

Renewal Journal

2

Church Growth

Copyright © Geoff Waugh, 1993, 2011

1st edition 1993

2nd edition 2011

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

ISBN-13: 978-1461141006

ISBN-10: 1461141001

Printed by CreateSpace, Charleston, SC, USA, 2011

Renewal Journal Publications

www.renewaljournal.com

PO Box 2111, Mansfield, Brisbane, Qld, 4122

Australia



Contents

Editorial	5
1 Church Growth through Prayer, by Andrew Evans	7
2 Growing a Church in the Spirit's Power, by Jack Frewen-Lord	15
3 Evangelism brings Renewal, by Cindy Pattishall-Baker	23
4 New Life for an Older Church, by Dean Brookes	35
5 Renewal Leadership, by John McElroy	43
6 Reflections on Renewal, by Ralph Wicks	53
7 Local Revivals in Australia, by Stuart Piggin	59
8 Asia's Maturing Church, by David Wang	69
9 Astounding Church Growth, by Geoff Waugh	77
Reviews and Resources	93

Editor: Geoff Waugh

Editorial Board

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

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

Original Consultants:

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

Cover Photo

Revival and exploding church growth in Brazil, Latin
America, as also in Africa, China and many nations..

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

I will build my church

Thank you for your interest in this ***Renewal Journal***. Many people found it timely and helpful.

This second issue explores church growth. Andrew Evans describes the place of prayer in a church that grew from 150 to 3,500 people. Jack Frewen-Lord, Cindy Pattishall-Baker and Dean Brookes all report on significant growth in local churches. John McElroy outlines vital leadership principles in growing churches. Stuart Piggin gives an overview of local revivals in Australia, David Wang tells of revival growth in Asia, and I comment on the astounding church growth in the world today.

I've been encouraged by reports of people who have started prayer groups for revival since reading the first issue of this journal. The example of people giving one day a month for prayer and fasting, described in this issue by Andrew Evans, has been taken up by more churches. One young man in Brisbane heard of this and asked his minister if he could organise it in their church. He promptly gathered a list of over 31 people who would pray and fast for their church and for revival one day a month. They had someone doing that every day of each month.

Stuart Piggin's article in this issue tells of over 6,000 Anglicans in Sydney gathering regularly to pray for revival.

Not only are more people praying than ever before, but there are now reports of the Spirit of God moving more strongly in individuals and in churches, such as the reports at the beginning of this editorial. In church services and prayer meetings whole groups of people are being touched afresh by God. Some groups now report strong impacts of the

Spirit in people's lives like we saw in the early seventies. Many are renewed. Many saved. Many have visions or are overwhelmed by the Spirit.

Hoist your sail! Fresh winds blow across the land now.

The famous evangelist, pastor and revivalist, Reuben A. Torrey, successor to D L Moody in Chicago, reported on similar moves of God's Spirit in his time. We can pray and participate in this in our day.

Here is Torrey's comment.

The very first sermon I preached as pastor of Moody Church, Chicago, was on prayer. As I drew my address to a close I said something like this:

'Beloved brethren and sisters, how glad it would make your new pastor if he knew that some of you people sat up late every Saturday evening and rose early every Sunday morning to pray for their minister.'

Those honest souls took me at my word. What was the result? When I took the pastorate, the church (which seats about 2,200 in comfort) had never been filled above the main auditorium and the galleries had never been opened. But God heard prayer, and in a few weeks the place was packed.

But that was not the best of it. The power of God fell, and from that day till I left America, there was never a single Sunday without conversions. I don't believe that there has been a single day in the whole of the ten years that have since passed without somebody being converted in or about that building.

You say, "That must have been remarkable preaching!" Not at all. I was away five months in almost every year, but the work went on.

What God did for that church, he can do for yours. Pray without ceasing. Pray and believe. Pray and obey.

1 Church Growth through Prayer

Andrew Evans



Dr Andrew Evans is the senior pastor of the Assemblies of God church in Paradise, Adelaide, and was national President of the Assemblies of God in Australia. The Paradise church has grown to over 3,500 people.

The Paradise church was one of the largest Assemblies of God churches in Australia with 200 attending when they called me to be the pastor in 1970. They had tried to get a pastor from Australia, New Zealand, and elsewhere, but had failed. As a last resort they asked me.

For seven years I had been a missionary in Papua New Guinea. The area where I worked had a population in which about 10 per cent could read and write. Similarly, in the churches that I oversaw 90 percent of the congregations were illiterate. Therefore my preaching had to be simple Bible stories, or in simple language.

Through a series of crises God led me back to Australia. It was a difficult struggle for my family and me. While in PNG my wife contracted hepatitis and nearly died. I remember standing by her bedside praying to God to keep her alive. At times I would wake during the night and listen to see if she was still breathing. There were other complications for her at that time including the trauma resulting from a python slithering into the bedroom where she lay sick in our native material house. At her scream I ran in to find the snake above the door. I didn't know what to do, but with all my

strength I hit it with a chair, demolishing the chair and killing the snake.

When we returned to Australia my wife became a little better but was still taking all kinds of drugs. This was my situation when Paradise church asked me to become their pastor. Some of the board members of Paradise church knew me before I became a missionary so were influential in my coming there.

Church decline

Suddenly I had to minister to educated Australians after seven years of working with primitive people. Besides this, some people thought the church was headed towards failure as the attendance was gradually declining.

'What am I going to do now?' I wondered. 'I have been in Papua New Guinea all these years and do not know how to preach to educated people.' I worked hard work on every sermon. After one year the church attendance had decreased from 200 people to 150. I became very concerned.

When I began as the pastor of Paradise church I read a book called 'How to have a Soul-winning Church'. The author started his church with 17 people and it grew to 2,000 through a door-knocking program. Encouraged, I tried this program. Our church people were mobilised and went everywhere knocking on doors and inviting people to church. We had special literature printed to distribute. We knocked on one thousand doors, and talked to people personally, but not one person came to church as a result of this campaign.

Another thought occurred to me. We would have a healing crusade using a world renowned minister with a healing ministry. So we invited a famous evangelist. Our church advertised efficiently and distributed brochures. The brochures contained testimonies of people jumping out of wheelchairs and blind eyes opening. A banner outside the front of our church declared, 'Come and see blind eyes opened, the lame walk, the deaf hear, the dumb speak.' We were all ready for a revival.

Through this expensive crusade we received 12 converts. Not one of them stood publicly. They just signed decision cards. I regarded this method as a failure also.

Later I thought of another idea to make our church grow. I reasoned that I was just a pastor, an ordinary shepherd, not an evangelist. If I could find an associate minister who was a real evangelist then our church would surely grow. We invited an evangelist friend of mine to be my associate. He declined. So that idea failed.

Meanwhile the church kept growing smaller. Nothing we tried seemed to work. I was greatly discouraged.

Another problem for me was that the previous pastor at Paradise church was a 'ten talent' pastor. He could do anything. He could play the guitar and sing, was a really good preacher, and always had a word of knowledge for the people. The people all loved him. When he resigned they cried.

Picture the situation! This talented man left the church and I came to be their pastor. I tried all the gimmicks possible to get the church to grow, but nothing worked.

Desperate prayer

One day a man came to me saying, "I have a problem with my wife."

This couple were wonderful Christians. The wife was previously a drug addict and the husband had been an alcoholic. They both had remarkable conversions and everything went well for several years.

"My problem is that my wife wants a divorce," he continued.

His wife had begun to drift slowly back to her old ways again. I had counselled her for hours and nothing changed. Now her husband was asking, "What am I going to do? She is going to leave me."

This man wanted me to give him a word of knowledge. Instead I just answered, "I don't know. I haven't a clue."

Nevertheless I offered to help him if he would fast and pray the next Saturday with me, all day long. He agreed. The following Saturday the two of us came to the church and began to pray. My method of praying is to walk back and forth across the room and pray aloud. Praying aloud keeps your mind from wandering. It helps concentration. So we were both

walking back and forth across the room praying, “God help us. We don't know what to do about this marriage.”

We were desperately calling upon God for help. As we continued praying, the Holy Spirit spoke to me saying, “I want you two to do this every Saturday.”

I agreed, saying, “I will, but you must tell my friend yourself.”

No sooner had I agreed than my partner spoke to me saying, “Pastor, the Holy Spirit has just spoken to me saying that we should fast and pray every Saturday.”

“Fine. Let's do it,” I said.

For the next eight months the two of us fasted and prayed every Saturday. Our prayers were not only for the broken marriage but for the church, for revival, and many other things.

The next day after we made this commitment, God put his seal upon it. As I led the first chorus during the Sunday service I felt a strong urging of the Holy Spirit to give an appeal. This was not on the program so I thought, “Let's sing a few more choruses first until the people get settled, then I will give an appeal.”

But the urging was stronger than ever. I argued with the Lord, “Don't you think it is a bit early in the meeting to give an appeal? We could wait until the end of the service. That is how we always do it.”

As I was mentally arguing with the Lord I saw a man get up from the back seat, walk down the aisle and kneel at the altar. I said, “All right, Lord, I get the message.”

I challenged the people, “Would anyone else like to join this man?”

More than half the congregation came forward and began to cry and weep. God moved upon us in a powerful way.

The man who had come forward first was an alcoholic. He came to church that morning with a strong desire to drink again. He had been sitting in his

seat fighting that desire. God met his need, and many other needs.

Then God spoke to me: “If you want church growth, you have to build a powerful prayer base. That is the foundation of church growth.”

The church may have many activities but its growth will not be powerful and effective without a strong prayer base. Our trend is that of tradition. It is hard to change what has been practiced for a long time. However, it is very important to follow God's direction in the program of your church.

Church growth

After my friend and I had been praying together for about eight months the Holy Spirit spoke to me: “I don't want you to continue praying every Saturday with this brother alone but go onto the next step. Bring the entire congregation into it.”

I announced to our congregation, “Two of us have been praying now for eight months, but God told us not to continue alone. Instead, we are to invite others in the congregation to join us in praying and fasting. You say you are concerned about our nation, our society, our church, but do you really care enough to give one day a month to prayer and fasting for revival?”

Out of our congregation of 150 only 31 people committed themselves to join us in prayer. Therefore we mobilised one person every day to give a whole day for prayer and fasting. This covered the entire month - 31 days. Someone was praying for revival everyday.

Immediately we noticed the impact of prayer upon our church. People began to come in. The church began to develop and grow. By the early nineties we had over 3,500 attending and 1600 involved regularly in day and evening home cells. Every year I challenge them anew to give one day a month to prayer and fasting. Whenever the members are slack in their commitment it is felt in the church.

Our church has a group of people called the intercessors. These are special people who give one day every week to prayer and fasting. About 300 members had joined this group by 1992. They pray for me every week. Wherever I go, whatever I am doing, they always pray for me. I meet

constantly with the intercessors to relate prayer needs.

This is one department of the church that I oversee myself because I realise the importance of prayer. I have found that it is impossible to see church growth without a tremendous prayer foundation. Our church has grown and is now decentralised. A full time team of 20 pastors join me in pastoring Paradise church.

Dreams and visions

Many scriptures speak of evil abounding in the last days. Another stream of scriptures says that in the last days there is going to be a great revival. Some passages describe a terrible falling away, a decline, and things getting worse and then there are many scriptures that say a revival is going to take place. Both are true, and both are more obvious around us now.

Prayer prepares the way for revival. At Pentecost the Holy Spirit came in great power when the believers were praying. Then Peter spoke of Joel's prophecy, 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams' (Acts 1:27).

It thrills me to see so many young people sold out to God. These promises are very powerful. I am sure God has given many people great visions and dreams for the future. I encourage people, young and old, to hold onto these dreams because they come to pass in your life.

When I was a Bible school student God spoke to me through prophecy and said, 'One day you are going to preach to multitudes.' I could hardly believe this. But God planted a vision and dream in my heart.

What about the promise for the old people? They will dream dreams. That does not mean dreaming of the past, sitting in a rocking chair and dreaming of the good old days. Dreams in the Bible are supernatural and progressive.

My father is a dreamer. When he was 80 years old he came to me and said, 'Andrew, God has told me to start a church in a town called Katherine.'

There was no Assembly of God church in Katherine. This town in the Northern Territory has a population of about 3,000 people and is about 300 miles from the next town. Many people go to the northern part of Australia to get away from something - a bad marriage, a bad job, or some unpleasant experience. Katherine has many people like that.

When my dad told of his dream to start a church in Katherine I said, "You're crazy."

But my dad had a dream and began saving his pension in order to fulfil that dream God had placed in his heart. After six months my dad said, "I am going to Katherine."

"Do you know anyone up there?" I asked.

"Well I have written to four people, but none of them answered my letters."

"Where are you going to stay?"

"I don't know."

My dad got on the plane and flew to Katherine. The airport there is about 25 kilometres from the town and is located in a desert place. Upon arriving my dad stood there looking like a lost sheep. He had no home to go to, no place to stay that night. He was standing at the airport holding his bag.

An aborigine couple approached my dad and asked, "Can we help you?"

My dad answered, "I want a lift into Katherine."

"Oh, come with us," they said. So they took him in their car into town.

On the way they asked him, "Why are you coming to Katherine?"

"God sent me to start a church here."

"Do you know anyone here?"

“No.”

“Do you have a place to stay?”

“No.”

“We will see if we can find a place for you,” they responded.

My dad went to the showground and began meetings. In two weeks his crowds grew to 120, and 37 people made decisions for Christ.

We live in marvellous days. People of all ages are part of the move of God in these last days, young and old alike. God is wanting to do something powerful and dynamic. He is blessing young people, and old, giving them revelations, dreams, visions and gifts. They are going out praying for the sick, ministering in various ways, and souls are being saved all over the world.

This article is adapted from a chapter published in a manual of Church Growth International, Yoido P.O. Box 7, Seoul 150-600, Korea, and used with permission.

2 Growing a Church in the Spirit's Power

Jack Frewen-Lord



The Rev Jack Frewen-Lord was the Uniting Church minister at Praise Chapel, Townsville, and former Associate Director of the Methodist Young People's Department and Department of Christian Education in Queensland. Jack and his wife Leonie are actively involved in compassionate healing and deliverance ministries.

“Attempt something so big that unless God intervenes it is bound to fail” says Jamie Buckingham. That challenge is one of the texts on the office wall in Praise Chapel.

I'd like to think that was the kind of goal I set for the Townsville West Parish in 1976 when I found myself there as pastor after serving for 12 years as Associate Director of the Methodist Young People's Department and then the Department of Christian Education in Queensland.

I didn't set such a goal. In fact, I concluded that the parish was not viable with its average age of 65 and a membership of 40 in an industrial area of decreasing population. Yet ten years later we had 450 people and had helped establish an aboriginal church as well.

Creative ministry

My initial realistic agenda was to give the parish a decent burial, acknowledging its faithfulness over almost a century. My hidden agendas were more like fantasy than dreams and visions. As the Christian Education officer for the area, I saw an opportunity to experiment. I wanted to have a go at the different programmes that I had tried for years to get other parishes to do, and I wanted to prove that team ministries can really work.

So I proposed that we amalgamate the parish work and the Christian Education ministry for the North Queensland Presbytery with one office and support base. Remarkably, this idea was totally accepted by all concerned. A creative team of ministers, education officer and secretary went to work on Townsville West.

Those poor parishioners could be forgiven for wondering what had hit them. Every service had something different. Each monthly Family Service was something else again - from 8 metre plastic blow-up whales that swallowed up all the Sunday School when the lesson was on Jonah, to moving back all the heavy wooden pews to accommodate a menagerie of huge stuffed animals with children wrestling them on the floor. I wondered whether the aged spinster ladies' eyebrows would ever come down again.

We survived that first year. The team worked beautifully, sharing parish work and regional Christian Education activities together, including many camps. About then, we made some bold decisions such as focusing on the family. This seemed unrealistic as we had about four families of Dad, Mum, and children. Nevertheless we decided that church and Sunday School were for the family.

So the decree went out that no child would be accepted in the Sunday School unless accompanied by a parent. That raised more eyebrows. It quickly reduced the Sunday School to a third of its former handful.

At the same time, however, I made a commitment to introduce a co-operative Religious Education programme which catered weekly for almost all the 900 pupils of four primary schools. We did this in co-operation with other churches and the school principals. It was a more useful Christian Education programme than Sunday School. I

believe it was a ministry which God honoured as Catholic, Anglican, Uniting, Salvation Army and Pentecostal people worked together in beautiful harmony. That programme is still working after 14 years.

Speaking of families, I give credit to the tremendous backing of my own family with a very capable wife (who had seven leadership positions in the church at first) and four committed and musically talented children. Their charisma and music began to draw other young people. Many came in off the street - bikie leathers, sun glasses and all.

The spinster ladies did not find it easy to accept some of the tattooed, tank-top, bare foot people who began to fill the seats at church. We encouraged the young people to love them as a real ministry. Soon these older ladies were clapping and praising as much as anyone.

It became obvious that we would not have a burial. The Body was coming alive. I can't say we were very much aware of the Holy Spirit at this time, but we knew we had received the kiss of life.

