thousands were able to accept Jesus Christ as their Lord. People were made whole physically, mentally and spiritually. Some of our pastors were healed from serious illnesses, including Rev. J. Thompson, Rev. S. Yesunesan, Rev. E.J. Victor and Rev. Moses Israel. Those who were suffering from chronic diseases were healed. A woman who was suffering from asthma for 21 years was healed. A man who was deaf for more than 40 years was healed. So many blind people were able to see. Lame people were healed. People who were suffering from bleeding were healed. Reverend Wilson shared how more than 2 weeks after Little and Wallace had departed, he would visit a church and find people still praising God for the healing they had received. He discovered that there were a number of Hindus who had received Jesus Christ as their Lord and Saviour among the thousands who experienced salvation. It was customary for Dick Little to ask the people to renounce their gods before repenting and accepting the Lord Jesus into their lives. Apparently a number received their healing as Christ Jesus came into their hearts.

The second come from the CMS Newsletter. This is written by the General Secretary of the famed Church Missionary Society whose headquarters are just across the Thames from Parliament Building in London. Here is what is published:

Perhaps there is no more impressive example in recent years of healing than Edmund John, younger brother of the Archbishop of Tanzania, with his great healing mission over a 3 year period

of ministry from 1972 to 1975. Not only were vast numbers of people healed, exorcised, moved to open repentance, led to or brought back to Christ in great gatherings, but also in quiet, ordered proceedings. All that happened was related to the central apprehension that Jesus is Lord; and amazing response for the lax Christians and the newly drawn Muslims alike. John's death at the end of the astonishing blaze of ministry to his people left behind in many places a church spiritually and numerically strengthened.

The third is from Bolivia, from a United Methodist. This man studied at the School of World Mission in Pasadena and went back to Bolivia a convinced church growth man. His letter is addressed to me personally. In it he says:

It is most striking that the district of our church which has really broken new ground in growth is our very own Lake District where we have worked for 16 years. This is the rural Aymara Indian district. This growth really began to gather momentum during our absence and has been strongest during the last year. So new is this that we do not yet have proper statistics on what has taken place. The mother church of the district in Ancoraimes, our mission station, has increased its Sunday morning attendance six fold. They hold week meetings that have usually average 250, this year have averaged over 600. For the first time in the history of our work, a majority of approaching consensus has turned to Christ in a single community, practically the whole village became Christian. This was shown dramatically on May 31, 1973, the traditional fiesta date, when the community celebrated their first community Christian Fiesta. Of the 170 families, 160 have turned to Christ; five out of six zones of the community, which is called Turini. The lay pastor of the Ancoraimes church, Juan Cordero, was the key man in this movement. Mum's the word, please do not say anything about this. Dr. McGavran; mum's the word on the following factor. Preaching has been accompanied by healing. Over and over this has been the case. The lay pastor has been practically mobbed on occasion, but he has stood his ground and has virtually obliged interested persons to hear him out on the gospel before he will pray for healings.

The fourth case of healing followed by growth is one in which the gift of healing was exercised by a layman, a recent convert, not by the minister or missionary. In Tamilnadu, India, the Evangelical Church of India, planted by OMSI of Greenwood, Indiana, has grown from a few hundred in 1996 to more than fifteen thousand in 1982. During 1983 the church expects to plant fifty more churches - one a week.

After 1970 growth was accompanied by healings and exorcisms. What convinced multitudes to follow Christ was that with their own eyes they saw men and women healed by Christ's mighty power. Evil spirits were driven out in His name. The Holy Spirit was at work.

The fifth is from the Mekane Yesus Lutheran denomination in Ethiopia.

Eighty three percent (83%) of our congregations give healing from illness and exorcism as reasons for their growth.

In summary, it is clear from these five cases and much more evidence that the growth of the Church has often -- not always, but often -- been sparked by healing campaigns.

There are 200,000 East Indians in Trinidad. In 1950 a couple thousand were Christians, the sons and grandsons of people converted by Presbyterian missionaries. Except for those, very few Hindus or Moslems then living in Trinidad had become Christians. In the late fifties there was a healing campaign, and when the educated Indian community, which had scorned Christianity, saw their own people healed in Jesus' name, they said, "Here is power!" Hundreds became Christians.

The seventh case is a remarkable one from India. Suba Rao was the headmaster of a government school --a member of one of the middle castes and a wealthy man. He had laughed at baptism. He had hated missionaries. He had thought of the church as an assembly of the *low* caste.

One of his near neighbours and close friends fell sick. For two years

his sickness was not healed and gradually wasting away. He went to many doctors to no avail. One night while Suba Rao was asleep, the Lord Jesus appeared to him and said, "Will you will go and lay your hand on that man's head and pray in My name, I will heal him." Suba Rao woke up and laughed, thinking, "What a funny dream" and went back to sleep. The next night the Lord Jesus stood by his side and said, "If you go and lay your hand on that man's head and pray for him to be healed, I will heal him." Suba Rao woke up; he didn't laugh this time and he didn't go back to sleep, but he didn't lay his hands on the sick man either. He said, "That's impossible!" The third night the Lord Jesus appeared to him. He got up at once and went to his neighbour. He laid his hand on the man's head, prayed for him, and in the morning the man said, "I feel much better. Do it again." the man was healed. Suba Rao threw out his idols. He started to read the Bible. He started a Bible study class among his neighbours. But he still ridicules baptism. He has not joined and church. But he proclaims himself a follower of the Lord Jesus. The healing of people *in* Jesus' name became his chief occupation. Joining the church, which there is composed very largely indeed (98%) of the lowest castes of Indian society is, he thinks, an impossible (and perhaps an unnecessary) step for him. Still the Lora Jesus heals men through him. (Mark 9:39).

What do healings of this kind -- repeated thousands of times -- mean for us, living in the world today? "Like a comet blazing across the skies, this faith healer suddenly appeared among the small churches planted in this land in the last 20 years." News notes to this effect have reached sending churches in America again and again in last 20 years, from many different lands and many different denominations. The biblical saga continues. In one congregation of none, under the faith healer's prayers, marvellous cures occurred, crowds gathered, thousands attended, members of important wealthy families were cured, the press carried front page articles on the events. Night after night discarded crutches were gathered. Night after night the testimonies of the blind who now see, the paralyzed who now leap, the deaf who now hear were most impressive. Faced with the enormous power of the riser and reigning Christ, men and women in increasing numbers confessed Christ, turned from sin and other gods, were baptized and

incorporated into new and old churches. A new era developed, churches began to multiply in many denominations. Baptists grew, Methodists grew, Lutherans grew, Pentecostals grew, and on and on. The evangelization of this country took a great leap forward. Events like these occurring in many lands have caused heated discussion among American Christians.

During the last 100 years, Western Christians have been heavily secularized and saturated with scientific thinking. They believe diseases are caused, not by God's will, but by germs. And these diseases are cured by drugs; malaria by quinine, colds by Contac, atherosclerosis by open heart surgery. As Christianity has spread throughout the world, missionary physicians have proved enormously more effective than the mumbo jumbo of witch doctors, herbalists, faith healers of the animist world. The missionary doctor gave the patients penicillin and offered prayer to God for their cure. They were cured.

The Christian doctor would say it was not by unaided prayer but by using the medicine that God has given to mankind. This Christian interpretation of the healing process and the part played by unaided prayer and faith differs from the rationalists view, and yet it holds that, as a matter of fact, God does not act independent of physical means. That, my friends, is the atmosphere in which we all live. Secular man believes that there is no God; the causes of illness which can be measured and manipulated by men are the only reality. These causes can be physical, chemical or psychological.