Goal setting

So it was time to set some goals - realistic ones for rebuilding a church. Our first was a five year plan to establish a biblical base through the Bethel Bible Series and to preach the Word in association with this. By the end of that five years the congregation had quadrupled with 80% involved in serious Bible study. We had many new converts.

We hosted a number of visiting ministries from within and outside Australia. One of the strangest things was that we did not invite these ourselves. They either asked if they might come, or other interstate churches asked if we could accommodate them. We did so with open arms, and were greatly blessed by the variety of ministries that kept moving us on to renewal. I believe it was a gracious provision of the Holy Spirit preparing us for his personal visitation at the right time.

When renewal begins to hit a church there tends to be hurts and divisions and walk-outs. Some people find it hard to live with the new enthusiasm. We lost only one family for this reason.

One of the interesting factors holding the church family together was the overflowing offering plates. Instead of the meagre offering easily absorbed in the bottom of the huge offering plates, now the stewards found someone following down the aisle picking up the notes overflowing and falling off. That was manna to the hungry for those faithful members who had struggled to keep a church alive with cake stalls and endless fetes.

Now we were able to consider worth while missionary gifts. We set a new goal to establish an aboriginal church, beginning as a part of our congregation and then gradually working to independence. That was achieved in 1981 when the Rev. Charles Harris, our aboriginal pastor, was added to the team. The aboriginal church became independent in 1984, well within the five year plan, and the buildings at West End were handed over to this church.

Renewal

I would say that 1981 was the time of the Holy Spirit's visitation. Again, this was totally unplanned by us. A neighbouring parish, Hermit Park, had invited the Rev. Harry Westcott with a team of elders from O'Connor Uniting Church to hold a tent mission in their church grounds. We decided to support this mission totally. We did so, to our blessing. Many of our leaders, including myself, were baptised in the Holy Spirit. That mission gave a good watering to the seeds of renewal which had been planted by our various conscious and unconscious choices.

This was a major turning point for our parish. Instead of sticking to our nicely ordered, time prescribed worship, we allowed the Spirit to do what he wanted in the services. These were exciting days with further growth in numbers. We saw many healing miracles and the release of gifts of the Spirit.

We discovered again that the church is truly the body of Christ. Jesus Christ moves in his church, his body, by his Spirit. Our identity can only lie in Christ Jesus, not in buildings or places or communities. This is strongly seen in the underground churches overseas and especially in the vibrant house church movement throughout Asia.

Home cell groups

Our next phase of goal setting was to explore church growth principles. Our leaders attended seminars and visited other churches in renewal to catch the wind of the Spirit where it blew strongest.

We added another person to our staff. In biblical language, it seemed good to us and to the Holy Spirit to separate Bruce, a young Bible College graduate, to the ministry of establishing home cell groups. I believe we were led by the Holy Spirit to make this a total programme for the whole church.

Our members were commuting to West End from all over the city of Townsville. So we had a vision of the church in the neighbourhood meeting mid-week in cell groups, evangelising in the neighbourhood, then gathering for corporate fellowship, worship, teaching and the sacraments on Sundays.

We trained and dedicated home cell leaders. Our church in the neighbourhood was launched, with 80% of the congregation meeting in home groups which we named home church. They met for worship, prayer, pastoral care, teaching and fellowship. The church continued to grow.

Buildings

Our lovely brick building on the corner became inadequate. We regularly squeezed 180 into the sanctuary built to hold 120. For a while we had two congregations there. So we decided to move to a kindergarten hall which was a converted warehouse that could hold 250. We wanted to make one congregation out of two and commit all our operation to one centre, leaving the West End property for the use of the aboriginal church.

With this extra space the church continued to grow. We decided to rename our church Praise Chapel Uniting Church Family Fellowship.

One of our early decisions in setting missionary goals was to spend as little as possible on buildings and to concentrate on people. We added a youth pastor to the team. A number of ministries were added to the weekly programme, including counselling with prayer for deliverance.

Despite our good intentions not to spend money on buildings, it soon became obvious that we would need larger premises and car park facilities. We searched for a larger warehouse, unsuccessfully. So we finally decided that we should look for land to build on. After many weeks of earnest prayer, miraculously a five hectare block became available within the parish.

We held a dedication service in tents on the land with a commitment to build a centre to accommodate 1,000 people.

It was a daunting prospect. We faced a cost of half a million dollars with a bank balance of nothing. I must admit that my faith was severely tested. My heart is that of a pastor and I knew that almost every family in the church had a mortgage on their home.

Where was the money to come from? 'There must be some financial Christians around who would be willing to invest in Praise Chapel,' I reasoned.

So I took the project to a number of my friends and acquaintances who would be worth at least a million. The money of every single one was tied up, and unavailable. So we were back to basics!

God supplied through his faithful people in this low income congregation. Almost overnight they made \$100,000 available in gifts and another \$100,000 in interest free loans.

Nine months later we opened the new Praise Chapel at a cost of \$600,000. 'Not by might, nor by power, but by my spirit, says the Lord of hosts' (Zechariah 4:6).

Since that time, again and again, the faithful with their meagre income have shown that the Holy Spirit has taught them to give. Those who are faithfully committed to the principle of tithing have fully supported all our commitments.

Church growth principles

Someone studying the growth of our parish from a congregation of 40 in 1977 to 450 in 1987 would probably say we stumbled on church growth principles by accident. I prefer to believe it was openness to the Holy Spirit that led us to make right decisions at the right time. We were also able to learn from churches of various denominations that were moving in renewal.

The church growth movement of the 70's and 80's has had a marked effect on many churches in this nation. We did study church growth principles and organised seminars with international speakers. These had some influence on our thinking. Perhaps Kennon Callahan's 12 Keys to an effective church encouraged us most. That enabled us to systematise our situation and helped us set mission objectives and a realistic five year plan.

However, my own feeling is that we can over emphasise organisation. The church is not primarily an organisation, but an organism, a body of believers. Unless its moves are God breathed by the Holy Spirit, and unless there is utter dependence on the Holy Spirit, it will not move in truth and life.

By the early 90's this church had plateaued at a membership of 450. Some of the cause of this is mere organisation. We constantly need a fresh move of the Holy Spirit.

A further observation is that only a handful of members remain who were here at the first move of the Spirit among us. The turnover of population in Townsville is 80% every three years. So we have almost a new congregation every three years. That makes heavy demands to continually train new leaders.

It is easy to slacken off and go soft on the need for fresh infillings of the Holy Spirit. We are always tempted to stay in a comfort zone. We can spend a lot of time comforting the afflicted in counselling and deliverance, when there may be a greater need to afflict the comfortable.

I know Jesus said he would send another Comforter to be with us, but that does not mean he makes us comfortable. None of Jesus' leading or

teaching has the remotest resemblance to being comfortable. I have found him to be the stirrer of the church, and we surely need a stirrer in every age and generation.

May our Lord stir us into courageous ministry through the power of his Spirit in his church and in our lives.

3 Evangelism brings Renewal

Cindy Pattishall-Baker



The Rev. Cindy Pattishall-Baker, a Uniting Church minister, was a Consultant for Evangelism and Renewal in the South Australian Synod of the Uniting Church in Australia.

Evangelism can lead to renewal and on to revival of the church. I have seen this in my experience in ministry in the last sixteen years as someone committed to the renewal of people and churches.

We need to release the dedicated and already disciplined people of our parishes and churches into sharing their faith with those outside the church. This is a strategy for renewal that will lead to the revival of the church in the 1990's.

Time and time again new converts begin the process of renewing the church and individuals in it. Their fresh approach to religion, their radical testimonies to the faith, and their enthusiasm to share the gospel and to live in its power, affect many others.

Does it work? Let's look at one parish I know really well where I served for seven years.

Evangelism leads to revival

Margaret Matthews, a nurse and an elder in the Cobden Uniting Church Parish, gave this account at the Conference on Conversion Growth in Launceston, Tasmania, 10-12 March, 1988. It describes her

experiences of both personal and parish-wide renewal that started with evangelism.

Cobden is in the heart of a dairying district in Western Victoria, and a recent decision to expand the local factory has assured the future viability of the town. Our population of 1,450 is stable. We all know our neighbours. Our parish has two churches, both of which now have active Sunday Schools, youth groups and fellowship groups. Bible studies are an integral part of our life, catering for all levels of faith from 13 to 84 year olds. All participate in the leadership of worship. We started evening services with a more relaxed, informal worship style where newcomers felt more at ease.

Our growth story really began many years ago, when during a prolonged time of ministerial vacancy we were visited by an evangelist who challenged us to pray for revival in our church. A small group gathered together following the lines suggested: that we share the leadership, pray for the church and each other, and bring a name before the group and pray that God would prepare their hearts as we approached them and shared his Word. We saw our prayers answered and we saw our fellowship grow to 20-30 people who met under our first minister after the formation of the Uniting Church in 1977.

Like most of our generation, we clung to the concepts we had grown up with: preaching the gospel was the minister's job and bringing newcomers to the church was no longer our responsibility. We lost our sense of purpose and our direction for several years. Our numbers began to dwindle and although we continued to pray that others might come to know the Lord, we were almost back to the original six or seven of us.

A new minister arrived. Hearing our prayer for revival and seeing us do nothing actively to bring it about, she organised an evangelism workshop for our Presbytery and persuaded eight of us to go to it. For myself, it was a real step of faith. I had forgotten how easy it had been, with the Lord's help, to share my faith with friends, and now we were being asked to knock on stranger's doors – a terrifying thought!

It became our ministry to make those strangers into friends: getting to know people, listening and ministering to their needs, sharing their stories, sharing our story and God's story, depending on God to do the

rest. We all came home from the workshop inspired to put what we had learned, into practice.

We set aside one night each week to go visiting on a regular basis. We first met for prayer to ask the Lord to prepare the way and to go with us, and those of our group who did not go out joined together to pray for those who did. After our visit we returned to the church to talk it over, to learn from each other's experiences, to get any hurts or knock-backs off our chests, and to share any blessings with those who stayed behind to pray.

To our surprise, after a few weeks, we realised we were enjoying this experience and started looking forward to it. We found that our little team of eight just couldn't keep up with all the people who would like us to return for a visit. There was a great thirst out there beyond our church of people wanting to know more about the Lord, about the church, or wanting to share the hurt that took them away from the faith in the past.

About twelve months later, a second evangelism workshop was organised by our own and neighbouring parishes. Now many others in the church could see the importance of evangelism and most of our elders and several of our converts attended it. By then, I had begun a Bible Study home cell for some of the new converts who had no background of Christianity, but a wonderful new faith which was to change their lives, and lead me into a deeper faith commitment.

I didn't start out to be an evangelist. I didn't have that burning desire to share my faith with everyone I met, which I found among our converts. My visiting was an act of obedience to God's will for us to share the gospel with all people. It was a stepping out in faith on the road that takes you from 'What can God do for me?' to 'What can I do for God?'

Margaret, through the witness of her converts, later sought the infilling of the Holy Spirit and today not only continues to share her faith but is a mighty preacher and dynamic Bible Study teacher. From the witness of these early evangelists and those who were converted to the faith, the parish grew by 135% on their adherents roll and by 26% in four years (1983-87) in their confirmed members' roll. In 1988, the 241 regular Sunday worshippers included 121 of the people

who had faith for longer than ten years and 119 (49%) of the people having come to faith in the last five years (between 1983-88). In 1989, 94% of those converted to the faith were still regular attenders at worship (some now 6 years old in their faith).

Revival first started in this parish because an evangelist came and proclaimed the gospel. That gave others a hunger to do the same. It almost failed when a minister arrived during a prolonged vacancy and the people abdicated their responsibility to him, but it was later revived by another minister. As the converts grew in faith and hungered for a deeper expression of their faith, they sought, received and began to use their spiritual gifts. It led them into a personal encounter with the Holy Spirit. This influenced the established church to re-evaluate itself and to also grow in renewal.

Renewal that brings revival

Our strategies in the church for bringing renewal have at times been wrought with force, causing judgment, mistrust and resistance. This resistance in the church can gravely hurt those in the renewal movement. So they have at times left the churches that would not accept their way or stayed in their church and developed a ghetto mentality of 'we-they' that made it harder for others to see renewal as an option for their lives.

In past years, the renewal movement often concentrated on changing worship to allow all the spiritual gifts to be prevalent and seen by sceptics and non-believers alike, thinking that this would aid in renewing others. Signs and wonders, although reaching some and exciting them to seek renewal, also frightened many more and turned them right off renewal.

A strategy for the renewal of the church needs to be more than just a change of worship where signs and wonders can be evident. Renewal demands a more radical lifestyle and call to ministry than this. When this change is seen in others, the people in the church do respond.

Here is an anatomy of renewal that I believe leads to revival:

1. Evangelists proclaim the message of salvation and people are converted to faith.

2. The converts grow in faith and hunger for a deeper expression of their faith. They seek, receive and use the spiritual gifts leading them into a personal encounter with the Holy Spirit which influences the established church to re-evaluate itself and to also grow in the area of renewal.

3. The church then needs to understand and standardise the use of the spiritual gifts from good biblical teaching - moving the people away from experience as the authority for the use of spiritual gifts to good theology about their use.

4. Converts and those who grew up in the faith examine their lives in light of God's Word, showing a desire for deeper service to the Lord and a hunger for righteous and holy living.

Evangelism - renewal - revival

The Reformation revivals of the 1500's, the Great Awakening of the 1700's, or the South Australian revivals in the mines at Wallaroo, Moonta and Burra at the turn of this century, follow this common pattern: evangelism - renewal - revival (in that order).

First, evangelists went out and proclaimed the gospel. The gospel they proclaimed emphasised a personal encounter with Jesus Christ and an individual religious experience rather than the doctrines of the church. Many people fell under the conviction of these evangelists' proclamation of the gospel and received salvation.

As these converts grew in faith, they began to hunger for a deeper expression of their faith and began seeking, receiving and using the spiritual gifts God uses to build the church. That led them into a personal encounter with the Holy Spirit. This greatly influenced the preaching of the evangelists and their message.

When revival got to this second stage evangelists like John and Charles Wesley shifted from their basic salvation message of the early days of revival to sermons on a deeper discipleship and on walking in the power of the Spirit of God. This led to them establishing Bible studies, encouraging lay people to take up leadership roles in every giftedness of the Spirit, and it eventually led to the established church of their day re-evaluating itself and growing in renewal.

This process also happened in the Reformation revival where the reformers shifted from the basic salvation message of their earlier days to deeper discipleship which led to the established church (the Catholic Church) re-evaluating itself and having a revival itself influenced by such people as St. John of the Cross and Theresa of Avila, some 40 years after the Reformation.

This leads to the third phase of revival. In every succeeding generation when renewal comes, the church all over again, needs to learn how to understand and use the spiritual gifts given to them by God. So, the next phase of revival seems to be standardising the use of the spiritual gifts and how they are to be ordered and used in the life of the church. Every new generation of revivalists find themselves in uncharted waters. So it takes time to sort out problems with the use of spiritual gifts and ensure that there is sound Biblical teaching on them.

Often those in the renewal movements, excited to experience the power of their faith, rush into using the gifts (and having 'the experience') rather than doing serious biblical study in order to bring others with them in good understanding. The 'experience' is not enough. We need good renewal theology that is strong enough to be debated.

The last phase of revival seems to be an inner desire of both converts and those who grew up in the faith to examine their lives in light of God's Word, a desire for deeper service to the Lord and a hunger for righteous and holy living. This was very evident in the Great Awakening revival where evangelists later in the revival clearly shifted their proclamation of the salvation message to the preaching on holiness and righteous living (such as the sermons of the American revivalist of the early 1700's, Jonathan Edwards).

The history of the church, shows long periods (which sadly follow great revivals) where the gospel is reduced by many in the church to narrow relativism. Pragmatism is rife. This leads to a suspicion of the supernatural, and for a while the church loses the power of its faith from lack of belief in the Holy Spirit and the Spirit's gifts. The church in this condition seldom goes out to do evangelism but is content with social work and political statements.

Therefore, for renewal of the church to be effective today and for it to issue out into revival, we must first start with evangelism.

Revival involves mission and ministry

The following comments show how the personal encounter of the Holy Spirit by converts led the church to re-evaluate its life, moving them into renewal. It caused them to explore the use of spiritual gifts by good Biblical teaching and discipleship. That moved people away from experience as the only authority for the use of spiritual gifts to good theology about their use.

These quotes are from talks that Cobden people gave at the Launceston 1988 Conversion Growth Workshop sponsored by the Uniting Church Assembly's National Mission and Evangelism Committee.

Barbara Cowley, the Cobden Parish treasurer and a mother of two, says,

I have always believed in God and have attended Sunday School and church most of my life. In our courting days, my husband used to come to church with me, but after we were married he always found himself too busy to come. Our two children were baptised and attended Sunday School regularly, our daughter especially so, and our son until the age of 10 when he rebelled about going.

When my daughter finished Sunday School and didn't want to attend church anymore, I went to church by myself but my attendance started to drop off. At about that time my husband started exploring his faith. This encouraged me and we started attending church as a family. Since then, both our children have made decisions for the Lord at different times.

Since being baptised in the Holy Spirit, my eyes have been opened to the workings of the Lord. Even though I had been involved in attending church all my life, it's only in the last couple of years that my faith has come alive in attending our Bible Study group, which has helped me grow in my walk with the Lord.