To such 20th century thinking, faith healing is at best mistaken and at worst charlatany. The faith healer is either a self-deluded enthusiast or a clever manipulator of men. If people claim to be cured, maybe they were not really sick in the first place, or have temporary feelings of well being induced by the excitement of the moment due to crowd psychology. The "healed" may even be planted by the faith healer to build up his reputation. The power of hundreds of thousands who believe alike and express their belief vividly is a real factor in human affairs and has been used by politicians, merchants, priests, and magicians from time immemorial. Westerners and Eastern secularists are highly sceptical about any power available to man other than what man himself generates by one mean or another, Faith healing causes

lifted eyebrows and superior smiles.

To most people in Asia, Africa, and Latin America, however; disease is inflicted by spirits. It is cured by super-human powers regardless of what people in America think.

Witches eat up the life force of other men. An angry neighbor casts an “evil eye” on a woman and she grows weaker day by day. A wandering evil spirit devours a baby and the baby dies. A demon causes an illness which no medicine can cure. Western medicine may help some people, but Africa is full of mysterious powers which the white man does not know, and only those who know the secret source of black power can heal African affliction. These evil powers must be overcome by superior powers.

In Spanish America the Curandero has great power. His incantations, potion, sacrifices, and medicines marvellously heal the sick. In Asia, Africa, and Latin America, perhaps 98 out of 100 persons believe that superior power drives out inferior power. In Europe and North America the impersonal, mechanistic system of scientism fails to satisfy millions. Therefore, they, too, eagerly believe in the occult, extra-human powers. Satan worship flourishes. The mysterious influence of magic words, rites, robes, stars, yogis, and gurus fascinates many people in Europe and North America. Christians in North America and Europe have a special problem with faith healing. Why? Because their religion wars with their science.

Faith healing unquestionably occurred in biblical times. The New Testament Church rode the crest of a tremendous, continual manifestation of faith healing. One of the many passages reads as follows:

Now many signs and wonders were done among the common people and by the hands of the apostles, more than ever, believers were added to the Lord. Multitudes, both men and women, so that they even carried out the sick into the streets and laid them on beds and pallets, that, as Peter came by, at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with evil spirits and

they all were healed (Acts 8:12-16).

Yes, Christians have a problem in the Western society. Their sciences war with their Christian faith. Divine healing was an essential part of the evangelization as churches multiplied across Palestine and the Mediterranean world. What are we Christians to make of all this? Is there something here that we can use?

Many educated Christians have been more secularized than they realize and are antagonistic to divine healing. They write it off as superstition and fraud; it leads people away from sound medicine and counts many as healed who are still sick. They say divine healing is a massive deception. They think that divine healing is using God for our own ends.

Some educated Christians say that in addition to the human mechanism and material means which God uses, He sometimes acts in sovereign power. He retains the right to act outside His laws which we know in order to use higher laws which we do not know. He ordinarily operated through His laws, but He is not bound by them. When it pleases Him, He intervenes. Such Christians hold that the best possible world is one in which most of the time a just and loving God rules through laws. But occasionally, when He sees fit, He uses a higher law. Such Christians view healings in the name of Christ as demonstrations of the power of God.

Some would add that the healings are a mixture of God's acts and man acts, thus we see many incomplete healings, and failures of healings, due to lack of faith or sincerity.

Some hard-headed Christians, who would normally be highly sceptical about divine healing, have gradually come to accept healing campaigns upon seeing the great numbers who throw away crutches, plus those healed of deafness and blindness and cured of heart disease. They have seen large numbers of recent non-believers rejoicing at Christ's power, singing His praises, hearing His word, and praying to Him. The facts overwhelm the hard-headed.

Finally, some Christians believe that God has called them to actively engage in healing the sick, exorcising evil spirits, and multiplying churches. They deliberately use the vigorous expressed faith in

Christ which abounds in a healing campaign to multiply sound churches of responsible Christians.

All Christians ought to think their way through this matter and realize that here is a power which a great many of us have not sufficiently used.

Healing campaigns have occurred in Buenos Aires with Tommy Hicks in 1954 and Guayaquil, Ecuador, in the mid 60's. The latter was a very interesting case. The Full Gospel Church had three mission fields with growing younger churches in Brazil, the Philippines, and Panama. In their other fields converts were not being won, congregations were not multiplying. In the late sixties in Guayaquil healings took place in a small way. Immediately, a big tent was flown in from Los Angeles and pitched right where the crowd gathered. For the next six weeks every night in that tent faith healing followed the preaching of Christ. Twenty branch churches were planted in various parts of the city. Guayaquil became a mission field where churches multiply.

In South Africa there is an Indian community of about 800,000 that has been solidly opposed to the Christian faith. Very few Indians became Christians. About 20 or 25 years ago through a series of healing campaigns, two Pentecostal denominations began to grow among the Indians. One of those Pentecostal churches is now 25,000 and the other 15,000. They got their start in healing campaigns in South Africa. Healing campaigns are occurring today and they will occur tomorrow. They are a part of today's context. When one talks about contextualization, healing campaigns should be mentioned.

Christians, especially missionaries and missionary societies, must ask, "What is the biblical response to divine healing campaigns? What do Christians do when faced with the excitement and faith-heightening of a divine healing campaign?" Many for the first time become able to hear the Gospel with the inner ear.

What ought we to do after a campaign when many decide to become Christian? The following answer was formed in my mind when I was in the Christian Missionary Alliance field in Ivory Coast, at Yamoussoukro. A church growth workshop sponsored by the Evangelical Churches and missions was being held. This amazing

story was told by the Ivory Coast pastors and American missionaries gathered there to study the growth of their churches and to find ways of proclaiming the Gospel more effectively. It illustrates very well the problems and opportunities which healing campaigns bring.

The Church in Ivory coast was typical of many countries in Asia, Africa and Latin America. Ivory Coast has about 4 million people with the Roman Catholic Church numbers about 30,000. The Methodist Church dates from 1924 and has 60,000. Seven small Protestant denominations, with a total baptized membership of about 11,000, have arisen because of the faithful work of American missionaries. They have a growing rate of 70% per decade, led by Ivory Coast ministers. About 100 dedicated American missionaries are helping these churches and are doing a multitude of good deed.

Pastor Jacques Giraud, a French missionary tot he West Indies, arrived in Ivory Coast in March, 1973, to dedicate and Assemblies church building in Abidjan. As the meetings progressed, people began to be healed. The crowds grew and the meetings were moved to the stadium. Truck loads of people came from all parts of Ivory Coast. The papers were full of the event. The radio broadcast daily concerning it. Leading government officials and their wives flocked to the stadium. Pastor Giraud would tell of one of Christ's miracles and preach for an hour on God's mighty power to heal. Then he would say, "I don't' heal; God heals. I ask Him to release His power. Put your hand where it hurts and join me in prayer." He would pour out his heart in believing prayer to God for healing. After a half hour of prayer he would invite those who God had healed to come to the front; crutches were thrown away, bent and arthritic persons stood erect, blind men walked forward seeing, scores and sometimes hundreds came, some hobbled, some limped, some saw 'men like trees walking' but they believed. God had given them at least a measure of healing. Thousands were also not healed.

After several healing sessions, Pastor Giraud would begin preaching salvation, repentance, atonement, and sanctification—straight from Bible preaching. A blind pagan from 600km north promised his fetish a sacrifice if he was healed. He went by bus to the Giraud meeting. At the meeting he saw for an instant, but then darkness returned. He stayed on and heard the gospel. When he returned

home, he burnt his fetish and declared himself a Christian, saying, "I was not healed, but I heard the gospel and I am sure that God is the real power."

This incident illustrates the truth that a healing campaign has dimensions far in excess of the healings. Groups of men and women seeing the power of Christ and hearing the message under favourable conditions declare their faith in Christ. Theirs is not an illumined faith but it is strong enough for them to burn their fetishes. They can be incorporated into existing congregations and formed into new ones.

After the Abidjan campaign in the very southern tip of the country, a high government official, who had been greatly blessed by the meeting, arranged for Pastor Giraud to hold a healing campaign in his home town of Toumoudi. He directed the leading government administrator there to arrange, at his expense, a place for meetings, and lodging and food for pastor Giraud and his party. A campaign similar to the Abidjan campaign was held. Radio and newspapers again broadcast the huge nightly meetings. The next meeting, again on the initiative and expense of leading government officials, was held in the city of Bouake in late August of 1973. Then at Yamoussoukro, another campaign with Giraud was held. Pastor Giraud conducted healing campaigns in many towns and cities of the Ivory Coast.

Although he was a minister of the Assemblies of God, it is his practice to direct converts to the local churches and missions for shepherding. At Toumoudi he had the Alliance missionaries and ministers on the platform with him. He said to the people, "When you place your faith in Jesus Christ, call these men to baptize you and shepherd you."

Reverend Fred Pilding, a missionary of the Christian and Missionary Alliance working in Ivory Coast fills in some details in the *Alliance Witness*, Sept. 26, 1973.

The crusade began in Bouake June 18th and continued for three weeks. Morning attendance averaged about 4,000. From 6 to 15,000 turned out in the evenings with a high of 25,000 one Sunday. The sick were seated on the grass on the playing field and all the others occupied the grandstands. As the evangelist presented Jesus Christ,

the same yesterday, today and forever, people became aware of His continuing power today, through a healing receptive place. It became easier for them to trust Him as Saviour. A hunchback came to the meeting, grovelling in the dirt, under the influence of demons. The demons were exorcised in the name of Jesus and he was instantly healed. The next day he attended the meetings nicely dressed, perfectly calm, and gave his testimony. Whenever those who were healed testified, witnesses were asked to verify each healing. Pastor Giraud again and again cited Mark 16:15-18 as every believer's commission and emphasized that in Christ's name they were to cast out devils and lay hands on the sick and they shall recover. He refuted vigorously the title of healer. His ministry, he said, was to inspire faith in the gospel. "It is in the name of Jesus that people are healed."

After the Toumoudi meeting, groups of converts from 81 villages around Toumoudi sought out the Alliance missionaries and ministers, begging them to come and make them Christians. After the Bouake meeting, responses were received from over 100 villages. A hundred and forty cards were filled out from one small town alone. From one village near Bouake 10 cards had been received. The missionary went to visit this village. Seeing him, one of the men who had been healed rushed off to get some of the pagan village elders. While waiting, the missionary said to the children, "Do you know Pastor Giraud's song?" Immediately they broke into joyful singing, "Up, up with Jesus, down, down with Satan, Alleluia!" People came pouring out and the missionary preached and then asked, "How many will follow God and leave their old ways?" More than half immediately said, "We will." In another village the Chief said, "Fetish is dead, we shall all become Christians." The pastors and missionaries were faced with great opportunities. The challenge was to take advantage of this enthusiasm, which could dissipate rapidly, and channel these people into ongoing responsible churches of Christians who know the Lord and obey His word. Nothing like this had happened in their experience in the Ivory Coast, and they were naturally fearful, lest the excitement prove transient as it very well might.

What are Christians to make of faith healings and exorcisms? Missionaries, other church leaders and evangelists all over the world face many different situations, populations, oppositions, and

opportunities. In some places mission is very largely good works and proclamation of Christ which very seldom is followed by open acceptance of Jim as Lord and Saviour. In other places multitudes are accepting Christ and becoming members of multiplying congregations. In places the entire work is carried on by national pastors and their comrades. In other places, the missionary is the chief agent. He recruits, trains, employs, and deploys the national pastor and their comrades. In other places, the missionary is the chief agent. He recruits, trains, employs, and deploys the national evangelists and pastors. Each of these men -missionaries and pastors -face a unique situation.

In view of all the evidence, missionaries in training in the (rapidly multiplying Schools of Evangelism and Mission now found in many parts of the world must ask themselves:

What place ought we to give to faith healings and exorcisms?

It would be foolhardy to attempt a single answer which would be equally true for all pieces of the vast mosaic of mankind. But certain truths may be emphasized.

First, God does give a few Christians the gift of healing. This is the clear statement of Scripture, and the convincing witness of history. It would be both unbelieving and foolish to disregard the massive evidence. It would be unscientific, if you please, to close one's eyes to the facts of faith healing. It would be unChristian to deny those parts of the Bible which tell us clearly that on occasion, in response to faith, God does heal in miraculous ways. Biblical faith requires faith in miracles. If we cast them out, we cast out the whole Bible, or adopt a system of hermeneutics which destroys while it interprets.

Second, many healings in Christ's name are incomplete, temporary, or even contrived. The facts are clear. Some faith healers are charlatans, and do it for the fame or money they receive. But this fact must not destroy our ability to see that God does heal in response to faith and prayer.

Third, when healing in Christ's name has gone on and has attracted wide attention, multitudes can hear the gospel and many will obey it. This is the convincing witness of the New Testament and of

modern history in many parts of the world, including the Western World. God wishes us to recognize white fields. When the disciples were saying, "No one will believe. The harvest you speak of is four months off. We are just sowing the seed or ploughing the field," it was exactly then that the Lord Jesus said, "You are wrong. Lift up your eyes and look on the fields which are white to harvest. Pray God to send labourers into the ripe fields." Pastors of congregations, missionaries at work in new populations, executive secretaries of mission boards, professors of missiology - all ought to practice and teach that healing campaigns are frequently accompanied by periods of great receptivity. *It is required of Christians that they recognize these periods and multiply congregations in receptive populations.*

Fourth, God's man is sometimes faced with highly secular company of Christians who do not believe in faith healings or any other miracles, and who would be put off by any advocacy of them. They would turn away from something which, to them, seemed impossible. Facing such an audience, what should God's man do?

He should do what thousands of ministers and missionaries have been doing during the past century. He should commend Christ in ways which that audience will accept as commendation. He should recognize that faith healing claims will turn some people away from Christ. When God sends him to minister or to evangelize to such people, he must present the gospel in terms which they understand and which raise up no insuperable obstacles before them.

I would hope, however, that even to this audience some of the facts of faith healing could be and would be presented at suitable times. As modern secular Christians give themselves utterly to Christ, and as they accept the full authority and infallibility of the Bible, they will come to the place in which they too will believe that with God nothing is impossible

Reproduced with permission from MC510: Healing Ministry and Church Growth class notes, Fuller Theological Seminary, 1983, a course taught by John Wimber.

Cleanse Me

J. Edwin Orr, 1912-

Maori Melody
Arr. by Norman Johnson, 1928-1983

1. Search me, O God, and know my heart to - day; Try me, O
 2. I praise Thee, Lord, for cleans-ing me from sin; Ful - fill Thy
 3. Lord, take my life and make it whol - ly Thine; Fill my poor
 4. O Ho - ly Ghost, re - viv - al comes from Thee; Send a re -

Sav - ior, know my thoughts, I pray. See if there be some wick-ed
 Word and make me pure with-in. Fill me with fire where once I
 heart with Thy great love di - vine. Take all my will, my pas-sion,
 viv - al - start the work in me. Thy Word de - clares Thou wilt sup -

way in me; Cleanse me from ev-'ry sin and set me free.
 burned with shame; Grant my de-sire to mag - ni - fy Thy name.
 self and pride; I now sur-ren-der, Lord-in me a - bide.
 ply our need; For bless-ings now, O Lord, I hum-bly plead.

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Revival hymn written by J Edwin Orr in New Zealand
at the Easter revival there in 1936. Tune: The Maori Farewell.

Based on Psalm 139:23-24

*Search me, O God, and know my heart:
 try me, and know my thoughts:
 and see if there be any wicked way in me,
 and lead me in the way everlasting.*

7 *Sounds of Revival*

Sue Armstrong



Mrs Sue Armstrong travels and ministers with her evangelist husband the Rev. Dan Armstrong. They direct Kairos Ministries in Australia and organized the Vineyard Conferences here with John Wimber and his teams. Sue reports on revival moves they have seen, including the Wimber Conferences in Brisbane and Perth in 1994. This article is expanded from the June and September 1994 'News Across Australia'.