Hazel and the late Norm Maskell, dairy farmers, church elders, and Cobden Parish's original evangelists in their mid-70's, led cell groups. Hazel and Norm said,

Why did we form study or cell groups? We believed that the church would not or could not grow until our people came together to study God's Word, understand his gifts and to build each other up in faith. Those we brought to faith needed nurturing and encouraging. So our study groups came into existence one by one. These converts were more teachable than some of the older folk in the faith. Being eager to learn, they were wide open to Bible teaching and getting to know the Lord in a real way. Their growth was astounding, causing our growth too! We have seen miracles happen and now we see many of these new Christians taking leading roles in our church life alongside of us.

I have found that new Christians pray out loud, share faith, and learn far more easily than we who have been in the church for some time, because they have no preconceived ideas. Almost any Bible Study member in our church will pray on the spot publicly. They thank God for various things, confess their own shortcomings, and pray for others. Now almost half the congregation will participate in prayer or the leading of worship whenever asked to do so. The result of these Bible Study groups is that our church has not only grown in numbers, but more importantly, we understand the Holy Spirit so much better and know the Spirit to be working in our church. We older folk have learned so much and grown closer to the Lord.

Sometimes there may be difficulties for the church when it tries to assimilate not only new people into the life and especially the leadership structure of the church, but also starts re-evaluating itself in light of the testimonies of these new converts and their walk with the Lord.

Most people within our church will say 'we need new blood, some fresh faces and especially we need more younger folk to keep us going.' However, once there is new blood, fresh faces, and younger folk coming into our churches, many old timers may feel that the 'new folk have taken us over and have made so many changes that we don't

know what's going on anymore, so we will just stay at home and let them run it!

Church growth in evangelism and renewal means that we, too, as individuals have to grow and be renewed. Many people resist this. Sometimes, church growth can only happen by birthing a new church that's separate from the established church. This happened both in the Reformation and Great Awakening Revivals and it did most recently in the 1970's and 1980's. However, it doesn't have to be that way.

Although the Cobden Parish had some battles and upheavals from its evangelism and renewal, division was averted by hospitality fellowship, Bible Study and shared worship. The leadership shared in hospitality fellowship, that is, intentionally inviting oldtimers in the church to meals and gatherings with converts and helping them to get to know and to interpret their faith journey to each other.

The Bible Studies started out to disciple converts. Then, as people in the church started to re-evaluate their faith journey through their contacts with the converts and hungered to know more, Bible Studies were set up for them too. Later, converts and those of long standing in the church merged many of their separate Bible Studies together where they learned to pray and care for one another.

Another important aspect of the Bible Studies, was the curriculum the Parish wrote to train people about the infilling of the Holy Spirit and the proper use of the spiritual gifts. When members discovered their own spiritual gifts, they were encouraged to take up their ministry roles within the life of the church. For converts this usually occurred by the end of their first year in the faith.

Shared worship took the form of setting up eight worship teams of six people each, chosen across generations and from each of the worshipping congregations. Each member of the team had a designated area of leadership: prayers, music, administration of the team, children's sermon, the sermon, the organisation of the service sheet, announcements and the Bible readings. They had to listen to each other's needs and they developed a style of worship that all were happy with and that was open enough to be able to evolve, as the parish needs changed.

Conclusions

We see that evangelism starts the process of renewal which brings revival. Renewal leads to a personal encounter with the Holy Spirit as the converts of the church's evangelistic outreach grow in faith and hunger for the power of their faith, seeking, receiving and using the Spiritual gifts. This renewal leads to the established church re-evaluating itself and either blockading and resisting renewal, or growing in it.

Renewal leads to discipleship training in and standardising the use of the spiritual gifts with good Biblical teaching and the development of an articulate theology that can be debated. Discipleship leads to a radical lifestyle where one has a desire for a deeper service to the Lord, a greater knowledge of God's Word and a hunger for righteous and holy living.

When the church misses one of these parts revival doesn't happen. For instance, in studying several charismatic churches, I have discovered that if a church tries to bring in renewal before it does evangelism, it often gets a huge amount of transfer growth from other churches which leads to divisions and it eventually goes into decline.

If renewal doesn't follow on into good discipleship, the church folk often get stuck on the experiences of the Holy Spirit and cannot articulate a clear enough theology so that they can take others into the experience with them in good understanding. Often these churches can become quite ingrown and in a denominational structure be quite divisive.

If discipleship does not produce a radical lifestyle, the church does not benefit others. Then it runs the risk of not only privatising a person's faith journey, but also of making one's experience the only test of the validity of other people's faith. It also means that the church remains at the level of signs and wonders instead of moving into a deeper discipleship with Jesus where one is sold out to him in complete sacrifice in holy living.

Jesus said to the doubting Thomas, 'Blessed are those who have not seen and yet have come to believe' (John 20:29). Signs and wonders

are for non-believers (1 Corinthians 14) but a radical lifestyle of a disciple is for the mature Christian.

Many church leaders spend so much effort in renewing a congregation from within. I firmly believe that a congregation should be renewed from without, through evangelism and the converts that receive their message.

Then evangelism will lead to renewal and revival in the land.

Some responses to *Renewal Journal 1: Revival*

A minister wrote saying how appropriate the Journal was because the Lord is moving in that area in ways described in the Journal.

Another man noted that the *Renewal Journal* 'has come at just the right time when there are stirrings of the Spirit in our own area after a long dry spell.'

A lady wrote: "I believe the Lord is awakening his people because everyone I talk to has the same urgency about prayer in the churches. Many who have been sitting still for years are beginning to blossom and are encouraged and growing more than they have for twenty years in a short space of time. People are returning to the churches of their own accord - not through being witnessed to, but because the Lord is drawing them. This can only be because God's people are praying and this is enabling the Holy Spirit to work."

A man in Brisbane was so interested in the *Renewal Journal* he bought 50 copies to sell at meetings. He sold them all.

A group in Adelaide has been distributing the Journals at meetings.

These people all bought bulk orders of the Journal so they could pass copies on to their friends.

You can now obtain copies of the first issue, on revival, and all subsequent issues. It has struck a strong chord for many people.

4 New Life for an Older Church

Dean Brookes



The Revd Dr Dean Brookes is a Uniting Church minister and former Consultant for Evangelism in the Synod of South Australia.

In January 1989 I began as minister of a thirty-five year old church at Beaumont in Adelaide that had suffered numerical decline.

It had followed the typical pattern of an inner suburban church with its complex of buildings, a Sunday School of 350 children, and two packed morning services in its hey day of the boom years of Methodism in the fifties and sixties.

In those years the church was a buzz of activity. Its youth group grew as children entered their teens. Membership figures increased as the teenagers took confirmation classes. Church growth was natural and expected. It required no specific strategies. People looked for a neighbourhood church which provided worship, a Sunday School, youth program, and the accepted activities associated with church life at the time.

Gradually the neighbourhood became prime real estate. When the young people married they had to move out to newer suburban areas

where land was cheaper. Predictably the congregation declined and grew older. By 1989 an average of 85 people attended the one service on Sunday and a handful of children attended the Sunday School. Many were concerned about the future of this single congregation parish, and the parish leaders had begun discussions with nearby congregations regarding amalgamation.

Re-greening in the Spirit's power

This became for me an experiment in turning a church around. Was it possible to arrest the decline and begin to build again? Would the church have a significant and effective future as well as a dynamic ministry in the name of Jesus Christ?

Early in my first year at this church I found I was also involved emotionally and could not separate my personal feelings from what I discovered and what I believed God had in store for us. Could I lead this church to new life and growth? I personally was most aware of my own need of God's help and of my need to grow spiritually as the leader of this church.

I was fortunate to be nearing the end of doctoral studies in church growth and renewal. I had also been a consultant in the related area of evangelism for eight years. Hence I came with some knowledge and experience that I believed would help my leadership of this church. However, my experience of working at length with a declining congregation was minimal. I knew that I and they would be very dependent upon the grace of God and the power of the Holy Spirit.

In the interview before my appointment the nominating committee indicated they were seeking someone of my age and experience. They also emphasised their desire to be more effective evangelistically and to reach the neighbourhood for Christ.

I intimated my bias for evangelism and sought to know whether they would be open to change and to embrace new directions I might initiate. They agreed, not knowing exactly what would occur in the years to follow.

New goals and direction

I began by getting to know the people and by learning their corporate history. Some had been in the church since its inception. Most had been there for ten or twenty years or more. Very few, if any, were new to the church in recent years. They considered themselves a friendly church but did not have in place ways of welcoming and assimilating new people.

Obviously pastoral work was important. I was led by the Spirit to visit people in their homes. In the first year I listened considerably. I also realised that the people were ready for change and much could happen in the first year. Indeed, some significant developments needed to occur as symbols of hope and as signs of God doing a new thing.

We were to engage in a stewardship program in June of my first year. Planning for this two year stewardship cycle had to begin early. So I talked with my parish council and elders about their aspirations and yearnings for the church. It was obvious there were no common goals, no specific direction, no vision to fire the imagination and to prompt people to give freely. Therefore in the April of 1989 we gathered forty people, key leaders and interested people for a seven hour session of reflection, evaluation, waiting on the Lord and goal setting.

We met on a Sunday afternoon and evening with a shared tea. At the end of the time we had established ten specific goals that we could work towards in 1989-1990. These became strategic in the life of the church and did much to harmonise people around a common direction. It gave purpose to the stewardship program which was successful and assured the church of financial resources for the ensuing years.

In the weeks preceding the goal setting I preached on the nature of the church using New Testament imagery such as the Body of Christ, the vine and the branches, and the picture of living stones given in 1 Peter 2:4-10. This supported the truth that theology is the basis of renewal. Although there are simple practical strategies that are easily overlooked, true growth is biblically and theologically founded. It occurs through the Spirit of God renewing both people's lives and the structures that enable us to live in community.

Theology of renewal

Theology became for us the very essence of renewal. How we understood and experienced God and the covenant determined our attitudes, expectations and actions. The term 'the body of Christ' became important as a description of who we were. It affirmed three main truths about the church:

1. There is to be corporate growth in unity and maturity.
2. Growth occurs as the variety of gifts of the people, given by the Spirit, are used in complementary fashion.
3. The church is a living organism with Jesus Christ in authority as the supreme head of the body.

Emphasising a gift theology, inherent in the Uniting Church Basis of Union, we held a gift workshop in the spring of my first year. This examined the teaching of 1 Corinthians 12, Romans 12, and Ephesians 4. It had practical application and included a process by which the participants could begin to identify their special gifts for ministry.

In Ephesians, Paul describes a church in which all the members are to be equipped for the work of ministry. He does not envisage a church where only a few are engaged in ministry or where most are consumers rather than participants. Ministry is done by the whole church, by Christians working in concert. The whole is greater than the sum of the parts.

Harmonious cooperation and the complementary use of gifts far surpasses the results of individual Christians working alone and independently. One of the priority tasks of church leaders is to help the members discover their gifts for ministry, to develop such gifts, and to channel them into effective areas of service.

Equipping people for ministry

To enhance the pastoral ministry of the congregation a Caring Committee was appointed by the elders council. This group believed

that the ministry should be according to one's spiritual gifts and not by virtue of the office one might hold.

We identified over thirty people gifted in pastoral ministry and called them together to discuss the ministry model we had in mind and to provide instruction on how to make effective pastoral visits. An eight week care workers course followed in the next year. The result is that we now have a team of people who visit members and others associated with the church. This provides a network of care in which no-one need be overlooked. The visitors meet about three times a year to discuss their ministry and to review their list of people.

Another person, gifted in administration and with deep compassion, coordinates a special caring program whereby practical help is given to those with special needs.

In our church we no longer allocate each elder to a group of members. Some elders are not gifted pastorally but have other excellent gifts. Any elder is available to anyone according to need and relationships that are established. We work on the principle that the elders are responsible to see that visiting occurs and are there to release the gifts of those who can do it well.

Other gifts have emerged under this theology. We appointed an honorary administrator who retired from the business world but who obviously brought a wonderful gift in administration. His work of about ten hours a week has involved two mornings a week at the church office. I arranged to be at the office on those mornings as that increased efficiency and communication. Opening the church office on these two days improved the church's profile and made its leaders more accessible.

Many music gifts lay dormant in our worship. We had a very good choir and a couple of proficient organists. The piano in the sanctuary, however, was rarely used. To cater for increasing numbers at worship we added an additional morning service in August 1989. This provided more options. The 9 a.m. service became family oriented and only on occasions is the pipe organ used at this service. Instead, an orchestra sometimes numbering seven or eight has provided the music.

Introducing new songs and installing a screen for use with overheads enlivened the worship and provided greater variety. Our work with musicians includes workshops for worship leaders. We have many unused gifts in this area that we wish to employ. The commencement of a regular 7 p.m. service has created other opportunities for lay leadership, especially by youth. By 1992 the aggregate number at worship had grown to about 200 and the average age is much less than it was in 1989.

We had demographic data available to us on that first planning day and we discovered that the surrounding community contained more younger people than was reflected in the church. Fifty per cent of the population in the parish area is under forty years of age. With this in mind, and trusting in God, we set about embracing the future with confidence. Now our Sunday School is growing, we operate a creche, and we have a growing youth movement.

Believing prayer is central to the renewal that is occurring. A prayer chain has operated in the church for many years. Its members, all ladies, meet over lunch once a month. Here prayer needs are shared. Another early morning prayer group has begun as a spin-off from 7 a.m. services on Wednesdays during Lent. A number decided to meet every Wednesday at that time and so a group of ten, including men, have gathered faithfully to pray for people and for the church. A focus of our prayer is the renewal of the church and for effective evangelistic ministry. Our church also offers prayer for healing, primarily during ministry time following services of worship.

Group life has also received attention. New home groups and Bible study groups have commenced to provide opportunities for people to engage in study, to offer and receive ministry, and to enhance fellowship. These meet according to needs and availability. They vary from weekly to monthly gatherings.

Ongoing renewal

At the heart of what is occurring in our church is our belief that God is continuing the renew us and, while giving ministry in the present, is preparing us to embrace God's unfolding future. We understand that renewal is the ongoing renewing by God of the church. It is dynamic, never static. It is not an achieved state. It is not the end but the way.

To be in renewal is to be journeying with God in the presence of believers.

The primary theological ground for renewal is the kingdom of God. Renewal is not the result of human effort although we are able to respond to God's renewing activity in ways which appropriate such activity. Renewal is the work of God that points to the coming reign of God in the lives of persons and community.

The kingdom of God is neither entirely present nor entirely future. It is here now, is coming, and will come. This gives perspective to renewal. It enables the church to be a community of hope. This orientation points to what is to be as a reality greater than what has been. As such it is a very powerful motivator for Christian living and ministry. It creates vision which fosters hope and incentive.

Under the guidance of the Holy Spirit we have been led to preach that the church is a community premised on the promise of what is to be. We are not simply to adjust to present reality, nor only to patch up here and there or even seek to recover what was. Renewal points to transformation, embracing the new. Hence we pray 'Your kingdom come' (Matthew 6:10).

We believe that the ultimate purpose of the church is to glorify God and to be an agent of God in establishing the unity and wholeness of all things in Christ (Ephesians 1:9-10). The church is a servant of the kingdom of God.

In witnessing to the wholeness of God's kingdom we seek to demonstrate unity, forgiveness, reconciliation and new relationships. One of the most important factors in our witness is the quality of our corporate life in Christ lest our words be empty and our theology barren. We endeavour to be spiritually renewed, our motivation enlivened by the Holy Spirit. We seek a genuine growth in holiness that releases the power of the Holy Spirit.

Our church is on the way. In some quarters we struggle with conservatism but we endeavour to listen to one another, recognising the Spirit of Christ in us all. We also use appropriate practical strategies that can be learned from church analysis and church growth. We are down-to-earth and pragmatic. But we endeavour to

place God at the centre knowing that unless the Lord builds the house we labour in vain. Renewed in the power of the Spirit we wish to be living stones, built into a spiritual house of God (1 Peter 2:5).

5 Renewal Leadership

John McElroy



The Revd Dr John McElroy is senior minister of Churchlands Christian Fellowship in Perth.

When I first heard some colleagues talk about the 1990's as a 'decade of revival' I wondered if it was just more wishful thinking aimed at getting Australian churches to take evangelism seriously.

It is increasingly apparent, now, that we live in a 'kairos' moment - God's time for us. Good and evil grow side by side at what appears to be an accelerating rate.

In these times of economic and social upheaval we have the potential of an almost unprecedented audience for God's action. Our fellow Australians are seeking spiritual answers to life's questions. Many do so for the first time. Others are seeking a place to belong and want healing from the wounds of life.

At a time of such obvious need and searching we agonise to observe some congregations experiencing decline and, in a few cases, apparent death. Yet, regardless of outward appearances, wherever God's people gather in worship there is always potential for renewal.

God has a plan for the church. In the past God kept his promise. Even though it would appear whole generations lost a true knowledge of God, he sovereignly renewed his kingdom again when he found willing hearts. Today, God is looking for pure and willing hearts among those who would aspire to leadership in the church.