Once you have been in a place that is experiencing revival you will never forget the sounds! I have heard these sounds in other countries and up in the North amongst our aboriginal people and I have longed for the time when I would hear them here in our churches.

The Islands

I will never forget a night in Papua New Guinea at Manngai High School, New Ireland, when the Holy Spirit fell on the young students gathered. They cried and wailed. They fell. They shook. Repentance was there. Salvation came to many and deliverance from demonic powers came to some. I remember driving back to our village late that night singing, 'Mine eyes have seen the glory of the coming of the Lord,' and truly knowing what that glory was!

I remember a night at Lelean High School in Fiji when the Holy Spirit fell on around 600 school children. It was pitch dark as there was a blackout with no power. Yet, we sure had Holy Spirit power! Bodies were lying everywhere, some pleading the mercy of God as their sin was revealed, some praising, some sobbing, some resting under the power of God. Suddenly people appeared from nearby houses. They saw flames coming from the buildings and they came to put out the fire, but there was no fire!

On another occasion in Fiji the Spirit fell during worship. We were singing to the Lord and suddenly weeping broke out. The Indian Fijian young folk and the Fijian kids began to run to each other and embrace. Racial hatred was dealt a severe blow as these kids repented and loved one another. We had no way of knowing that there would be a coup in a matter of weeks and that this touch from God was a moment of great importance.

In Indonesia we saw people flocking to the front of the large galvanised iron building. Some fell as they came and remained motionless. Some shouted as they had a common vision of Jesus. A group of Muslim school girls had a common vision of hell. People received healing and many were set free from demonic forces. The noise was ear splitting and the place was like a battle field – not at all the way I imagined revival would be. As people lay motionless on the floor some panic stricken people tried to administer smelling salts, but the ‘sleeping people’ remained on the floor with beatific smiles on their faces.

Africa

On a visit to Africa to the Transki, Dan was in a big gathering of blacks. He was listening to a massed choir singing in that amazing close harmony that only Africans can achieve when the Holy Spirit fell on the meeting. The whole choir fell to the floor. The pastors jumped to their feet exclaiming, ‘The Holy Spirit is here!’

Dan describes the next event as ‘like watching wind in a wheat field’. The Spirit moved among the people in waves and they swayed and fell as the Holy Spirit touched them. Many experienced

miraculous healing and some who had come as spectators were saved.

Australia

The revival was different again in Arnhemland, Australia. It was much more gentle in its beginnings. The meetings were held at night in the open air, and people came out of the darkness to kneel on the ground and acknowledge Jesus as Lord. After that they jumped to their feet and joined with those praying for others. This was spontaneous. Immediately they began to experience the gifts of the Holy Spirit operating in their new lives.

There were special manifestations. One night we went with them at their request to cleanse the ceremonial grounds. Satan manifested in some of the people with bizarre happenings. One man bit a young woman. Another man tried to crucify himself on the cross the people had erected. Dogs went wild, barking, biting, fighting and howling all over the island. Then came the presence of the Lord over the place and a great release of joy and celebration.

I have read accounts of revival by J Edwin Orr, John Wesley, John Whitefield, and Jonathan Edwards. They describe the falling, shaking, wailing, laughing and even rolling and drunken behaviour. But that was then. It's surely not for our sophisticated society!

Over the past year reports have filtered through of churches experiencing some of the above phenomena, just here and there in regular services or home groups. Just the whisper that revival is on the way.

In Brisbane and Perth at the Wimber Conferences last April, right from the first meeting it became clear that God had his own agenda. During the initial worship time the Holy Spirit began to rest on individuals across the auditorium and ripples of laughter could be heard. Before John Wimber gave the opening message he called out young folk who had obvious signs of the Spirit resting on them – shaking, trembling, laughing and one just quiet and transfixed. He spoke of the way the Spirit moves on people's lives and that we

must trust the Holy Spirit and not try to stop or control what God is doing.

Each meeting the Holy Spirit came and people were touched in all kinds of ways. Here are a few testimonies.

* Although just a young married man I had to resign from my job because of chronic fatigue syndrome. The first night at the conference I was released with amazing laughter and the fatigue completely left during the conference. Energy has returned.

* I stood up and was really praising God, in my tongues language, and beseeching him to heal my back (where a tumour had been removed) which seemed to have got worse in terms of niggling pain of late. One of the members from my church put her hand right where the operation had been. After a few moments there seemed to be a real heat, like a hot water bottle, beneath her hand. John Wimber said, to the effect, 'God is touching a man right now and putting his spine back together!' The heat stayed around my waist area for some time and then, like honey running out of a container quite slowly, the feeling of heat extended down my leg following the sciatic nerve – I know my sciatic nerve! This feeling of heat ran right down to my foot where it stayed for several minutes. I could literally feel the power of God around me. I met with God that night. (He has been free of pain and can move his leg at the hip and knee.)

* I have had severe scoliosis for 35 years. I sought healing on Wednesday night and when I arrived home my wife (a registered nurse) agreed that the hollow on the left side of my lower back had changed and become more like the right side. It would appear that a rotated vertebrae may have been realigned.

* I received prayer for hearing loss Wednesday night and today I have not had to wear a hearing aid and my hearing is much improved.

* I had been walking with two walking sticks for four years. I had a fall after my hip replacement surgery causing the bone not to knit.

This caused pain when I walked. On Tuesday night John Wimber had a word for someone who had had hip problems for 63 years causing pain in the right leg. Members of the team prayed for me and I am now walking without my sticks and the pain gets less every day.

* I have had arthritis in both knees for three years. Two of the girls in the team prayed for me and the pain and discomfort has completely gone. I can now move quite freely without discomfort.

* I have received the most special healing of major pain from a broken heart. Two young kids from the American team prayed for me. This has opened my eyes and given me a new vision for youth ministry.

* No one can know what it is like for someone who has believed for 39 years that she cannot be loved or should even exist, to suddenly discover that she is loved by the living God.

God touched people powerfully, in many different ways.

But the sound was there! I heard the Spirit come. John Wimber spoke from Judges 13:3, speaking to the nation of Australia: 'You are sterile and childless but you are going to conceive and have a son.' Revival is being brought to birth in this nation. Listen for the sound. Revival has begun!

North America and England

We have received reports of similar moves of God this year.

Charisma magazine, June 1994, told of people from all denominations flocking to a small church in Toronto, the Airport Vineyard, where revival has been stirring this year. People tell of the manifest presence of God. Many rest in the Spirit. Many exhibit laughing and drunken behaviour. Many report healings and release from emotional problems. The meetings have been dubbed 'the laughing revival' in which ordinary people, not high profile leaders, have suddenly begun ministering powerfully in the Lord.

Terry Virgo reports in *New Frontiers* magazine, July 1994, on moves of God this year following his return from ministry in South Africa:

On my return to Columbia, Missouri, I found our church meetings were totally transformed and that a new release of the Holy Spirit had overtaken us. We have seen extraordinary sights in terms of people being filled with the spirit of joy and 'drunkenness'. We have seen lives totally transformed. People have a new hunger for God and a new zeal to see him glorified. I have seen lives changed so rapidly and the atmosphere of a church changed so swiftly.

He also describes moves of God this year in England:

I returned to England and found that wherever I went to report news of this outbreak, God accompanied us with more signs of his mercy and overwhelming love for his church.

First of all I met with a number of leading brothers in New Frontiers and we had two days of amazing experiences of God's presence and a release of prophesying such as I have never known. After that came an unforgettable evening in my home church in Brighton which continued till 11.30 p.m. Many were overwhelmed by the power of the Holy Spirit.

Following this, over two hundred full-time elders from New Frontiers gathered for fasting at Stoneleigh where once again the Spirit of God was poured out in phenomenal measure. I have never seen such spiritual drunkenness and joy in my life. And once again the release of prophecy was breathtaking.

God moves powerfully in revival. People repent. Many are healed and delivered. God pours out his Spirit. Christians minister as Jesus did, and as he taught his disciples to do.

The sounds of revival are stirring again. You'll hear cries of repentance, great joy and liberty, and awe and excitement at the amazing grace of God.

8 Revival Fire at Wuddina

Trevor Faggotter



The Rev Trevor Faggotter is a Uniting Church minister in South Australia. This article is adapted from a paper he wrote in his B.Th. studies.

The story is simple. The happening is unique.

It illustrates the way in which the Christian gospel can
profoundly penetrate and radically re-orient a country church.

Australian Christians have often thought that revival was 'just around the corner' (Wilson 1983:26). However, since the mid 1960s the prevailing trends in Church attendance in Australia have shown a steady decline, apart from the growth of the Pentecostal Churches (Chant 1984:219-224). Without doubt Pentecostals have

had many new conversions but it can be argued that the new growth is also transitional – dissatisfied people coming from mainline denominations. But, have there been any signs of genuine revival in recent times?

Ian Murray (1988:333) writes, ‘The Christian past of Australia has largely vanished out of sight. Not surprisingly, many have drawn the conclusion that the country has no Christian history of which it is worth speaking.’ However, this paper outlines an episode of Australian Christian history which is well worth retelling.

The story is simple. The happening is unique. It illustrates the way in which the Christian gospel can profoundly penetrate and radically re-orient Australian people.

Ministry at Wudinna

Wudinna. This was the Rev. Deane Meatheringham’s first appointment following his training at Wesley College. The town is somewhat isolated, being situated about 250 kilometres west of Port Augusta on the Eyre Peninsula in South Australia.

‘What a depressing picture the Wudinna Circuit must have presented to the young, enthusiastic probationer, Rev. Deane Meatheringham and his new bride, Rosslyn, as they arrived in 1967 to live and labour there’ (Curnow 1977:81).

The district was known to be one of the hardest Methodist circuits in the state, and hard for others also. At one time the residents in nearby Minnipa quite literally ran the Anglican minister out of town.

Deane Meatheringham began by preaching the basic doctrines of the Christian faith. He attempted to form small Bible study groups but this didn’t arouse any interest (Meatheringham 1981:3). At best, the Wudinna congregation consisted of about 40 to 50 members. About 8 families were regulars. By October 1967, the numbers attending Sunday services were actually down to about 9

or 10 people, and most of those were reluctant even to speak of spiritual matters. The status quo prevailed.

Even so, Meatheringham persisted with his preaching and teaching. 'He pounded the gospel, the grace of God,' remembers Marj Holman. In November 1967 he preached a sermon at Minnipa entitled 'God has acted; we must react.' He invited a formal response and much to his surprise three women who only haphazardly attended church came forward. For the regular worshippers, this occasioned a slightly embarrassing end to the service, but it also marked the beginning of an outbreak of groups in which many people expressed an unprecedented desire to learn and grow in their faith.

The three women were eager to become involved in confirmation classes, and they invited some of their friends to join the class at Mount Damper. About 15-20 people had attended the first teaching group in which the preparation for confirmation took place. Then, early in 1968, another confirmation class began with others who had been affected by Meatheringham's preaching and teaching of the gospel. Studies were given on the meaning of baptism and also on justification by faith. A continual stream of people found their lives renewed as they happily put their trust in Jesus Christ.

The Leighton Ford Crusade came to Adelaide from 31 March to 7 April, 1968. Participation in and prayer for the Crusade was commended to all Methodists, 'in the strongest possible terms', by the President of the Methodist Conference, the Rev. Merv Trenorden. About 150 people attended the hall in Wudinna to listen to Leighton Ford via a land-line. An appeal was made and again people came forward. Soon after, when Merv Trenorden came to Wudinna to preach for the Confirmation Service, he was astonished by the activity which was taking place.

Twenty new converts were confirmed. People who had held nominal roll membership for years were experiencing Christian conversion – new birth. A group of teenagers had responded to the gospel. In October, 1967, the Wudinna Youth Group had joined with Glen Osmond Baptist youth for a Church camp at Crystal Brook. This had been a significant time for several of them. A

vibrant Christian Endeavour group was formed and lead by Meatheringham. The Churches of Christ people were welcomed as associate members of the Methodist Church. People were starting to ask for Bible study groups and there was a growing hunger for Christian teaching and literature (Curnow 1977:81).

Wudinna has known many hard times and had experienced a severe drought in 1959, but interestingly enough locals recall how 1966, 1968 and 1969 were particularly good years. The country flourished, the economy was buoyant and it was a very busy time for farmers. At this time, the Jehovah's Witnesses had been quite active within the area and it is not insignificant that people were very aware of 'the law' and of morality. However, the people here were largely unaware of and unaffected by the charismatic movement which was making some impact within the Australian churches. In this sense, the message of unconditional grace was being sown in well-prepared and virgin soil.

Mission at Wudinna

Meatheringham was authorised by his local 1968 September quarterly meeting, to make enquiries concerning a mission. As a result, the former overseas missionary, Anglican minister and Principal of the Adelaide Bible Institute (now the Bible College of South Australia) the Rev. Geoffrey Bingham, was contacted and he agreed to come. Meatheringham sought Bingham's advice regarding preparation for the mission. It was recommended that prayer groups be formed. A total of 12 groups soon began meeting around the circuit.

The Wudinna folk also had a strong desire to be trained in some way. This happened through the Lay Institute For Evangelism (L.I.F.E). It was a wing of the Department of Evangelism in the Church of England Diocese of Sydney. Rev. Geoffrey Fletcher was the Director. The L.I.F.E. programme was designed to teach lay people 'how to present Jesus Christ, how to avoid religious jargon, how to overcome anxiety in sharing, how to answer questions, how to avoid arguing' and so on. Deane Meatheringham led the studies.

The enthusiastic desire to participate in these training courses was beyond anyone's expectation. Sixty people came along to listen to the hour long tapes and to take part in the drill. A telegram was hurriedly sent off to Sydney: 'Rush Twenty Extra LIFE Manuals to Wudinna S.A.' While some folk did become Christians or were renewed through these programmes, they were primarily times of preparation for the mission.

The mission was planned for 24-31 August, 1969, and was a joint venture of the five congregations in the Wudinna Methodist Circuit. The few Churches of Christ families in the district were also closely associated with the Methodist Church. The Anglican parishes of Elliston and Streaky Bay joined in encouraged by the Rev. Dennis Crisp, the Anglican Minister from Elliston. It also had the support of the Lutheran Church. The Catholic Priest at Minnipa, Father Wesley Heading indicated his personal enthusiasm and prayerful support by sending Meatheringham a telegram prior to the mission. A combined Methodist-Anglican committee consisting of 8 members was elected to promote and make arrangements for the programme.

The mission was entitled FREE INDEED. The theme was taken from John 8:36, 'If the Son therefore shall make you free, you shall be free indeed.' It was well advertised using posters, personal and printed invitations, and through the use of articles written for local papers. As it was intended to be a ministry of the body of Christ it was agreed that no offerings be taken up at meetings.

Geoffrey Bingham came to Wudinna with a team of 11 students from the A.B.I. They played an active and significant part in the worship services and shared their own personal testimonies with the locals. Bingham was no newcomer to missions, nor to revival. He brought wisdom and experience with him. At one time he was the minister of a strong, dynamic congregation which sometimes attracted up to 1000 people at Holy Trinity Church, Millers Point in Sydney. Historian Stuart Pigginn described him as probably the most successful young minister in Sydney during the 1950s (Lecture, 1992).