In preparation for revival and harvest, God is raising up leaders whose visionary zeal is matched by their integrity. Our Master is concerned not only about whether we reach the goal, but how we achieve it. Leaders today are wise to remember that the end does not justify any and every means of getting there. On earth, Christian leaders are servants of a God whose nature is integrity, justice, love and mercy. Our Lord wants his ambassadors to reflect his nature and character in the midst of providing leadership.

For some time I have noted that methods and standards vary greatly in the selection and guidance of church leaders. Within my denomination, I have often been called upon to give advice or rectify situations which are attributable to poor leadership decisions.

My intent is not to reiterate what others have written on issues facing renewal leadership. I would like, however, to underline three issues which I feel must be considered by those who desire to be leaders in renewal. These issues have come out of my experience as pastor of a renewal-based congregation within the Uniting Church and as convenor of the Christian Ministries Network of Western Australia.

Caution in leadership selection

Leadership is a key issue in renewal and revival. The apostle Paul warned against being hasty in the laying on of hands for leadership (1 Timothy 5:22). While this scripture is often quoted, the importance of its implementation is often underestimated, much to the detriment of the church. Once a person has been placed in a position of leadership that person carries an authority and influence within the Body of Christ which either promotes or hinders its mission.

I have not yet discovered one elder, staff person or leader who, at the time of being selected, was fully mature in the Lord. That is normal. Jesus picked the disciples on the basis of their potential, not their perfection. Chapter three of 1 Timothy provides an essential list of

considerations for spiritual leadership. In addition to this list, I often ask the following six questions concerning potential leaders:

1. Have they undergone a period of settling in and observation?

When new people decide to make our Fellowship their spiritual home, we invite them to undertake a minimum three to six months settling in and getting to know us. During this time we ask that they join a weekly home group but refrain from signing up for, or becoming involved in, any of the ministries of the church. During this period our leaders observe their character, gifts, and apparent maturity in the Lord. This brief time of waiting clarifies not only their suitability for ministry but whether the needs and vision of the individual fit our capabilities.

2. Have they dealt with sin or strongholds operative in their lives?

In other words, are they free of habitual sin or do they require ministry, healing, or counselling which will set them free from ungodly thoughts or behaviour? Do they give evidence of anger, unforgiveness, rejection, lust, pride, hurt, gossip, or any of the acts of the flesh noted in Galatians 5:19-21? The presence of sin or strongholds does not indicate a person's ultimate unsuitability for leadership, but it does indicate: not yet!

3. Do they show evidence of having gone to the cross?

Does the nature of Jesus, particularly humility, seem to be evident and growing? Going to the cross speaks of dying to the flesh and human cleverness in our attitudes and lifestyles. Such people will show traits of circumspectness, submissiveness, wisdom, compassion, transparency, patience and prayerfulness. They are humble, teachable, willing to be accountable, and allow others to speak into their lives.

4. Do they have a growing intimacy with God?

In John 15:5 Jesus said, 'Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.' To abide in Jesus speaks of an intimate relationship of prayer and communion; of two best friends who anticipate one another's moods, mannerisms and

responses. Abiding is the process of becoming like the company we keep. The result of intimacy is to bear certain recognisable fruit: the fruit of the Spirit, an ability to discern the Lord's voice, and a growth in our understanding of God's nature and the way he brings his will to pass.

5. Are they free of selfish ambition or worldly cleverness?

Selfish ambition is essentially the desire for recognition, power, and control. Worldly cleverness is the means of fulfilling ambition: intellectualism, deceit, power games, manipulation, partiality, and control. Some seek church leadership with hopes of lordship rather than service. Others have a mistaken notion that what made them successful in the business world translates identically to the church.

Our own enthusiasm can never substitute for godly wisdom in decision making, as stated in Psalm 127:1, 'Unless the Lord builds the house, those who build it labour in vain. Unless the Lord guards the city, the guard keeps watch in vain.'

Those suited to spiritual leadership acknowledge sooner rather than later that prayer, waiting on the Lord's timing, and following his plan are the only ways to build God's house.

6. Do they have the same spirit and vision as your team?

Are potential leaders on the right train? Are they willing to work in submission to the pastor and leaders of the local church? Do they hold views which mesh with ours, or are they at odds with our established vision, ethos, and mission?

For some reason, growing churches attract ambitious people aspiring to leadership who lack the discernment to choose the church God has actually selected for them. You must therefore look out for 'cruisomatics' flying from church to church looking for the perfect roost. Beware of those practicing a 'gift of correction' or ministries which they proclaim will 'get your church on the right track.' These are the lone rangers, free spirits, and ultimately the self-inflicted wounded whose unrepentant hearts cause untold grief.

When selecting potential leaders it is always wise to narrow the front door, so to speak, by being cautious and getting as many facts as possible on the table. Good things come to those who wait and ask God's discernment in the selection of leaders. I, and many others, have learned the hard way. It is much easier to refrain from placing a person in leadership than to admit a mistake and have to remove them later.

Unity results in synergy

Unity, especially among leaders, gives impetus to revival. It results in a Holy Spirit induced synergy.

The Macquarie Dictionary defines synergism as 'the joint action of two substances... which increase each other's effectiveness when taken together.' While synergism is most commonly thought of in the context of chemistry or metallurgy, it also applies to the church. When two churches and their leaders pray together, relationships bond, cooperation results and the net impact is greater than their previous effect as two separate entities.

The chances of revival taking place within a church, area, or city increase when there is unity within the leadership. John Wimber has noted that one of the signs of impending revival would be a call to unity. This call to unity is not an exercise of theological compromise or ecclesiastical carpentry but comes as the Body of Christ is touched by repentance, healing, and holiness.

Pat Robertson, in his book *The Secret Kingdom*, writes of eight principles arising from the teachings of Jesus which govern all of life. He calls these eight principles 'the laws of the kingdom'. One of these principles, which Robertson calls 'the law of unity', presents both a challenge and promise to Christian leaders in Australia.

Essentially, the law of unity states that within the Trinity there has always been agreement and harmony. Consequently, unity and harmony in Christ's Body are crucial to the unleashing of God's incredible power among us. Great creativity and power for accomplishing God's purposes are released where there is harmony.

A practical outworking of the law of unity is seen in Matthew 18:19-20 where Jesus said, 'Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.'

Here our Lord calls for agreement based on unity. Since Jesus was among them when they gathered to consider an issue, Jesus' disciples would be expected to agree with him. As the central focus and inspiration of their fellowship, Jesus would bring his disciples to harmony if they genuinely laid aside their own preconceptions and centred on him.

The biblical accounts of life in the New Testament church further illustrate the power of unity. As the believers continued to seek the Lord together in prayer (Acts 1:14) the Holy Spirit added to their number and confirmed the gospel with signs and wonders (Acts 5:12-16).

Early in 1990 I became aware of the existence of Christian networks of encouragement in Australia, England, the United States, and South Africa. These networks focus on unity through prayer and building relationships among leaders. I had the privilege of visiting networks in South Africa and in the U.S.A.

While the setting and composition of each network varied greatly, they had five traits in common:

1. They were built on relationships between church leaders.
2. Those involved had been renewed by the work of the Holy Spirit and believed the Spirit was raising up a strong church to take the land.
3. Those involved came from a wide variety of church backgrounds.
4. All shared a Body-wide vision, putting aside competition and empire-building in favour of building up and encouraging the wider Body of Christ.
5. They showed evidence of the spirit of Joshua and Caleb, having the courage to dream and plan great exploits for God.

Inspired by what I saw, I returned to Perth and began to pray about God's plan for networks of encouragement in Australia. Aware of similar moves under way in the eastern states initiated by the Rev. Dan Armstrong and Kairos Ministries, I felt a need to bring leaders together across Western Australia. After inviting some colleagues (many of whom had worked together in organising Vineyard Conferences) to join in prayer, the Christian Ministries Network WA was formed in 1990.

Recently I have observed a marked increase in the number of interdenominational prayer meetings and in fellowship activities aimed at building relationships between evangelical and charismatic leaders in Western Australia. Politicians, judges and heads of some Bible Colleges are among those beginning to come together for prayer and fellowship. There appears to be a warming of the spiritual atmosphere over the state, similar to the Greenhouse effect.

As the impetus towards unity increases and relationships are built, I am noticing a decrease in competitiveness. Leaders desire increasing cooperation. Pastors talk about such subjects as discovering God's plan for taking our cities, networking with the wider Body of Christ, establishing the church of the city, and discovering and sharing each congregation's redemptive gift. I have concluded that unity is bringing a synergy to the Body of Christ in Western Australia.

For further reading on developing strategies for bringing revival to our communities I recommend two excellent books, *Taking our Cities for God* by John Dawson (Creation House, 1989) and *The House of the Lord* (Creation House, 1991).

Revival foundations: Jesus and obedience

I believe that one of the reasons why God withholds revival is that he knows our nets are insufficiently strong or mature to contain the catch. Historically, revivals have lasted for about a generation for this reason. Eventually the nets broke down. In the coming revival I believe God wants us to pay attention to the foundation on which we build our nets.

In 1 Corinthians 3:11, the Apostle Paul reminds us that 'no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.'

We do well to remember this. Many Christians and congregations are unsure of the implications of Jesus as the foundation. We have inadvertently confused Jesus with our doctrines, liturgies, denominational trappings, and social activism. These are forms or expressions of faith and may be valid, but they are not the one and only foundation: Jesus Christ himself.

Many Christians have built their identities and loyalties on the other building materials Paul alludes to in subsequent verses, not on a personal relationship with and loyalty to Jesus. These alternative building materials may look and feel substantial. In the final analysis, however, they do not stand the test.

What does it mean to build on the foundation of Jesus? It means being cemented into him. It involves being more Christlike as his disciples and obeying all he commands (Matthew 28:18-20). To build on the foundation of Jesus is to build a church which is nourished in the love of Jesus and gives love in response (1 John 4:19). This kind of church will take the land.

John Dawson emphasises that, 'It is not primarily out of compassion for humanity that we share our faith or pray for the lost; it is, first of all, love for God' (Taking our Cities for God, page 209). Love is the greatest power the world has ever known. As more of God's love and light flood the world, darkness will be overcome.

This leads us to the vital question: What brings revival to a land? Revival is essentially a 'soft spot' in the heart of God, an act of God's grace and mercy. God sovereignly determines when and where revival will happen. Yet within the scope of God's sovereignty we can make a response. We see it in God's word to Solomon in 2 Chronicles 7:14,

If my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

Perhaps the first act of humility required of us is to ask ourselves: What is our goal in evangelism? Are we seeking to make people 'churched' as members of a particular denomination with a loyalty to our ethos and traditions? Or are we making disciples of Jesus? Will the fish we catch be appropriately 'cleaned,' that is disciplined to become like Jesus and serve him? How do we help new disciples go back into the harvest field to bring others into his glorious light?

In Ezekiel 34:4 we find the tasks of God's shepherds. They strengthen the weak, heal the sick, bind up the injured, bring back the strays, and search for the lost. When I consider each of these five traits I find there the sum total of what God appears to be training his church to engage in. Here is the culmination of what I understand to be power evangelism, personal evangelism, and making disciples who carry on the ministry of Jesus Christ.

Only Jesus Christ has the authority to draw everyone to himself. Only at his name will every knee bow and every tongue confess that Jesus Christ is Lord. Only as the sheep hear the Good Shepherd's voice and sense his touch as ministered through his obedient servants will they be drawn to him in revival.

There are, no doubt, many issues crucial to effective leadership in renewal. These three, however, are foundational to fostering revival. We must be more cautious in the selection of leaders. Our unity, especially in leadership, will result in a Holy Spirit induced synergism which sparks revival in the land. The church must stay true to the right foundation of Jesus and obedience to him.

Revival articles by Geoff Waugh

See also renewaljournal.com and
renewaljournal.wordpress.com

Revival Fire (Issue 1: Revival)

Astounding Church Growth (Issue 2: Church Growth)

Revival Worship (Issue 6: Worship)

Renewal Ministry (Issue 7: Blessing)

Spirit Impacts in Revival (Issue 13: Ministry)

Revivals into 2000 (Issue 14: Anointing)

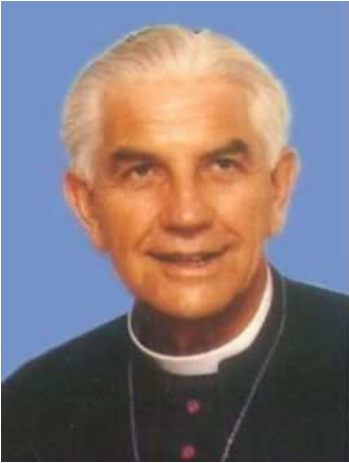
New Wineskins to Develop Ministry (Issue 15: Wineskins)

Vision for Ministry (Issue 16: Vision)

Community Transformation (Issue 20: Life)

6 *Reflections on Renewal*

Ralph Wicks



The Rt Revd Ralph Wicks, an Anglican Bishop, was a pioneer in renewal among Anglicans in Australia. He comments on that ministry.

An event of some significance occurred in the early years of my episcopate. I had a feeling that the church as a whole was just plodding along.

There were a few bright spots among the parishes, but on the whole I thought church growth was not exciting. What troubled me more was that not many clergy were over-concerned, and if they were anxious about the situation, they didn't show it.

At the same time as I was experiencing these impressions, I was made aware of the 'Holy Spirit' movement. Pentecostal churches had been with us since the beginning of the century, but in the 1960s they had been showing a lot of vitality and considerable growth in adherents - many former Anglicans and also former members of a number of other historic churches. I was interested to discover the reason for this new phenomenon. Books by Michael Harper, Colin Urquhart and David Watson, Anglican priests in England, helped me to understand this 'charismatic movement' (charisma here refers to the Pauline list of Spiritual Gifts).

Power ministry

I wanted to know about the 'Power' ministry, i.e. the Power of the Holy Spirit. I knew God had blessed the few natural gifts I had, but there was always so much effort on my part, and I got tired. There was not much 'resting in the Lord'.

But I had a problem. My wife and I now lived in a fine house in Taringa Parade, Taringa, owned by the diocese. My wife knew of my growing interest in the charismatic movement, but was very apprehensive about this spiritual phenomenon. She said to me, 'If you get involved in this movement, I'll leave you.' So I pulled back from the charismatic movement. However, an extraordinary event was about to unfold.

I went to a clergy retreat. While I was away, my wife went, albeit reluctantly, with a friend to a house meeting to hear an evangelist and spiritual healer. I imagine the friend was endeavouring to find support for my wife, who now had cancer. During the meeting, an invitation to go forward for prayer was given. My wife, who was really a very private person, was first to step forward. Later, she told me she didn't really know what happened except friends were picking her up from the floor. She felt weepy, and asked to go home. She cried herself to sleep, not out of grief, but of joy.

The next day she had a strong desire to ring three women from whom she was estranged. Two were delighted that friendship was restored; the third, from whom my wife had not heard for months, got her phone call in first, and there was much rejoicing. In a real sense, I found a different woman in my home when I returned from the retreat. She of course looked the same, but she seemed to have grown ten feet tall spiritually.

With confidence now, I went to a conference in Sydney, led by Archbishop Bill Burnett of Capetown and Bishop Zulu, also from Africa.

Archbishop Burnett was the Episcopal Father of the Charismatic Renewal in the Anglican Communion.

The conference was terrific and I ended up being elected chairman of the Anglican Renewal Ministries in Australia, a post I held for several years.

It was a joy to organise several Diocesan Renewal conferences at Camp Cal, Caloundra. Guest speakers at various times included Vernon Cohen and Dick Wallace, Anglican priests from Melbourne. It was a privilege to have Father Terry Fulham from Darien, Connecticut, USA, at another of the meetings.

Ecumenical Renewal services at St John's Cathedral drew packed houses. The Rev. Geoff Waugh, from a Baptist-Uniting Church background, and a Roman Catholic priest, Father Vincent Hobbs, were co-convenors of these rallies, some of which were also held at St Stephen's Roman Catholic Cathedral and the Albert Street Uniting Church. These were exciting times as lives were changed, Holy Spirit power was in evidence and healings took place. A small number of diocesan priests were blessed and their ministries enriched.

Proclamation of Jesus

However, it was not all plain sailing. Some clergy regarded me as a 'weirdo' but one thing they could not deny: The proclamation of Jesus and God's gifts of salvation by grace through faith became key features of my preaching. I was reminded by Scripture that the work of the Holy Spirit is to glorify Jesus.

Of course, there are excesses in most spiritual movements. I have also known Anglo-Catholic and Evangelicals to go 'over the top', and I have experienced 'charismatic Christians' who have become quite unbalanced and fanatical.

I have been glad to have experienced the strong sacramental life of Anglicanism and the good order of liturgical worship. But liturgical worship need not be stiff. The warmth of the Spirit can melt the coldness of mere formalism. At times, 'non-liturgical' services, too, have a very helpful place in our churches.

I was invited to a conference of Evangelicals in Melbourne. I guess it was strange to have one brought up in a strong Anglo-Catholic tradition to be given this invitation. However, my role was to respond

to a paper by Michael Cassidy on 'Charismatic or Spiritual Renewal'. Michael has been well known in many countries as one of the leaders of African Enterprise - an organisation concerned with a two-pronged mission - Evangelism and Community Social Development.