In 1957 Bingham had gone to Pakistan as a missionary (Loane 1988:90). Then in 1961 he founded the Pakistan Bible Institute and during a nine year teaching career from 1957-1966, witnessed two great waves of revival in this predominantly Muslim Country (Bingham 1992:95-120).

Bingham came to Wudinna not give revival messages, but to simply preach from the Bible. The messages were solid teaching about bondage to sin and Satan and the powers of darkness and the flesh and the world and so on; and the true freedom which Christ gives from such powers. Bingham is a powerful preacher. He has a commanding presence and a winning sense of humour.

Startling response

The huge turnout for the first meeting at the Minnipa Anglican Church startled the organisers, impressed the visiting preacher and surprised the crowd of about 150 locals who came to hear him. 'No one gets West Coast people to come out if they don't want to,' observed John Kammermann.

But this was a phenomenon which continued throughout the week of the mission. The atmosphere was expectant, people listened intently and many who attended were people no one even expected to be interested in Christian things. One well known local businessman who was an avowed atheist and communist attended more than one of the meetings!

On the first Sunday morning in Wudinna, the Church was so packed with 200-300 people that the ministers had to tip toe through the sanctuary in order to get past the overflowing masses of people. Many folk were crammed into the porch and some were even forced to listen from the windows outside.

At the service at Koongawa on Sunday afternoon, Ruth Toy, the organist, who usually put out about 6 chairs for the congregation, added enough extra to allow for the mission team! By the time the meeting began, the entire hall was filled with about 100 people. Ruth Toy was stunned. Not surprisingly, she was one of those who

was deeply affected by the mission. She experienced such an amazing conversion, that her husband approached Rev. Bingham and asked him what he had been doing with his wife. When Bingham asked what he meant, the husband replied 'Well she was a chain smoker and she stopped smoking and she was a pretty powerful swearer and she doesn't swear a word and she was a very angry woman and I don't see any anger.'

Things like that happened one after the other. All meetings were extremely well attended. Kyancutta Hall on the Monday night had 200-300 in attendance.

Wudinna local Marj Holman vividly remembers how she was completely renewed through the mission. Both young and old, those who had been pew sitters for many years, plus those who had been newly drawn into the church scene, repented, were brought to tears, brought to their knees, received forgiveness and were given new life and unimaginable joy in the Spirit. Some were amazed that even their headaches were healed immediately. Yet, there seemed to be no pattern at all to the way in which God was moving.

On the Monday night at Kyancutta as Bingham was preaching, he could hear strange noises going on during the meeting. He had been fighting to get his words out. He couldn't see anyone's mouth open and it struck him that it was a demonic phenomenon. He had previously witnessed meetings like that in Pakistan, and so he said, 'Satan, in Christ's name we rebuke you, and command you to leave this meeting.' There was a loud bang. People sat there a little bit astonished at what had happened, but, the whole place was absolutely quiet.

People later remarked that up until that point they had felt their minds were very scrambled and they couldn't hear what the preacher was saying. It had not made sense, people couldn't hear rationally. But at once, everything changed and the preaching was full of power. Many people remained behind after this meeting and refused to go home until they had spoken with someone about becoming converted to Christ.

Impact of the Spirit

John Dunn, one of the students on the mission team, testified to being healed of a longstanding problem during the week of the mission. He also recalls some of the unusual events: A farmer who had not been coming to the meetings, although his wife did, was out on his tractor when great conviction came upon him and he got down in the dust and gave his life to the Lord. A woman believed she was healed of a kidney complaint in one of the meetings, and tests at the hospital the next day showed that there was no longer any problem with the kidney. Many were converted. There was also great opposition. Some shouted back or walked out as Geoff was preaching.

John Kammermann was another local Wudinna farmer who became a Christian at this time. He was a man who had previously listened thoughtfully to preachers, but had always known that he had insufficient resources within himself to sustain a commitment to Christ. However, this mission was different. He had a strong desire not to attend the meetings at all, yet somehow he was compelled to go.

‘I remember that by the time we got to the Sunday service,’ he recalled wryly, ‘there were only seats right down the front under the preachers nose. However in the wisdom of God that’s where you get a good look at the conviction of the messenger! I was convinced that he knew God. If he could know God like that then maybe I could as well.’

The reality of God’s presence and the singing in the meetings was quite extraordinary. It was something John and others had never expected. He recalls how the truth and words of one particular song kept coming back to him: ‘Surely goodness and mercy shall follow me all the days, all the days of my life. And I shall dwell in the house of the Lord for ever, and I shall feast at the table set for me.’

In many ways the situation and the events of those glorious days defies both explanation and description. God was at work

graciously revealing himself, giving to each what they needed. It was remarkable, and somewhat unusual, to see the way in which children would happily go to sleep on the seats of motor vehicles or on the floor of the meeting halls. Bingham (1992:99) comments on this same phenomenon during revival in Pakistan.

Some folk surprised their own friends and relatives, as they deliberately broke normal patterns of behaviour and hurried off to be in time for the meetings. 'I think our parents thought we were a bit strange,' recalled Kay Kammermann.

The gift of the Spirit

On the Saturday night Bingham taught concerning the Holy Spirit. He made the point that the Father was pleased to give the gift of the Holy Spirit to those who asked. He said, 'What the cross cleansed, the Spirit comes to fill.' The assurance given was that God was true to his Word and that he delighted for the West Coast folk to receive his gift. Many did.

'God was in the place forgiving the sin of our past godlessness, and giving the gift of His Spirit,' John Kammerman remembered. 'Even now that memory still evokes emotion.'

The promise of a rich future from God's hand was something many could not contain. The atmosphere at the meetings could neither be explained or induced. People felt the presence of the Lord and had the expectation that all was well with them on account of that Presence.

At the end of the meetings crowds of people would just sit silently in wonderment for half an hour not moving. One woman was so settled in her seat a member of the mission team invited Bingham to meet her. She spoke in a voice of wonderment saying 'I never knew he loved me like that!'

Deane Meatheringham reported, 'We couldn't get people to stand up and leave. This is the closest I have come to seeing things we read of in Acts or in John Wesley's Journal.'

There was a woman who had heard the Christian message many times before. For years she had experienced the agony of various shoulder aches and pains. Some time after the mission, she stood up in Church and told how as she was sitting down milking the cow one morning it dawned on her what the Word of God had been saying to her for years. And that was that she was free! All her aches and pains went and she was liberated.

Other occurrences were similar to those decribed in the New Testament such as Acts 2:13 where newly Spirit-filled believers were described as drunk. One man, Trevor Gerschwitz, was so excited and effervescent when he called in to speak with his Lutheran Pastor, Ron Wilsch, on the way home from one of the meetings, that the Pastor later commented that if he hadn't known him better, he'd have sworn he was drunk.

One burly farmer approached Bingham one night and said, 'My wife and I made decisions when we were teenagers, but I've never seen her like that. I want what she's got. You've got to give it to me.'

Bingham explained that what she had was freedom and that he could not give it to him; only Christ could do that. So one night the man stood in a prominent place at the back of the great mob at Minnipa while Bingham preached. All of a sudden he put his hand up and waved at Bingham as much as to say, 'It's happened you know; I've got it, this freedom'.

One night after the meeting, a local man, Ron Holman, 'fairly stoic by nature,' went and sat down beside Bingham. When asked what he thought of the meeting, Holman replied that he thought it was all right.

Bingham recognised that here was a man who generally didn't seek conversation, so he said to him 'Have you ever received the gift of forgiveness?'

Holman replied, 'No I haven't.'

Bingham then asked him if he wanted to.

The reply was blunt: 'Why do you think I'm sitting next to you?'

Within a few minutes he was absolutely liberated. Holman has since had quite a history of helping on mission teams, and regularly having witness and ministry.

The mission included a civic luncheon and visits to schools. Each day the mission team would meet for prayer. Throughout the week there were also numerous small informal gatherings for meals and discussions all across the 80 mile circuit, as well as a Saturday afternoon picnic, where people took the opportunity to talk more intimately with one another. Numerous folk sought out Bingham to ask him further questions concerning his messages.

Natural Christianity

Many beheld a previously unseen phenomenon – West Coast men actually had their Bibles out while they were cooking the BBQ – and were more interested in the message of the Bible than the food on the fire. But what was so strikingly unusual about all this, was that it seemed so natural.

Bingham notes that revival should be natural.

We need to understand God's purpose for history. We need to see why, and how, revival is essential as a phenomenon in the course of history. We need to understand its goal. When we do, then the whole subject of revival is removed from the theoretical area, from mere human theologising, or human attempts at manipulating God into action. It comes into the realm of necessary action. We discover, in fact, that the word 'revival' in one sense covers the whole of the action of God in history. The principle of giving life, sustaining it and renewing it – that is, revival – is the work which God is about continually' (1983:ix).

This was not religion but life. People were free indeed. Consistent with Bingham's style, the mission had been free of gimmicks and tricks aimed at manipulating people. From one point of view, there was no need for it, it was an evangelist's delight. 'People were

getting converted hand over fist,' and this left a deep impression upon everyone.

The climate was such that in fact 'someone could have got up to skull duggery,' John Kammermann noted. The West Coast community had seen their fair share of entertainers, hypnotists and spiritualists. Bingham was aware of the pitfalls of such an atmosphere and was well acquainted with his own powers as a speaker. On the Wednesday night at the Wudinna Hall, in his concern that people not be manipulated, he gave a demonstration of the effects which could be induced by a speaker. He deliberately vocalised a hissing noise. The whole gathering reacted and a loud clunk was heard as everyone's feet hit the floor together. People have commented how thankful they were that the potential of the situation had been publicly exposed and recognised. A clean, clear atmosphere prevailed.

Like Pentecost

The last planned meeting on the Sunday afternoon was quite amazing. There were well over 400 at the meeting. People came from as far away as Ceduna and Cummins. Many have said it was like the first Pentecost but without tongues.

Of the final night Bingham said, 'Like a great rain of beauty and silence and joy, it just descended on the whole congregation. It was quite remarkable. I'd have called it a very gentle but a very powerful outpouring of the Holy Spirit. And I can remember the joy in the worship and praise that night.'

During the mission there had been no appeals for people to come forward. There had been no pressure applied. But there had been an astonishing response. Children and people right up to those in their seventies, and many from each age group, had been deeply moved.

At the close of the final meeting, people wanting to talk with someone about faith were invited to move about halfway down the hall and enter into the supper room, where the team and other local

folk were waiting to help. Over 50 people were counselled by those who had been prepared for the task.

In the weeks, months and years that followed the mission, God continued to reveal his love to his people at Wudinna. The mission had been no seven day wonder, but folk continued to be converted to Christ (Curnow 1977:82-83).

During the week immediately after the mission, John Kammermann arrived home from work keen to share with his wife Kay the details of a marvellous encounter with God, which he had experienced while shearing a sheep. In it he had understood anew the dynamic truth of God's love. 'It was not that God is love AND sent his Son; but rather IN the sending of his Son, God is love.'

How might that be communicated to a farmer in a shearing shed? As he recounted the somewhat unusual, yet seemingly natural happening, Kay quickly replied, 'Guess what? The very same thing happened to me today while I was hanging out the washing.'

Many enriching conversations took place. Neighbours would sit down together somewhere out on the boundary fence of their large properties and go through the great events of salvation together, or read and ponder the words of Scripture while working on a tractor.

There had been something like 31 home groups in the week leading up to the mission. Some of these now combined and turned into Bible studies. The Ladies Guild virtually became a Bible Study Group (Curnow 1977:82).

Meatheringham was untiring in his efforts to nurture his people. This included writing a counselling booklet entitled 'Christianity is Christ.' As a Pastor he moved well among the community and encouraged people to continue in their faith. There were 61 confirmees during his 5 year term at Wudinna (Curnow 1977:83). Pastoral letters were written to teach, exhort and encourage people. The instruction given was clear and simple. People were enjoined to accept their salvation joyfully, live by faith in Christ, read the Bible diligently, pray earnestly and worship regularly.

Following the mission the Wudinna folk regularly sent teams of young preachers out to places like Haslam and Streaky Bay to help out. Families and groups would often get into cars with all their kids, and they would sing from chorus books all the way to and from their destination. Many people opened their lives and homes to one another. Spontaneous sharing of meals took place and people loved to gather together in homes after Church. There was a general air of excitement in the Church and people eagerly heard the Word from Deane and guest preachers.

One of the leaders, when praying during the mission 'saw' a large heap of leaves and a strong gust of wind scattering them all over what seemed a map of Australia. This was interpreted as indicating that lots of people touched by God would be moved on into many parts of this land; and it happened that way. Many people moved in later years to Western Australia, Victoria, Queensland and other parts of South Australia.

A consolidating mission entitled WE REIGN IN LIFE was organised in 1972 with the circuit now being pastored by the Rev. Ian Clarkson. Bingham and another team of students returned to lead the mission and the important question put to the Wudinna folk was taken from Galatians 3:3 'Having begun in the Spirit' where are you now?

There had in fact been some difficulties within the church community since the time of the first mission. Some had sought to place greater emphasis upon the role and work of the Holy Spirit, and this caused divisions. One group broke away and later became the Christian Revival Crusade (C.R.C). To this day, hurts are slowly being healed.

After the first mission, it was natural enough that reports of revival soon began to circulate. Fellow pastors were eager to discover what techniques were used. When faced with this question at the Annual Methodist Conference, Deane Meatheringham made the now famous reply: 'We organised a mission and God got out of hand.'

In a report on the happening, Meatheringham concluded: 'Some people might say that we have had a revival. But in such arid days as ours I think this is exaggeration. We have seen the sparks of revival, and possibly the beginnings of even greater things.'

Apart from the movement in Pakistan, Bingham describes this event as the second closest thing to revival he has seen. The closest being what began at the Garrison Church in Sydney and spread from there to other churches during the mid 1950s.

This was the episode of Christian life which took place at Wudinna in 1969. In manifold ways the story continues to unfold.

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Reviews



Francis MacNutt. 1988. *Healing (Revised Edition)* Lake Mary: Creation House, 333 pages. (Originally 1975, Ave Maria Press, and Bantam).

Here is a classic, still being reprinted and read widely. Francis MacNutt writes from the background of a Ph.D. in Theology and many years in a powerful healing ministry among Catholics and others in the whole church, specially working in teams and in loving communities of praying people.

This book avoids the 'faith healing' jargon, is written with sensitivity, honesty, humility and compassion. Your faith grows as you read.

The 21 chapters are arranged in four parts.

Part 1 deals with the underlying meaning and importance of the healing ministry. Chapters cover our prejudices against healing, salvation and wholeness, miracles and God's love. It notes some of our resistances to God's healing grace.

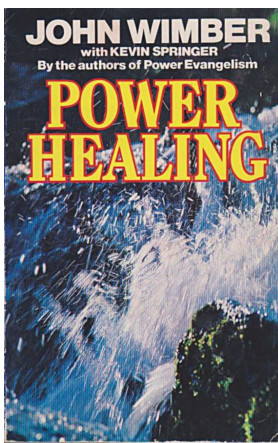
Part 2 covers faith, hope and love as they touch upon the healing ministry. It acknowledges the mystery involved and emphasises the

importance of love. This section recognises the importance of faith and also acknowledges that healing does not always occur, even when there is faith for healing.