From Monday to Wednesday, the lectures had been superb, but more of the head than of the heart. I thought, in fact, that the mood of the delegates was quiet and subdued. So arrived my six minutes. The then Archbishop of Melbourne, Bob Dann, kept reminding me about the 'six minutes'. I put away my prepared text and simply shared with the conference what spiritual renewal meant to me: how my ministry was enriched, how I came to understand and love Jesus more. The response of the delegates was very moving to me. They rose in acclamation. I went backstage and wept. God had done something beautiful.

As I had to leave the conference immediately and return to Brisbane, I could know only second-hand that the mood of the conference changed from that moment - people were more open and friendly than before.

What has always amazed me is that Anglican leaders, yes, bishops, have almost acted as though Pentecostalism does not exist, especially when many Anglicans have moved into Pentecostal fellowships and especially since Pentecostalism is the fastest-growing Christian expression in Australia. Either they are afraid to admit that Pentecostalism has 'something'; or worse, they think Pentecostals are in some way outside the pale and not to be regarded as part of the Christian family.

Bishop Shevill once said, 'The untaught truths of yesterday become the heresies of today.' In other words, what the historic churches fail to emphasise, others pick up and go to excesses. Historic churches, by their partial neglect of the third Person of the Holy Trinity, have in part, only themselves to blame for the growth of many Pentecostal fellowships.

Parish Missions

Before and after my adventure with 'Charismatic Renewal' I felt called to offer myself to any priest who would risk inviting me to lead a parish mission. I had no particular training in evangelism but I learnt something by doing.

During my time as an archdeacon and assistant bishop, I conducted parish missions or intense weekend teaching periods in a number of places within and outside the Diocese of Brisbane. The 'local' ones were at Stanthorpe, Pittsworth, Petrie (twice), Mt Gravatt (twice), Maroochydore, Bundaberg, Nanango, Ekibin, Inala, Yeronga and Ashgrove. Outside the diocese, missions were taken at Kurri Kurri in the Diocese of Newcastle, Glen Innes in the Diocese of Grafton, Stratford in the Diocese of Gippsland, Belgrave in the Diocese of Melbourne and Biloela in the Diocese of Rockhampton.

It was a privilege to be invited by the Bishop of Singapore, Ban it Chui, to take a mission in his Cathedral of St Andrew and also a clergy retreat. The visit to Singapore was a real eye-opener. In this diocese, the 'charismatic movement' has changed church life in many parishes. I saw churches filled - especially with young people hungry for the Gospel. In one parish I visited, a cinema has now been acquired to accommodate the growing congregation.

One night while I was ministering in St Andrew's Cathedral, a young man - a Buddhist - wandered in and was converted to the Christian faith. On one Sunday, I ministered to an all-Indian congregation. For three hours, the whole congregation came singly or in family groups for the laying on of hands with prayer. A number were overpowered by the Holy Spirit - and all the time I was praying over others, two women knelt on the concrete floor beside me, praying for me. With such enthusiasm for Jesus, it is perhaps not surprising that it was hard for me to leave Singapore.

Of course, it is difficult to estimate the effect of such parish missions. In one or two places, I suspect the missions were a complete failure. My own ministry may have been defective or maybe the preparation may have been inadequate.

However, in other places, according to the rectors, lives were changed, people were converted, people were physically healed. A former rector of Maroochydore, in the Diocese of Brisbane, told me that my

mission was the most significant event in his long ministry in that parish. For that I praise God and give Him the glory.

Recently I met a businessman in Nambour who confessed that he had been converted at the mission in Glen Innes. I remembered this man well. He was the last to whom I ministered at that mission.

There have, however, been a few regrets. I have known people so changed and challenged by the inflowing power of the Holy Spirit to be a real threat to parish clergy in parishes where I have ministered. These dear priests have not been able to cope with the enthusiasm of the newly converted and have found them difficult to cope with. Some of my missions have swelled the numbers going to Pentecostal churches.

It has been beautiful over the years to see wayward husbands come back to their wives and families, to see men and women freed from the burden of guilt which has plagued them for years, to see people with cancer have remission for a number of years, to know people so enthused that they form the nucleus of a new parish. I have been amazed over the years at the transforming power of Jesus in individual lives.

*This article is reproduced from pages 76-82 of Bishop Ralph Wicks' book, **One Rung from the Top** (Brisbane: Boolarong, 1993), used by permission.*

7 Local Revivals in Australia

Stuart Piggin



Dr Stuart Piggin, Director of the Centre for the History of Christian Thought and Experience at Macquarie University, lectured in history at Wollongong and Macquarie Universities before taking up his present appointment. His books include studies of Australian Church History and of Evangelicalism.

I want to advance four propositions about the history of revivals in Australia, and then comment on the prospects for revival in Australia today.

Four propositions

1. Local revivals have been frequent in Australian history

In my research I have found references to 71 local revivals in nineteenth-century Australia. And far from being impervious to revival, the twentieth-century has witnessed more revivals than any

previous age. This century has witnessed the greatest growth ever in the Christian Church, and revival in Africa, Asia, and South America is endemic.

In Australia the new century began with the largest evangelistic campaigns in Australia's history. R. A. Torrey arrived in Melbourne (April 1902) following successful evangelistic tours in Japan and China. Attendances totalled a quarter of a million each week when the population of the whole of Victoria was only one million. Meanwhile, in 1902/3 a tent mission crusade throughout 200 country towns of NSW reported 25,000 inquirers.

In the 1920s there were rather spectacular revivals associated with Pentecostalism. In 1925 a revival broke out in the Melbourne suburb of Sunshine. Hundreds came under conviction of sin, were filled by the Great Baptizer, and created such excitement that people came from all over Australia to receive blessing. Out of this was formed the Pentecostal Church of Australia.

The 1930s, the decade of the African revival, witnessed scenes of considerable spiritual vitality in Melbourne. The Methodist Local Preachers Branch was very vigorous and had an impact on evangelical life in Australia. Teams of these local preachers went all over Australia and New Zealand. For many years it held a Holiness Convention each King's Birthday weekend in Melbourne. It was conducted entirely by laymen. A Baptist minister, George Hall, who trained in America under Dr R. A. Torrey and Dr Campbell Morgan, and who knew evangelical life in USA intimately, said the Methodist Local Preachers Melbourne Branch Holiness Convention was the greatest spiritual force he had ever experienced.

The 1930s also saw scenes of revival in Queensland, especially connected with the Pentecostal branch of Methodism. Revivals were reported at Woombye, Kingscliffe, and Toowoomba. One who was used in this work was Booth Clibborn, grandson of William Booth. Other effective evangelists were Gavin Hamilton, Hyman Appleman, Garry Love and Gypsy Smith. The aboriginal pastor, Rodney Minniecon, now at Griffith, was a product of the same movement.

There were revivals associated with the name of Geoff Bingham in Australia in the 1960s and 1970s, some remarkable occasions

associated with the Jesus movement, particularly among young people in Melbourne, and, of course, revival broke among aborigines on Elcho Island in March 1979.

2. Evidence indicates that local revivals have been genuine

Consider the revival at Kiama in 1864 under the ministry of the Rev. Thomas Angwin, a Methodist. His sermons revealed a knowledge of 'the deep things of God', and congregations and prayer meetings grew in number, swelled by Presbyterians and Anglicans who sought a richer fare than they were receiving in their own churches. On 'one of the later Sundays' in July 1864 the revival came:

The arrows were sharp in the hands of the King's messenger that night. They were straightly aimed, and shot with all the intensity of a love baptised with the compassion of the Christ. ... The next night there was almost equally as large a congregation at the prayer meeting. Then began what the good old people called 'a breaking down'. The communion rail was crowded with seekers. Some hoar-headed men were amongst them; a storekeeper in the town, notorious for his fearful temper and furious conduct when under its influence; some gentle-spirited women; a number of senior lads from the Sunday schools ... Night after night for the rest of the week and into the middle of the next, the meetings continued. ... It was a revival which gave workers to the Church, teachers to the Sunday School, local preachers to the circuit plan and ultimately several ministers to the Australian Methodist Church (Carruthers 1922:32).

Revival in Australian Methodism in the second half of the nineteenth century is mainly associated with John Watsford, the first Australian-born Methodist clergyman. In Ballarat in the 1860s, in Parramatta, in the inner city suburbs of Surry Hills and Balmain, and in country town such as Windsor and Goulburn, Watsford was used to ignite the fires of revival. Of a service in the Bourke Street Methodist church, Sydney, in 1860, Watsford (1901:123) reported:

To a congregation which packed the building I preached from 'Quench not the Spirit'. What a time we had. The whole assembly was mightily moved, the power was overwhelming;

many fell to the floor in agony, and there was a loud cry for mercy. The police came rushing in to see what was the matter; but there was nothing for them to do. It was impossible to tell how many penitents came forward; there must have been over two hundred. The large schoolroom was completely filled with anxious inquirers.

3. Revivals have raised moral standards of whole communities

The 1902/3 tent meeting crusade in rural NSW crusade which resulted in the conversion of 25,000 was nowhere more wonderful in its manifestation than in the coal mining villages of the Illawarra when 2735 professed conversion or some 15% of the region's population. The fire of the Spirit fell on each coal mining village in a work described as 'gloriously monotonous'. At Mt Kembla 131 professed conversions; Mt Keira 214; Balgownie 183; Bulli 292; Helensburgh 234 and so on. At Mt Kembla 'an intense emotion with an evident assent to the Preacher's burning words were imprinted on every face and feature'.

What about the impact on the moral tone of the community? At Mt Keira swearing disappeared and the pit ponies in the mines stopped work as they could no longer understand their instructions, a phenomenon also reported in the Welsh revival 3 years later. Asked what was the evidence that the revival was genuine, the Rev. D. O'Donnell replied that the question was a very proper one, since there should be 'works meet for repentance'. He catalogued four evidences:

First, payment of debts. Tradesmen report the settlement of accounts they had long regarded as bad. Second, a pure language. ... It is said that in the Mount Keira pit an oath has scarcely been heard since the Mission . . . Third, a fair day's work. The proprietor of one of the mines told me that the biggest day's output of coal they ever had, followed the Mission. Fourth, attendance at Church. All the churches report greatly increased congregations and increase in the membership (Colwell 1904:630).

The great revivals of the past have always resulted in a decline in national illegality and immorality. The same is true of the Billy Graham Crusades in Australia in 1959. The number of convictions for

all crimes committed in Australia doubled between 1920 and 1950 and then doubled again between 1950 and 1959 when the population increased by only one-quarter. Then, in 1960, 1961, and 1962, the number of convictions remained fairly constant, resuming its dramatic upward trend in the middle and late 60s.

The illegitimate birth-rate was also investigated to get some rough index to non-criminal community standards. In the period 1955 to 1965 this index rose every year to almost double the 1954 figure, but the year it rose slowest (.06%) was in 1960. The illegitimate children not conceived in 1959 were not born in 1960!

Turning to alcohol consumption, the Bureau of Statistics supplied the following figures.

Annual Per Capita Consumption of Beer in Australia in Litres

1958-59 111.01

1968-69 113.5

1978-79 133.2

This also reveals the same deteriorating trends as we have seen in all the other social indicators. It is therefore striking to learn that the figure for 1960-61 is 100.1, that is 10% lower than the 1958-59 figure, an unexpected and dramatic fall.

4. Revival comes with social salvation to marginalised and underprivileged groups

Today's aborigines, who number about 150,000 in Australia, are experiencing revival, with some of their own movements emerging. There has been a change in the tone of communities touched by revival: less drunkenness, petrol sniffing, and fighting; greater conscientiousness in work; an increased boldness in speaking out against social injustices. At the Anglican Roper River Mission (Ngukurr) which had been reduced to a social disaster area by the granting of a liquor licence, the revival, which began in 1979, came as a form of social salvation. Sister Edna Brooker exclaimed:

'New life has come to Ngukurr. Half the population say they have turned to Christ and the transformation from alcohol, petrol sniffing and immorality is very wonderful' (Boyd 1986).

At Warburton in Western Australia 500 came to the Lord and were baptised. At Wiluna crime dropped to zero and the local publican had to put on free beer to entice people back into his pub.

So, revival comes as a form of social salvation to a needy people. In Australia the major perceived problems are economic recession and malaise; unemployment; marital breakdown and the poverty of relationships; drugs; death on the roads; environmental rape; demoralisation of the young. Revival would be the chief means of energising the Church in general and Christians in particular to address these problems.

Prospects for revival in Australia

1. Revivals are often caught rather than taught

Many people, particularly in the missionary movement, are learning about revival which is endemic in other parts of the world and are bringing what they have learned back to Australia.

Australian missionaries working in Africa learned much from the East African revival which began in Ruanda in 1931. Revival has been endemic in the Solomons since the early 1970s. Among the missionaries was George Strachan who has written an instructive book entitled *Revival: its blessings and battles*. There, for example, he answered the important question, 'Why do revivals not start?'

Lack of real prayer is a major hindrance. For many of us prayer is of no great importance. It is just an 'extra' to a busy life. But prayer that brings power takes precedence over all else. Nothing should be allowed to steal away time spent with God in prayer (1989:55).

In 1962 Geoff Bingham, who had been influenced by the East African revival, returned from Pakistan. That year Bingham taught at a teaching mission at Thornleigh. He taught all the great truths which had crystallised for him when he experienced revival in Pakistan: the holiness of God; the tyrants which hold people in bondage, namely sin, the flesh, Satan, principalities and powers; God's wrath, the conscience, the law. He then showed how all of those have a hold over

us because of guilt, but that when the guilt was taken away in the cross so the bondage is taken away.

A prayer meeting before the mission was held in the home of Fred George, a returned CMS missionary from Tanzania. About thirty people attended it. At first the meeting was fairly routine with prayer for the church and mission, and then Geoff said 'I think that the Lord wants to bring home to us now what the Lord thinks of us.' He read from Psalm 24, 'Who shall ascend to the hill of the Lord ... ? He who has clean hands and a pure heart.'

Then he suggested that those present should come to the Lord and ask him to reveal himself. They all knelt down in a circle, and then someone began to weep, and a great conviction came over all of them. Some tried to pray, but dissolved in sobs.

One who could not attend that mission because he was sick was John Dunn. At that home prayer meeting there came over John Dunn an incredible sense of his own depravity in the sight of God. He saw something extraordinary.

It was as if he were standing outside himself, looking at himself. And he wanted to flee from himself as fast and as far as he could because of the horrific sight he had of his own sin. He was crushed and broke down and sobbed convulsively, and the others around him were prostrate on the floor, broken hearted.

Then a gentle quietness came over the whole group, and then a wonderful sense of God's total forgiveness. Then they sang and sang until they were hoarse. The singing and intercession just went on and on, until someone said, 'It's half past four in the morning'. Everyone was staggered that so much time had elapsed.

2. The Theology of Revival is increasingly studied and understood

The thinking of some of the most influential evangelical teachers and preachers of the twentieth century leaves room for revival - e.g. Martyn Lloyd-Jones and J. I. Packer. Packer, for example, tells us that the Puritans did not use the word revival much - they spoke of godliness, by which they meant revival. There is an increasing study and appreciation of the writings of the church's greatest theologian of

revival, Jonathan Edwards. Bingham has written over 150 books. Many of them bear on revival. Then there is the excellent study material of the Fellowship for Revival's Academy prepared by the Rev. Robert Evans, 57 Talbot Road, Hazelbrook, NSW, 2779. So there is ample opportunity for the Christian to study the whole issue and theology of revival.

3. Revival is usually preceded by unprecedented unity

Unity among Christians must involve greater cooperation between Evangelicals and Charismatics.

This will require godly leadership from those who have been given leadership roles in those branches of the Christian church. I think that there has been such a stand off between the two that I have been advancing a theology which might bring them both together on what they agree about the Holy Spirit rather than have them arguing over what they disagree about the Holy Spirit.

We all agree that the most fundamental work of the Holy Spirit is to convict of sin and to regenerate and sanctify. Let us all - evangelical and charismatic - meet together and pray for a great outpouring of these things rather than arguing over disputed matters such as gifts and exorcisms.

4. Revival comes when we move together

Revival is the river of God's love flowing freely and fully through the Church, and it may come when the existing tributaries start to flow together.

a. In late 1989 the first of the prayer meetings for a spiritual awakening within the Anglican church was held in Lindfield, a Sydney suburb. That has expanded and some 26 regional groups are now meeting to pray for revival. This involves about 6000 folk in prayer for the revival of the church and the spread of the gospel. Much blessing is being reported. There are churches which as a result of their involvement with this are reactivating their prayer life. One church reports conversions every week. At a time when the Anglican church is divided over so many issues it is great that Anglicans should be able to draw together to pray in this way.

b. The Fellowship of Revival in the Uniting Church has nurtured such wonderful Christians as Dr Robert Hillman. His life and his lectures on the ministry of intercession will continue to speak to the Church and sensitise it to its need for revival.

c. Then there are such groups of faithful souls longing for revival as Intercessors for Australia, and Aussies Afire launched by the Bishop of Grafton in 1989. There is also Fusion and Aussie Awakening, headed up by Mal Garvin.

d. Bishop Dudley Foord, an organiser of the Sydney Anglican prayer gatherings, spoke at the National Parliamentary breakfast in Canberra. This was a great opportunity to remind the nation that national regeneration or the restoration of a demoralised people is a spiritual matter primarily and only secondarily an economic matter. Then Bishop Foord and Glenda Welden, the wife of the publisher, Kevin Welden, and a member of the Christian and Missionary Alliance, attended the first international Prayer Leaders Conference organised as part of the Lausanne Commission on World Evangelisation.