Part 3 explores four basic kinds of healing and how to pray for each. These include spiritual conditions including forgiveness of sin, emotional conditions including inner healing, physical conditions including the importance of soaking prayer (not just a quick fix), and demonic conditions needing deliverance.

Part 4 looks at special considerations including discernment of root causes, eleven reasons why people are not healed, medicine and healing, the sacraments, and answers to questions most often asked.

The book is now available in a revised version more acceptable to people who may have had difficulty with some of the Catholic expressions in the first edition. Both versions build faith and compassion. It is excellent (G.W.).



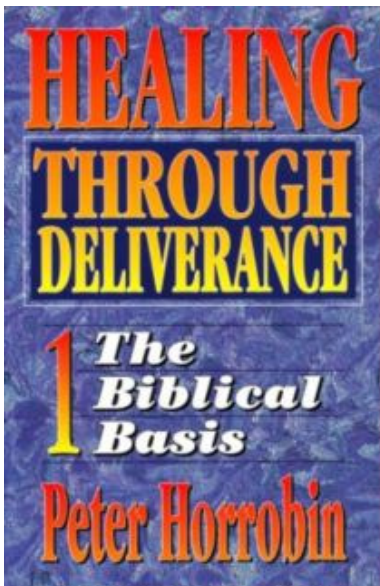
Wimber, John with Springer, Kevin. 1986. *Power Healing*. London: Hodder and Stoughton.

This best seller is filled with faith building accounts of healing through the power of God. Thousands of people have learned to pray with compassion and sensitivity to the leading of God's Spirit from the teaching and examples in this book and in John Wimber's ministry.

Part 1: Why does Jesus heal? is autobiographical, dealing with John Wimber's long struggle to accept the healing ministry as valid and his conviction of God's compassion and mercy and its expression in healing, even through the prayers of an unlikely healer.

Part 2: What does Jesus heal? deals with the healing of the whole person, overcoming effects of past hurts, healing the demonised, physical healing, and why everyone is not healed. Like MacNutt, Wimber's refreshing honesty acknowledges the mystery and sovereignty of God in healing but also stresses that healing happens through prayer and faith.

Part 3: How does Jesus heal through us? gives practical guidance on how to learn to pray for the sick including an integrated model of healing involving 5 steps: Step 1 the interview, answers 'Where does it hurt?' Step 2 the diagnostic decision, answers 'Why does this person have this condition?' Step 3 the prayer selection, answers 'What kind of prayer is needed to help this person?' Step 4 the prayer engagement, answers 'How effective are our prayers?' Step 5 post-prayer direction, answers 'What should they do to keep their healing, and what should they do if they were not healed?



Horrobin, Peter. 1991.
Healing through Deliverance.
Sovereign World, 314 pages.

Deliverance from demonic influence or oppression is a controversial subject, but clearly described and demonstrated in Scripture. Peter Horrobin, writing from his team's extensive healing ministry in the north of England, has produced a well written and balanced approach to deliverance.

The book gives a comprehensive biblical assessment of the place of deliverance in the ministry of Jesus, in the early church, and applies this biblical basis to ministry in the church today. It discusses the supernatural realms of angels and demons and shows how these can affect our lives.

This book tackles the difficult questions raised by deliverance ministry including whether Christians can be affected by demons, and why. It gives many helpful examples, directly applying biblical accounts to ministry with people today.

Written with delightful English reserve and understatement by an Oxford graduate, the book argues for obedience to Jesus' teaching by ministering as he did: 'Jesus' ministry was totally balanced, which in practice meant that he taught with radical authority on the whole range of life's issues. For Jesus, balance did not mean middle of the road compromise, but decisive teaching and action which was sufficient to meet the needs of all who came to him' (p. 21).

Here is a biblically based description of healing through deliverance which can help you believe and obey Jesus more fully. (G.W.).



Hunter, Harold and Hocken, Peter. 1993. *All Together in One Place*. Sheffield: Sheffield Academic Press, 280 pages.

This book is solid theological and academic reading from the papers and discussion at the Brighton Conference on World Evangelization in 1991. The Conference addressed Pentecostal and charismatic issues in a symposium of scholars drawn from six continents.

The editors note that 'Brighton '91 should lay to rest a number of misconceptions that still cloud academic and ecclesiastical circles, chief among them the notion that serious scholarly work is absent from the movement. This conference also illustrates why Pentecostalism is not correctly classified as a subcategory of Evangelicalism, and why not all charismatics are rightly described as Protestants. Another prejudice that dies hard is the assumption

of endemic indifference on the part of Pentecostal and charismatic Christians towards social injustice. The contributions from South Africa with the presentation of *The Relevant Pentecostal Witness*, as well as the papers on liberation theology, tell a different and encouraging story.'

The Archbishop of Canterbury, George Carey, gives the Introduction on 'The Importance of Theology for the Charismatic Movement' noting that theology is the task of understanding the Christian faith with the tools of faith, experience, history and critical reason; that the task of theology is to mediate between a faith and a culture; and that experience needs to infuse the academic process as academic study informs and underpins experience.

Jurgen Moltmann, well known theologian, gives the leading paper in Part I on 'The Spirit gives Life: Spirituality and Vitality'. He comments on the charismatic vitality of the new life, speaking in tongues ('a strong inner grasp of the Spirit that its expression leaves the realm of understandable speech and expresses itself in an extraordinary manner'), the awakening of the charismatic experience ('Those who believe will become persons of possibilities. They will not limit themselves to prescribed social roles nor allow themselves to be defined by them. They believe themselves capable of more. And they do not tie other people down with prejudices. They do not define other people by their reality, but rather see them together with their future and hold their possibilities open for them'), healing of the sick ('occurs in the interaction between Jesus and the expectation, the faith and the will of the people. This means that these healings are contingent. They are not 'made', they occur where and when God want it. There is no method for such healings because they are not repeatable and replicability is the presupposition for all methods. The healing of all ill is prayed for. Hands are laid on ill ones for healing which is to be obtained by prayer'), the gift of the disabled life ('Communities without disabled persons are disabled communities. In the Christian sense, a charismatic community is always the serving community since gift implies service.'), each according to ability each according to need, and the Holy Spirit as the power of life and Space of Life. Two papers respond helpfully to Moltmann. Other

major papers, with responses, cover 'Pentecostalism and Liberation Theology: Two Manifestations of the Work of the Holy Spirit for the Renewal of the Church', 'Charismatic Churches and Apartheid in South Africa', and 'African independent Church Pneumatology and the Salvation of all Creation.'

Part II deals with Pentecostal/charismatic issues including the work of the Holy Spirit in urban and multicultural society, poverty and persecution, women and Pentecostal spirituality, Pentecostal origins in global perspective, and progress in the light of the Eschatological Kingdom.

Part III covers evangelical topics including an evangelical charismatic perspective on other living faiths, evangelism and charismatic signs, miracles and martyrdom, evangelism and eschatology, and ecumenical issues in evangelising together.

This is a significant book of theological reflection which should be included in theological college libraries as well as in church libraries (G.W.).

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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
Divine Healing and Church Growth, by Donald McGavran
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
Power Evangelism in Short Term Missions, by Randy Clark
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 God Chasers, by Tommy Tenny
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

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
Missions at the Margins, by Bob Eklad
Prison Revival in Argentina, by Ed Silvano
Vision for Church Growth, by Daryl & Cecily Brenton
Vision for Ministry, by Geoff Waugh

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No. 17: Unity

Snapshots of Glory, by George Otis Jr.
Lessons from Revivals, by Richard Riss
Spiritual Warfare, by Cecilia Estillore
Unity not Uniformity, by Geoff Waugh

No. 18: Servant Leadership

The Kingdom Within, by Irene Alexander
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

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 – Valparaíso, 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***, (2011)
including footnotes, published by Global Awakening – see
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).

Preface: Brief History of South Pacific Revivals

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

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

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
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

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

This books combines two previous books:

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

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