The clouds are gathering. Be encouraged to pray until the inundation of the Spirit comes.

References

Boyd, Jeanette (1986) 'The Arnhem Land Revival of 1979: An Australian Aboriginal Religious Movement', unpublished paper, October.

Carruthers, J. E. (1922) *Memories of an Australian Ministry*. London: Epworth.

Colwell, James (1904) *Illustrated History of Methodism*, Sydney: William Brooks.

Strachan, George (1984) *Revival: its Blessings and Battles. An Account of experiences in the Solomon Islands (Revised 1989)*. Laurieton: South Sea Evangelical Mission.

Watsford, John (1901) *Glorious Gospel Triumphs*. London: Charles H Kelly.

Dr Stuart Piggin researched the history of Australian evangelicalism and on the history of and prospects for revival in Australia. In 1991 the Centre for the Study of Australian Christianity, which fosters postgraduate research into Australian religious history in conjunction with Macquarie University, was established at Robert Menzies College at Macquarie University.

8 *Asia's Maturing Church*

Interview with David Wang



The world's largest revival continues unabated despite widespread restrictions and persecution. Dr David Wang, International Director of Asian Outreach, talks about why God is moving so dramatically among Asian believers, published in 1992.

Q. Is this truly a Decade of Harvest for Asia?

A. For 25 years I have been involved in Asian evangelism and mission. I must admit that there have been times of discouragement, particularly in the latter part of the 1960s. We saw a lot of activity and effort, but not many lasting results.

However I would say that for the past 20 years we have seen a tremendous response to the gospel of Jesus Christ. This is happening not only in countries such as Korea and Singapore, which are enjoying phenomenal revival, but also in countries closed to traditional mission activities such as China and Vietnam. We're now seeing the Holy Spirit moving in dramatic ways, resulting in conversions and church growth, with regular signs, wonders and miracles.

The traditional word 'harvest' no longer seems adequate to describe what God is doing. I would describe it as 'the great ingathering'. This is even

happening in traditionally difficult Thailand and Japan. I visited these countries very recently and both missionaries and national leaders were reporting breakthroughs of an unprecedented nature.

Q. Why is the Asian Church suddenly growing so dramatically?

A. We must give credit to the early missionaries who laboured, bled and died sowing the seed of the gospel. Some of the seeds laid dormant for many years. But they did take root. As God's time comes upon this continent, they are now bearing fruit. Aided by signs, wonders and miracles some are bearing a hundred fold!

Secondly, we now see an explosion of the Church led by indigenous leadership. God is raising up excellent Asian leadership. Asian workers are now evangelising, sending out missionaries and bringing in a great harvest.

Thirdly, persecution and suffering inflicted by communist or atheist regimes and other religious forces have enhanced the Church's growth even further.

But ultimately I recognise that it seems to be God's sovereign plan. He seems to have a timetable, and now is the time for the Asian Church to experience revival, renewal, growth and expansion. It is God's time for this continent.

Q. You mentioned persecution - what specific role has it played?

A. Persecution has brought out two things in the Church of Asia. Firstly, it has brought forth Christ's beauty in the lives of the believers. I know of Christians who have been deprived of everything that we consider important and are suffering deeply for their faith, yet they are living out a life of purity and simplicity in Christ. That kind of living has a great impact.

Secondly, persecution has returned the Church back to the basics of Christianity. It is no longer the clergy who are important. It is no longer the building that is important. What is important is having a fundamental relationship with Jesus Christ. Believers who have suffered persecution experience that Jesus is very real to them.

This return to the basics of Christianity and living a faithful life of beauty in Christ have resulted in mass conversions of people to Christianity.

Q. We read of thousands of these persecuted believers sharing a handful of Bibles and often having no pastor. How can the free world help to meet their urgent need for leadership and Bible-based teaching?

A. Without question this is the number one concern for every one of us who are involved in ministry into the Restricted Access Nations of Asia.

I think first of all we have to realise that ultimately it is God who gives the increase. He is also the author and finisher of this good work. We have to go back and trust Him and say, 'Lord, it is your Church. It is your body. It is your vine. You take care of it.'

This seems to be a basic philosophy for Christians in the East. When you talk to leaders in the rural areas of China they say things like, 'Another church has sprung up in that village over there. And a church of 7,000 has just exploded out of nowhere in that mountainous region.' They give thanks to God for what He has started, and commit it to Him saying, 'Lord, you continue to finish your work.' I suppose we have to learn to do the same.

On the other hand, for ministries like Asian Outreach, we do need to shift more and more from pure evangelism to evangelism-plus-discipling. I would say now that at least 50% of our efforts targeted into the Restricted Access Nations are discipling and training in nature. Other ministries are also making a similar shift. In this part of the world, it has to be evangelism-plus-discipling now.

Q. What can believers in Asia's Third World countries teach their brothers and sisters in the First World nations of the West?

A. In the West, or in the free world as a whole, I see the church identifying far more with the powerful victory of Jesus' resurrection. They want that kind of relationship. They are keen for the success, the prosperity, the good things of the Risen King. Few partake in the fellowship of Christ's suffering (Philippians 3:10). However I see the opposite in the Asian Church, particularly in countries where situations are confining and restrictive. These believers are more willing to fellowship with the suffering of Christ. To them that is the greater reward and privilege.

Recently one of our co-workers went to China with a large sum of money to bail out a Christian worker. She had been sentenced to five years of hard labour in a very poor province of China. A few days later my co-worker returned with the money. That woman refused to be bailed out. She said, 'Pray for me, but don't get me out of this situation. Here is where the sinners are. Here is where the criminals are. Here is where Jesus Christ would have come. Now He has sent me. So please don't bail me out.'

Q. Dr Paul Kauffman, the founder of Asian Outreach, has been quoted as saying, 'For the cost of sending out one Westerner to the mission field, five Asians can be sent.' Should we be sending more Asians?

A. Yes, and no. Looking over the last 15 years I do see the Asian Church moving from a 'bless me' position to a 'bless the world' position. They are now ready not only in attitude but also in capability. Christians in Korea, Taiwan, Hong Kong, Singapore, Malaysia, Japan and even Thailand or Indonesia are now in a position where they can pray, they can send, they can give and they can go. I am seeing more and more of the Asian Church changing from being missionary-receiving to becoming missionary-sending.

However, I do want to sound a warning. Third World mission is not the rising star and the answer to ushering in the return of Christ. We have our share of weaknesses and problems. We are just as culturally insensitive. We suffer our share of egocentric nationalism. We stumble over the same things that Western missionaries have stumbled over. Perhaps we are even more arrogant! I think the key is for Western and Asian churches to both send out missionaries. Together let's co-operate in learning, teaching, sharing, caring and shouldering - in a relationship of interdependence - the Great Commission responsibility.

Q. Should we be sending Asian missionaries even to the West?

A. This is something we have to really work at on both ends. We, on our end, have to stop being nationalistic. Thus far I see far more Korean missionaries going to Koreans in overseas countries, or Japanese missionaries going to Japanese, or Chinese missionaries working among the Chinese diaspora. I would like to see Asian missionaries going to wherever the need and the response are the greatest, be it in the West, be it Africa, be it Latin America or be it anywhere.

It is also time for the West to realise that mission has undergone a fundamental change. It is no longer 'from the West to the rest'. Mission is now a universal endeavour of God's Church. People of various nationalities have to learn to work side by side to spread the Gospel. So if it's time for Asian missionaries to go to the West, well, let's do it.

Q. Are we seeing Asian leadership with such a global view?

A. I do see Asian leadership taking more and more of a strategic role in world evangelism. Some are even holding highly recognisable positions, such as Dr Thomas Wang heading up the AD2000 Movement.

But as a whole, the Asian Church is currently producing localised leaders who are effective in their own culture, among their own people. Only a few are also gifted with multi-cultural flexibility and availability. However, I believe that in days to come we will see more and more Asian leaders who are bigger than their own church, or their own denomination; bigger even than their own nationalities. Because they are totally for the kingdom, they will take a vital role in Christian leadership worldwide.

Q. How will Asian leadership be different?

A. Over the last one hundred years Christian leadership has been primarily trained with a Western theology. This theology has a strong emphasis on the Gospel as the knowledge of God, and the wisdom of God. But there is a general lack of understanding and application of the Gospel as the power of God - see 1 Corinthians 1:24. Thus the propagation of the Gospel has been mostly information based, and somewhat 'powerless' in a warfaring sense.

Now we're seeing an influx of Asians - along with Africans and Latin Americans - into the overall leadership of the Church. Because of their cultural and historical backgrounds, they have a far better understanding and application of the Gospel as the power of God. Signs, wonders and power encounters are more common to their thinking and lives. I see this having a balancing effect, enabling the Church to make great advances into the world of darkness.

Q. There are some who believe that this 'power of God' belongs to another age. Yet we hear many stories of signs and wonders in Asia leading to mass conversions. Is God doing something different in Asia?

A. God is creative. He doesn't have to repeat himself in any way. But I do see that He has a pattern of operation when it comes to breaking up new ground, opening up new countries.

He allows new signs, wonders and miracles to take place to create tremendous impact. Because Asian cultural influences include a traditional dominance of spiritism and spiritual activities, God has to use signs, wonders and miracles in a very, very phenomenal and outstanding manner to demonstrate that there is no other god but Himself.

I believe He also wants to demonstrate to people in the West that He is a God of power, a God of might. He is the Great Physician. Unfortunately for many, God is our last resort, and not the first and only resort. Therefore we don't go to Him as desperately and frequently as our Asian brothers and sisters, seeking Him regularly for supernatural intervention. A Biblical principal is that the more you ask the more you receive; the more you knock, the more the doors are opened; the more you seek, the more you will find. That perhaps is one reason why we see more signs, wonders and miracles in Asia. They knock more. They seek more. They ask more.

Q. If God is raising up His Church through mass conversions and is refining it through persecution, where is God taking His people?

A. As I see the events happening all about us, I summarise the work of the Holy Spirit as 'Immanuel and Maranatha'.

Firstly, I see God being with us. God is not only being with us in a theological way, a historical way, in a hearsay way: 'I hear that God is doing this and this and this... wow!' But God is with us in a very 'Immanuel' way: personal, current and relevant. And you know it: you sense it, you hear it, you see it, you touch it.

I am sensing that God's Spirit is taking His people to a realisation of the reality of Christ. Jesus is very real. As I fellowship with Christians in China, I don't hear people saying, 'We heard about,' or 'We read about,' but rather 'I experienced Him, I touched Him - He touched me, He revealed Himself to me, I saw Him, and also He healed me.' He is Immanuel in a first person, hands-on manner.

On the other hand I am seeing 'Maranatha'. Christ is coming back very

soon. I think I have never seen the world so shaken up, so disrupted, so changed to the point where everyone is in a state of confusion, flux, and uncertainty. Countries and peoples who previously were not particularly open to the Gospel are becoming receptive. With that kind of openness, the Church is presented with an unequalled opportunity: publish the good news, and proclaim the Gospel 'till He comes.

That's where I see He's taking His people. He is giving His people a strong sense of the reality of Immanuel. He is also giving us a strong awareness of Maranatha. Something really big is going to happen very soon.

Q. How can West and East work together to support and encourage each other?

A. In my 25 years of ministry I have seen some basic changes in the relationship between the Asian and Western Church.

In the beginning there was a total reliance on the Western missionaries for personnel, provision and prayers to meet the needs in Asia. Everything seemed to be reliant on the West. Then I saw the pendulum swing to the other extreme. One general mood was 'Missionaries, go home!' Even missions echoed such a cry. Total dependence swung to total independence.

Now I see a new and more balanced phase: a phase of interdependence. I think both the Eastern and the Western churches have matured to accept the validity of each other, with each other's strengths and weaknesses. I see them valuing each other's giftings. I see more and more a symbiotic relationship developing where we say, 'You rely on me and I rely on you.' We now recognise that we need each other to survive, to perpetuate.

I do not call this relationship a partnership. Partnership is often an arrangement of convenience. I would like to see more of a marriage relationship developing, which is not an arrangement of convenience but of mutual commitment and trust. It is a body relationship.

I have seen Asians receiving Westerners, and I pray that Westerners will increasingly receive Asians.

Q. What has been the burden of prayer upon your heart, above all else, about Asia?

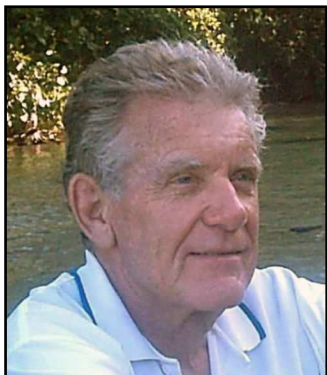
A. In Asia I have seen churches grow from nothingness into, perhaps, the biggest churches in the world today, such as Yonggi Cho's church and now the Hope of Bangkok, and several others such as the Full Gospel Assembly of Malaysia. I saw them when they were small, and now they've grown tremendously. As I look at this kind of phenomenon, the thing that encourages me greatly is to see the birthing and the growing up of a church. The thing that concerns me is that often the church started as an organism and ended up as an organisation; started as a corporate body of believers and ended up as a corporation.

My prayer for Asia is that I want to see the basic, beautiful gospel of Jesus Christ proclaimed, and a simple, pure bride of Jesus Christ prepared. That's my prayer.

This article is used with permission from Asia Report, March/April, 1992 (G.P.O. Box 3448, Hong Kong). Read further information on Asia in subsequent issues of the Renewal Journal.

9 *Astounding Church Growth*

Geoff Waugh



Dr Geoff Waugh, founding editor of the Renewal Journal, researched church growth and revival, especially in the twentieth century and beyond. His books include Flashpoints of Revival, Revival Fires, and Anointed for Revival. Further details are on www.renewaljournal.com

The last decade of the twentieth century was seen as a decade of evangelism and harvest. It capped a century of astounding church growth.

We can thank the Lord for it, and pray all the more earnestly for over two thirds of the world yet to be won to Christ. Praying makes a huge difference. We co-operate with God in prayer as the Spirit of the Lord moves in mighty power in the earth.

More people are praying now for revival than ever before. You can be one. So can your prayer group and your church.

Mission statistician David Barrett, researched the magnitude of the prayer movement, noted that be the end of the twentieth century more than 170 million Christians were committed to praying every day for

spiritual awakening and world evangelization. In addition, more than 10 million prayer groups focus on those priorities. Over 20 million Christians worldwide believe their primary ministry calling is to pray daily for revival and for fulfilment of the Great Commission.

Such massive praying, including yours, is linked with incredible church growth around the world.

Peter Wagner's research described Latin American Evangelicals growing from 50,000 in 1900 to over 5 million in the 1950s, over 10 million in the 1960s, over 20 million in the 1970s, around 50 million by the end of the eighties and 137 million by 2000. Over 100 new churches begin every week. Now the church in Latin America grows at over 10,000 every day, or 3.5 million a year.

Africa saw church growth from 10 million in 1900 to over 200 million by the early eighties, with 400 by 2000. Christians grew from 9% to 50% of Africa in the twentieth century. Around 25,000 to 30,000 are added to the church daily in Africa, an estimated 10 million a year.

China, with 1 million evangelicals in 1950, has seen growth to an estimated 100 million. In 1992 the State Statistical Bureau of China indicated that there were 75 million Christians in China (Asian Report 197, Oct/Nov 1992, p. 9). David Yonggi Cho now estimates 100 million Christians in China's 960 million population amid incredible persecution. Current growth rates are estimated at 35,000 a day or over 12 million a year.

South Korea, a Buddhist country in 1900, had 20% Christian by 1980 and 30% by 1990 with estimates of 50% by 2000. David Yonggi Cho heads a church of over 800,000 members with over 25,000 home groups and over 12,000 new members every month. They have sent out 10,000 missionaries and commenced many other huge churches.

An official report of the former Soviet Union in 1990 acknowledged that 90 million of its 290 million inhabitants confessed allegiance to a church or religious community (Worldwide Photos Limited, *Renewing Australia*, June 1990, p. 38). Christians estimate that over 97 million are converted in Russia, that is one third of the population (Pratney 1984:273).

One quarter of Indonesia is now reported to be Christian. These islands have seen many revivals and people movements such as in 1965 amid political turmoil when over 100,000 animistic Muslims became Christian on the island of Java alone. Revival continues there.

Reports indicate that more Muslims have come to Christ in the past decade than in the previous thousand years. 'New believers are immediately tested to a degree incomprehensible to us. Many are imprisoned and some have been martyred by governments or relatives. Yet the persecution seems only to strengthen their determination and boldness. In one country, where all Christian meetings are illegal, believers rented a soccer stadium and 5,000 people gathered. Police came to disperse the meeting and left in confusion when the Christians refused to leave' (United Prayer Track News, No. 1, Brisbane, 1993).

1700 unevangelized people groups worldwide in the mid-seventies had been reduced to 1200 by 1990, and further reduced to 5,500 in 1993. David Wang of Asian Outreach estimates that these unreached people groups can all be reached by 1997.

The 'Jesus' Film, based on Luke's gospel, has been seen by an estimated 503 million people in 197 countries, and 33 million or more have indicated decisions for Christ as a result. It has more than 6,300 prints in circulation and around 356,000 video copies. The world's most widely translated film, Jesus, has been dubbed into more than 240 languages, with 100 more in progress (National & International Religion Report, May 3, 1993, p.1).

The CBN-TV (Christian Broadcasting Network) 700 Club with Pat Robertson reported 6 million conversions in their work worldwide in 1990, which was more than the previous 30 years of results combined.

John Naisbitt, secular sociologist and author of 'Megatrends' (1982), has co-authored 'Megatrends 2000' (1990) in which one chapter forecasts religious revivals in the nineties including widespread charismatic renewal. He notes that one-fifth, or 10 million, of America's 53.5 million Catholics now call themselves charismatics, emphasising a personal relationship with Jesus Christ.

David Barrett research has uncovered the massive growth of the number of pentecostal/charismatic Christians. His figures indicate growth from its beginnings in 1900 to 550 million by 2000. Pentecostal/charismatic Christians are now more than one third of all practicing Christians in the world today, just one indication of how the Spirit of God is moving.

The Assemblies of God, the largest Pentecostal group in the world, grew from 4.5 million in 1975 to over 13 million by 1985 and 16 million by 1990. By the decade of the nineties it was the largest or second largest Protestant denomination in 30 countries.

Much of the amazing church growth results from visitations or outpourings of the Spirit of God. Leaders, pastors or evangelists are surprised and often overwhelmed. Rapid church growth has happened before, but never on such a large scale as now.

Such amazing growth is accompanied by fervent prayer, and usually grows out of earnest praying. People repent and turn to God. Lives are changed in large numbers. It makes a significant impact on society. Signs and wonders are common, as in the New Testament.

Revival and church growth

Church history and current revivals include times when God moves in great power. Revivals often result in rapid church growth.

* The early church saw it. Read Acts! At Pentecost 3,000 were won in one day. Soon after that there were 5,000 more. Then great multitudes of men and women. They had the reputation of turning their world upside down (Acts 17:6).

* Missionary expansion continued to see it. For example, Patrick in Ireland and Augustine in England saw strong moves of God and thousands converted with many signs and wonders reported.

* The Moravians saw it. On Wednesday 17 August 1727 the Moravian colony in Germany was filled with the Spirit at their communion service. Their leader, 27 year old Count Nicholas Zinzendorf, said it was like being in heaven. Within 25 years they sent out 200

missionaries, more than all the Protestants had done in two centuries.

* The American colonies saw it. 50,000 were converted in 1734-5. Jonathan Edwards described the characteristics of that move as, first, an extraordinary sense of the awful majesty, greatness and holiness of God, and second, a great longing for humility before God and adoration of God.

* 1739 saw astonishing moves of God in England. On 1st January the Wesleys and Whitefield and 60 others, Methodists and Moravians, met in London for prayer and a love feast. The Spirit of God moved powerfully on them all. Many fell to the ground, resting in the Spirit. In February 1739 Whitefield started preaching to the Kingswood coal miners in the open fields with about 200 attending. By March 20,000 attended. Whitefield invited Wesley to take over then and so in April Wesley began his famous open air preaching (which continued for 50 years).

* John Hunt, a pioneering Methodist missionary in Fiji, wrote in his journal about revival there in October 1845. The Spirit fell on the people in meetings and in their homes. There were loud cries of repentance, confession, long meetings, simultaneous praying aloud, and some being overwhelmed. 'Many cases of conversion were as remarkable as any we have heard or read of: many of the penitents had no command whatever of themselves for hours together, but were completely under the influence of their feelings. ... During the first week of the revival nearly 100 persons professed to obtain the forgiveness of sins, through faith in Jesus Christ. Some were exceedingly clear, others not so clear' (Birtwhistle 1954:133).

* Jeremiah Lanphier, a city missionary, began a weekly noon prayer meeting in New York in September 1857. By October it grew into a daily prayer meeting attended by many businessmen. By March 1858 newspapers carried front page reports of over 6,000 attending daily prayer meetings in New York and Pittsburgh, and daily prayer meetings were held in Washington at five different times to accommodate the crowds. By May 1859, 50,000 of New York's 800,000 people were new converts. New England was profoundly changed by the revival and in several towns no unconverted adults could be found! Charles Finney preached in those days.

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

* Throughout 1859 the same deep conviction and lasting conversions revived thousands of people in Wales, England and Scotland. One tenth of Wales became new converts. Charles Haddon Spurgeon, the Baptist prince of preachers, saw 1859 as the high water mark although he had already been preaching in London for five years with great blessing and huge crowds in a church where people prayed continually and had seen continual growth.

Twentieth Century Awakenings

* From October 1904 Evan Roberts in his twenties, formerly a miner and blacksmith, saw God move powerfully in answer to his and others' persistent prayers. 100,000 were converted in Wales during 1904-5. Churches filled from 10 a.m. till after midnight every day for two years, bringing profound social change to Wales.

* William Seymour began a Mission at Azusa Street in Los Angeles on Easter Saturday, 14 April 1906 with about 100 attending, both blacks and whites. It grew out of a cottage prayer meeting. Revival there drew people from around the nation and overseas and launched Pentecostalism as a world wide movement.

* Revival in Korea swept the nation in 1907. Presbyterian missionaries, hearing of revival in Wales, prayed earnestly for the same in Korea. 1500 representatives gathered for the annual New Year Bible studies in which a spirit of prayer broke out. The leaders allowed everyone to pray aloud simultaneously as so many were wanting to pray. That became a characteristic of Korean prayer meetings. Revival continues there now.

* The famous cricketer and missionary, C T Studd reported on revival in the Belgian Congo in 1914: 'The whole place was charged as if with an electric current. Men were falling, jumping, laughing, crying, singing, confessing and some shaking terribly. ... This particular one can best be described as a spiritual tornado. People were literally flung

to the floor or over the forms, yet no one was hurt. ... As I led in prayer the Spirit came down in mighty power sweeping the congregation. My whole body trembled with the power. We saw a marvellous sight, people literally filled and drunk with the Spirit' (W.E.C. 1954:12-15; Pratney 1984:267).

* The famous East African revival began in Rwanda in June 1936 and rapidly spread to the neighbouring countries of Burundi, Uganda and the Congo (now Zaire), then further around. The Holy Spirit moved upon mission schools, spread to churches and to whole communities, producing deep repentance and changed lives. Anglican Archdeacon Arthur Pitt-Pitts wrote in September, 'I have been to all the stations where this Revival is going on, and they all have the same story to tell. The fire was alight in all of them before the middle of June, but during the last week in June, it burst into a wild flame which, like the African grass fire before the wind, cannot be put out' (Osborn 1991:21).

* God moved upon the mountain town of Soe in Timor on Sunday 26 September 1965. That night people heard the sound of a tornado wind and flames above the Reformed Church building prompted police to set off the fire alarm. Healings and evangelism increased dramatically. Hundreds of thousands were converted. About 90 evangelistic teams were formed which functioned powerfully with spiritual gifts. The first team saw 9,000 people converted in two weeks in one town alone. In the first three years of this revival 200,000 became Christians in Timor, and on another small island where few had been Christians 20,000 became believers.

* God's power visited Asbury College in Wilmore, Kentucky, on Tuesday 3 February 1970 at the regular morning chapel commencing at 10 o'clock. The auditorium filled with over 1,000 people. Few left for meals. By midnight over 500 still remained praying and worshipping. Several hundred committed their lives to Christ that day. Teams of students visited 16 states and saw several thousand conversions through their witnessing in one week. Over 1,000 teams went out in the first six weeks.

* The Jesus Movement exploded in 1971 among hippie and counter culture youth in America in the early seventies. Thousands were baptised in the ocean. Vital new groups like Calvary Chapel led by

Chuck Smith emerged and multiplied rapidly. Newspapers of the movement included the Hollywood Free Paper which grew from a circulation of 10,000 to over 150,000 in two years; Truth merged with Agape and printed 100,000. Right On! grew from 20,000 to 100,000 circulation (Pratney 1984:231).

* In 1971 Bill McLeod, a Canadian Baptist pastor, invited the twin evangelists Ralph and Lou Sutera to speak at his church in Saskatoon. Revival broke out with their visit which began on Wednesday 13 October. By the weekend an amazing spirit gripped the people. Many confessed their sins publicly. Meetings had to be moved to the Civic Auditorium seating 2000. This spread to other churches as well.

* In September 1973 Todd Burke arrived in Cambodia on a one week visitor's visa, later extended. Just 23 years old, he felt a strong call from God to minister there. By the end of September he had seen hundreds healed and saved. A virile church grew rapidly, later buried after the communist coup of 1975. By 1978 a million Cambodians had been killed. Still the desimated church survives, and is growing again.

* In 1979 John Wimber began pastoring a fellowship which his wife Carol had begun in their home. Their Vineyard Fellowship grew rapidly with their prayerful worship, powerful evangelism and a growing healing ministry. On Mother's Day in May, 1981, a young man gave his testimony at the evening service and called on the Holy Spirit to come in power. Revival broke out at that service as hundreds were dramatically filled with the Spirit. In the next four months they baptised 700 new converts. The church grew to 5,000 in a decade and commenced many other Vineyard fellowships.

* The church in China continues to see God's strong move amid great persecution, torture and killing which still continues. David Wang tells of a pastor imprisoned for over 22 years who left behind a church of 150 people scattered through the hill villages in northern China. On his release in the 1980s he discovered the church in that area had grown to 5,000. Three years later it had trebled to 15,000. Evangelists who saw 30-40 converted in each village they visited in the eighties now report 300-400 or more being converted in their visits. Some villages are experiencing a visitation of God where the whole village becomes Christian.

* Nagaland, a state in the North-East of India, began to experience revival in the 1960s and has continued in revival. By the early 1980s 85% of the population had become Christians (Mills 1990:40).

* Missionaries were expelled from Burma in the 1960s but the church continues to grow. A baptismal service at the Kachin Baptist Centennial Convention in 1977 saw 6,000 people baptised in one day.

* During the 1980s the 200 missionaries of the Philippine Missionary Fellowship each organised daily prayer group meetings at 7.00 p.m. to pray for the growth of the church. They report that within a couple of years this directly resulted in the formation of 310 new churches (Robinson 1992:13).

* Revival has been spreading in the Pacific islands, especially in the Solomons since July-August 1970 when God moved powerfully in the nation, especially in meetings with Muri Thompson a Maori evangelist. The Spirit came in power, producing deep and loud repentance, much confession, signs and wonders, and transformed churches. Teams have gone from the Solomons to many other countries, sparking many other revivals.

* Engas in the Baptist mission area of the Western Highlands of Papua New Guinea had a fresh outpouring of the Holy Spirit from Sunday 16 September 1973, as the village pastors preached in their services after attending meetings during the previous week led by visitors from the Solomon Islands. Many were saved. Many were delivered from evil spirits. Many were healed. The church grew rapidly.

* The Huli speaking people of the United Church in Tari in the Southern Highlands of Papua New Guinea also experienced revival from August 1974, with much confession, many tears, and deliverance from spirit powers. That revival spread to surrounding areas also.

* On Thursday afternoon 10 March, 1977 at Duranmin near the West Irian border of Papua New Guinea, Diyos Wapnok the principal of the Baptist Bible College spoke to about 50 people. They were all filled with the Holy Spirit and great joy. Keith and Joan Bennet of Gateway were there. 3,000 were converted in the next three years. They had

daily prayer meetings in the villages and many healings and miracles.

* Aborigines on Galiwin'ku (Elcho Island) experienced revival from Wednesday 14 March 1979. Djiniyini Gondarra had returned from holidays that day and people met in his manse for prayer that night where the Spirit fell on them, as at Pentecost. They met all night and many were filled with the Spirit and many healed. The movement spread rapidly from there throughout Arnhem Land.

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

* Jobson Misang, an indigenous youth worker in the United Church reported on a move of God in the North Solomons Province of Papua New Guinea in 1988. For 8 weekends straight he led camps where 3,500 took part and 2,000 were converted.

* The Evangelist Training Centre of the Lutheran church in the Eastern Highlands of Papua New Guinea had a visitation of God on Thursday night 4 August 1988. Crowds stayed up most of the night as the Spirit touched people deeply, many resting in the Spirit, others praying in tongues. Students went out on powerful mission igniting fires of the Spirit in the villages.

* On Saturday 6 May 1989 the Spirit of God fell on Waritzian village in Papua New Guinea's Eastern Highlands. For three days the people were drunk in the Spirit. Healing and miracles occurred. On the Monday they burned their magic and witchcraft fetishes. The area had been a stronghold of spirit worship. Students from the Lutheran Training Centre were involved that weekend.

Harvest in the 1990s

* In the 1980s Christians in East Germany started to form small prayer groups of ten to twelve persons to pray for peace. By October 1989, 50,000 people were involved in Monday night prayer meetings. In 1990, when these praying people moved quietly into the streets, their numbers swelled to 300,000 and the wall came down (Robinson 1992:14).

* In the former U.S.S.R. there were 640 registered Pentecostal churches and many more unregistered. By the eighties 30,000 young people were meeting together in Poland to seek for the power of the Holy Spirit (Pratney 1984:273). Those numbers continue to expand in the nineties.

* Pastor Giedrius Saulytis of Vilnius, the capital of Lithuania, tells how after his conversion in 1987 he commenced a church which had 15 people in 1989. In 1993 that church has 60 home cells with 1,500 attending services, 800 being registered members. They have started three other churches, one of which now has 1,000 attending. Every week preachers from their church preach 20 times in 12 different cities in Lithuania (Church Growth, Spring 1993, p. 19).

* In a 1991 crusade in Leningrad 70,000 out of 90,000 attending made commitments to Christ. Russian delegates to the July, 1991, charismatic leaders conference in Brighton, England, reported on the amazing growth of the church in Russia (ARMA Brisbane Newsletter, Sept/Oct 1991).

* A Moscow conference with Pastor Cho of Seoul, Korea, held in June, 1992, at the Kremlin and a plaza nearby, attracted over 40,000 participants. Among them were 15,000 new converts (Church Growth, Winter 1992, p. 12).

* Chaplains in the Gulf War told of thousands of conversions and baptisms among the American troops from September 1990 to January 1991. 10,000 conversions were reported.

* Christians in Iran have recently grown in number from 2,700 to over 12,000 according to Abe Ghaffari of Iranian Christians International.

An additional 12,000 Iranian Christians live in Western nations. Disillusionment with harsh Islamic law has opened Iran to the Gospel (United Prayer Track News, No. 1., Brisbane, 1993).

* Harvest has begun among the Kurds who have been hounded into refugee camps where Christians have helped and comforted them. The first Kurdish church in history has resulted. Many Kurds are open to the Gospel (United Prayer Track News, No. 1, Brisbane, 1993).

* In 1990 a bloodless revolution freed Mongolia from Russian rule. Within two years more than 500 people became Christian in that formerly resistant nation. A young girl was the first in her area to accept Christ. Now she reports that 70 others are meeting every week with her.

* The church in the Sudan is suffering under Islamic edicts. Missionaries are expelled, pastors imprisoned, and Christians persecuted. Despite the persecution there has been phenomenal church growth reported, especially in the south and the Nuba mountains region.

* A church leader wrote from Asaba, Nigeria, in 1992, telling how their church had increased from 700 to 3,200 within 6 months. A team of just over 100 went on outreach, first in Sokoto State where they started 5 churches involving 1,225 converts within 3 months. Then they went to Bomu State where 3 branches were planted with over 1,000 converts in all. Many Moslems were converted. He added,

When we reached Kano which is a Moslem state, we were able to preach for 2 weeks. Suddenly, the 3rd week, we were attacked, beaten and our property looted including our Bibles. Out of the 105 persons with me, 85 of them were killed, 17 mercilessly maimed (hands cut off). Only three escaped unharmed. I was beaten to unconsciousness, and imprisoned for 6 months without a hearing. After returning home, I was sued by some of the families of those who died in the outreach. Finally, I am particularly grateful to God that the Church of God is marvellously marching on in these three states. Praise the Lord! (*Church Growth*, Autumn 1992, p. 23).

* The church in previously resistant Nepal in the Himalayas is growing steadily. David Wang tells of a former Lama priest nicknamed Black Bravery, who has been an illiterate pastor for 15 years. By the nineties he led 43 fellowships with total of 32,000 people. Another pastor in a remote area has 40,000 Christians in his region. Most conversions in Nepal involve casting out demons to set people free (Asian Report, May/June 1991).

* In October-November 1990, one small island in Indonesia saw 30,000 converted and 45,000 were baptised in another region in January-February 1991. This growth is among former animistic Muslims.

* Ruth Rongo from Vanuatu told of three months of evangelism ministry in 1991 where the power of God touched many villages and shocked the villagers with miracles just as in the New Testament. The church grew rapidly. Ruth was then involved in a prayer group which met after the Sunday night service. They began at 10.30 p.m. and prayed every week to 1 or 3.30 a.m.

* John and Barbara Hutton were missionaries with the Huli people of Tari in Papua New Guinea. In April, 1993, Barbara wrote, 'We have recently been to P.N.G. again. We were blessed to be part of a Youth Camp. I have never seen such exuberant and joyous worship among the Huli people before. There is a fresh move of the Spirit occurring. The highlight of the trip was the baptism of 100 young people in Tari when the Holy Spirit fell on the group before they even stepped into the water. A youth group of 6 there just last December was about 400 strong before we left late January. God moved through Huli university students home on holidays.'

* Eric Alexander of the Bible Society in India wrote in 1993, 'I was in Amedabad in the month of February and was delighted to see a great revival in the Church there. I was surprised to hear that 30,000 people have accepted the Lord Jesus as their personal Saviour in the Diocese of Gujarat (Church of North India). Thousands of new converts are in the Methodist, Roman Catholic, Salvation Army and Pentecostal churches. There are thousands and thousands!' (Sharing Australia, SOMA Newsletter, March 1993, p. 2).

* Fresh touches of God's Spirit have been felt in Australia in 1993. It is only a beginning, but thank God for every touch of the Lord.

During May and June the Christian Outreach Centres experienced a strong move of the Spirit, with much repenting, and many resting in the Spirit or drunk in the Spirit for hours, or days. Many have received visions and prophetic insights, including young people and children in the schools. Beginning at their headquarters in Brisbane it spread to their churches. It brought a new zeal for evangelism and outreach.

Gateway Baptist Church moved into its new 1500 seater auditorium in 1993 (the former Queensland Expo Pavilion from Expo 1988), with around 2,000 attending and more involved in their 40-50 prayer groups, cell groups and outreach groups than ever before. It is the South Pacific Centre for the AD 2000 Prayer Track.

Many Uniting Churches now move in renewal and have had to build large sanctuaries or move out into school halls. O'Connor in Canberra, Churchlands in Perth, Praise Chapel in Townsville, and others in Brisbane have experienced significant growth. The Uniting Church in Queensland has conducted seminars in 1993 for church leaders on the principles of ministry in large churches.

Networks of small home churches are also forming now. Perth, Canberra, Sydney and Brisbane all have clusters of house churches or emerging networks which are linked for fellowship and accountability. These too are increasing in Australia.

Informal prayer groups as well as organised prayer groups of churches and Christian organisations continue to multiply as never before. This is true in Australia also. Much of this prayer involves a new commitment to repentance and revival.

Pray always

Every revival move is born in prayer - personal prayer, prayer cells, prayer groups, prayer meetings, prayer in church, prayer in the car (with your eyes open!), prayer in bed, prayer with friends, prayer on the phone, prayer with people of other churches, pastors of different churches praying together, combined churches prayer meetings.

David Bryant, founder-president of Concerts of Prayer International, suggests practical steps we can take in response to the phenomenal developments around the world (National & International Religion Report, May 1992, pp. 7-8):

1. Believe that God wants revival. Pray with faith and vision.
2. Join a small prayer group. Share the vision. Set the pace.
3. Work at integrating the prayer movement. Consider four 'C' areas:
closet prayer - personal prayer life;
cluster prayer - in small group settings;
congregational prayer - when an entire church meets to pray;
concerts of prayer - inter-church prayer meetings and rallies.
4. Seek out 'pools of renewal' in churches and organisations in your area, especially those praying for revival. Find ways to flow together and encourage one another.
5. Be equipped in your prayer life. Many resources are available (including this journal!). Share these resources together.
6. Get involved in a communication network. That will keep you informed. Note the renewal resources listed in this journal.
7. Visit places where prayer is flourishing. Talk to the leaders and bring reports to your own group.
8. Most importantly, don't give up. We inherit the promises by faith and patience (Hebrews 6:12).

* Peter Wagner reported an example of prayer in Latin America. Arturo Arias, the pastor of an 800-member church Centro Misionero El Sembrador in El Salvador, spoke at a meeting of church leaders in Guatemala. Wagner writes:

He told us how his church has received an unusual burden from God for extended prayer and that they responded by scheduling a 24 hour prayer meeting. They received such a blessing from God that they then attempted a 48-hour meeting. God continued to pour out His presence and power. Could they extend it and keep the church open for 7 days and nights of continuous

prayer? They did, and the anointing increased. The day before Pastor Arturo left for our meeting his church had concluded a 10-day continuous prayer meeting!

As he finished his address he said, half in jest, that his people were so enthusiastic about prayer that they were asking, 'Can we have a month long prayer meeting?' I immediately approached him privately and said, 'How about challenging the Centro Misionero El Sembrador to become the first church to commit to an all-month-24-hour-a-day prayer meeting through October 1993?'

Arturo Arias replied, 'I can easily speak for my church on this matter. Consider it done! We are committed to 31 days of continuous prayer next October! What a challenge to the rest of us! (*Prayer Track News*, Sept-Dec, 1992)

So, pray without ceasing. We live in a time when more people are praying and more people are being reached for Jesus Christ than ever before. May God find us responsive as we watch and pray.

References

- Birtwhistle, A (1954) *In His Armour*. London: Cargate
Burke, T & D (1977) *Anointed for Burial*. Seattle: Frontline.
Koch, K (n.d.) *The Revival in Indonesia*. Evangelization Publishers.
Mills, B (1990) *Preparing for Revival*. Eastbourne: Kingsway.
Osborn, H H (1991) *Fire in the Hills*. Crowborough: Highland.
Pratney, W (1984) *Revival*. Springdale: Whitaker House.
Richardson, D (1981) *Eternity in Their Hearts*. Ventura: Regal.
Robinson, S (1992) 'Praying the Price'. Melbourne: ABMS
Tari, M (1971) *Like a Mighty Wind*. Carol Springs: Creation House.
Tari, M & N (1974) *The Gentle Breeze of Jesus*. Carol Springs:
Wagner, C P (1983) *On the Crest of the Wave*. Glendale: Regal
Wagner, C P (1986) *Spiritual Power and Church Growth*. London:
Hodder & Stoughton.
Wagner, C P (1992) *Prayer Shield*. Ventura: Regal.
Watt, E S (n.d.) *Floods on Dry Ground*. Marshall, Morgan & Scott.
W.E.C. (1954) *This is That*. Christian Literature Crusade.

Reviews

This issue of the Renewal Journal looks at some Australian books.

***Heart of Fire* by Barry Chant**

Adelaide: House of Tabor, 1984, 382 pages.

Dr Barry Chant has written the only comprehensive history of Pentecostalism in Australia. The 1973 edition, updated and expanded in 1984, makes fascinating reading. Every college and Christian education centre should have one. Every minister and leader in renewal needs to be aware of its story and heed its advice.

The revised edition includes twelve sermons by Pentecostal pioneers and has twenty pages of historical photographs. It also tells of the beginnings of charismatic renewal in denominational churches and in inter-church activities.

Subsequent printing and the revised edition enabled the author to correct any errors in the account and add valuable information. He wrote, 'Not everyone appreciated the 'warts and all' approach. To those who have complained that I have been too 'honest', I can only answer that I know of no other way to write. On the other hand, there have been widespread comments of appreciation, including many from outside the Pentecostal movement, for 'telling it like it is'.

It tells the story of failure as well as success, of God's grace and power amid human weakness and faithfulness. Pentecostalism has been and continues to be controversial. It must be. Wherever God's Spirit moves in power the evil in us and in society is confronted. Pentecostalism itself is confronted, for like every movement it can lose its heart of fire and needs constant renewal.

Dr Andrew Evans, General superintendent of the Assemblies of God writes,

Barry Chant is one of the leading Pentecostal ministers in Australia. ... This book, I would consider as being one of the best that he has written. It is a unique record in which he has set down in accurate detail the history of the Pentecostal movement in Australia from its beginnings until now. It is the only one of its kind in print. I find it to be inspiring and filled with many interesting anecdotes. It also has an element of teaching in it; if the Pentecostal churches were to study it in depth it would help them in the future from making some of the mistakes of the past.

I have been personally blessed as I have read this outstanding account and it is my special joy to commend this book to those who are interested in what God has done and is continuing to do through the Pentecostal movement.

***The Spirit in the Church* by Adrian Commadeur**

East Keilor: Comsoda Communications, 1992, 143 pages:

A book about Catholic Charismatic Renewal in Australia reviewed by John Wilson, in *Jesus is Alive*, February 1993.

What? Another book on the Renewal? Aren't our prayer groups' tables already over laden with books? But hold on a minute. How many are locally produced and with the common touch as we know it? How many leave us with the feeling, 'Wow, we really have got something here!'

The author of ***The Spirit in the Church*** outlines the story of the Renewal in Australia with special reference to his involvement in Melbourne following his eight years as a Redemptorist student. He takes us back to the 1970's when the 'new thing the Lord was doing' was like new fire among us. This is a timely reminder of our younger and fervent days.

The reader is taken on the spiritual journey with Adrian the young man and 'New Australian' who makes discoveries about the Lord, about the Church, about Scripture, about himself. It is also the story of many of us who have been around since those days. This reader knows personally many of the circumstances and personalities mentioned. This gives the book authenticity. Adrian explains the workings of the Holy Spirit and the consequent happenings in the prayer groups and beyond. He explains with precision and sensitivity.

We may read here of the authoritative backing given to the Renewal by recent Popes and National Bishops Conferences. We read of Covenant Communities, of miracles and above all of joy in the midst of a Church otherwise in turmoil.

My question after reading the book was: 'What other section of the Church in our day has contributed as much as the Charismatic Renewal to the Church?' What a treasure we have, is my final reaction to reading this book. And perhaps the challenge to each of us is to appreciate ever more the treasure of Charismatic Renewal as we have it now, lest we say with shame later on, 'Surely Yahweh was in this place and I never knew.' I am referring to the fact that the Lord has done marvellous things already for those prepared to see. What might He do in the future?

Available from the author, 15 Holly Green Court, East Keilor, Vic 3033, Phone/Fax (03) 337 2051. Cost \$12.50 posted.

***Streams of Renewal*, edited by Robert Bruce**

Sydney: Uniting Church Board of Mission, 1991, 92 pages.

Here is a book of inspiration and encouragement concerning charismatic renewal in the Uniting Church, especially in New South Wales.

Part I, the first 22 pages, includes a summary of the developments of the healing and charismatic streams in the Uniting Church, written jointly by Don Evans, Don Drury and Robert Bruce. It is an invaluable historical record of these significant developments.

Part II gives the personal journeys of twenty people (photographs included) whose lives have been deeply transformed by these streams of renewal. Some of these people have become well known nationally, including Sue Armstrong, Don Evans, Harry Westcott, Audrey Drury, Con Stamos, Alan Robinson and Peter Savage.

Are you looking for a book to give your friends about the significance of charismatic renewal in Australia? Here's one. It's available at \$6 (\$8 including postage) from the Uniting Church Board of Mission, PO Box E178, St James, NSW 2000. Ph (02) 285 4584.

***Word and Spirit* by Alison J Sherington**
Published in Brisbane by the author, 1992, 38 pages.

Reviewed by James Brecknell, in *Journey*, November 1992:

Alison Sherington's ***Word and Spirit*** has the potential to bring healing to Christian disunity concerning the role of the Holy Spirit. The booklet is subtitled *Coming to Terms with the Charismatic Movement*, 'and is intended as an encouragement to be both faithful to the Word and open to the Spirit.'

Word and Spirit addresses many of the questions produced by confusion about the Word of God. Confusion seems so unnecessary in the light of Alison Sherrington's writing. She shows that the truth of God is clear.

Her booklet clarifies topics such as the role of experiences of the Holy Spirit, problems of terminology, the desire to be baptised and filled with the Spirit, and the modern position on spiritual gifts.

The author reinforces the need for the people of God to have the right attitude to the Holy Spirit. She writes that we need to be open to God, and this means being ready to change, ready to understand the empowering of the Holy Spirit as a means for glorifying God. We should seek the Giver more than the gifts of the Holy Spirit, and the gifts are for his glory. Openness enables a living knowledge of the unity of Word and Spirit.

***Living in the Spirit*, by Geoff Waugh**
126 pages, 1987 (2nd ed., 2009), Renewal Journal
publications.

Review by Bishop Owen Dowling:

Many Australian Christians have experienced renewal in the Holy Spirit. Yet it would be true to say that those church members enthusiastic about renewal are often a small group within a parish, frustrated because the parish, in its overall life and direction, does not seem to be renewed.

The Joint Board of Christian Education originally published this book of eight studies on the Holy Spirit and the Christian life called ***Living in the Spirit***. The author is Geoff Waugh, then Director of Distance Education at the U.C.A.'s Trinity Theological College in Brisbane.

The assumption is that each study will take two hours, but the suggestion is made in the excellent guidelines at the beginning of the book that the course may be spread over sixteen sessions with only half the material in each chapter being attempted at each study session.

I find the study material to be balanced in theological emphasis and exceptionally well organized and presented. A relatively large group, say a parish camp as a whole, or a group meeting in the parish centre, could handle the studies, with small group activity taken as part of the operation of the whole to allow closer interaction. On the other hand I can see that the handbook would work well in a smaller home group, though I would recommend the sixteen study approach in this case.

There is a balanced approach to the controversial matter of the gifts of the Spirit. I find myself opposed to that kind of teaching which treats the list of gifts of the Spirit in 1 Corinthians 12:8-10 as an exhaustive list - the 9 gifts - because Paul alters the list when he gives it again in verse 28 of the same chapter. ***Living in the Spirit*** takes a wider perspective on the gifts, following Robert Hillman and his list of 27 Spiritual Gifts (see his book of that title also published by the J. B. C. E.). Hillman finds biblical evidence for 27 spiritual gifts which we should expect to see operative in the church, and rightly divides them (following 1 Peter 4:10-11) into Speaking Gifts and Serving Gifts.

The study techniques used in the book are specific and helpful. There is a good understanding of group dynamics, and exercises provided where possible answers are listed so that group members have something to start with. Bald questions without any suggested answers are often daunting; the method here seems to be one of easing people in to dealing with biblical material, and sharing their own experience along with this. Some study books go one way or the other - all on biblical references, or all experiential; this book combines both.

One feature I like of the studies is the 'Voices from History' section, with apt quotes from members of the Body of Christ from such writers as Tertullian, Augustine, Gregory the Great, Francis of Assisi, Charles Finney and David du Plessis. The studies thus connect into the wider life, thought and practice of the church family, and are the richer as a result.

Those seeking to lead their parishes down a path of spiritual renewal with strong practical overtones and outcomes should look carefully at ***Living in the Spirit.***

Renewal Journal

These reviews of the first issue of the Renewal Journal are written by Revd Dr Lewis Born, a former Director of the Department of Christian Education and Moderator in the Uniting Church in Queensland, and the Revd Prof. James Haire, former Principal of Trinity Theological College and Dean of the Brisbane College of Theology.

Rev Dr Lewis Born wrote:

Renewal is no longer a matter of speculation. It will be recorded as one of the most significant faith history phenomena of all time. The Global Village factor makes this revival the most comprehensive international social and religious phenomena ever known.

To those who remain untouched or unexposed to renewal theology and events may I suggest that Geoff Waugh's editorship of the Renewal Journal is a good step towards being more informed and possibly persuaded to the point of being involved, even to being a corrector of its course.

Future students of both social and church history will be surprised, both at the facts and at those who slept through them. Professor Walter Hollenweger (Missiology, Birmingham) has stated, 'a movement which represents more or at least as many members as all other Protestant denominations taken together can no longer be considered a fringe topic in church history, missiology and systematic theology.'

Among those who still sleep are members, clergy and leaders of orthodoxy who see themselves as defenders of the faith against this threat of enthusiasm and 'unnecessary extremes' to traditional faith, practice and theology. Tradition and orthodoxy need to be re-defined. If New Testament Christianity is the orthodox, then what claims to be twentieth century orthodoxy may be labelled by future theological historians as in fact deviant.

No doubt some of the renewal theological emphasis runs into error, if not enthusiastic heresy. Some of its worship forms and practice are

too subjective and unbalanced for my limited taste. There are many charlatans. But who would claim that contemporary 'orthodox' faith and practice were free of phonies and heresy?

Contemporary renewal is one of the most significant events in the history of Christianity. Don't do a 'Rip Van Winkle'.

Rev Prof James Haire wrote:

Dr Geoff Waugh, an expert in Renewal Studies over many years, has begun editing an important Australian Journal which is unique in that it gathers together renewal material from the many church groups throughout Australia and overseas.

The first issue was published in the summer of 1993 and has articles ranging from an historical view of revival movements throughout history by Geoff Waugh himself to more specific accounts or revival experiences in Arnhem Land among the Aboriginal people of Australia by Dr Djiniyini Gondarra.

There are also significant articles by Stuart Robinson, J Edwin Orr, and material from John Greenfield. In this issue all of them are centred on the theme of revival. In addition, there are reviews of recent books on Pentecostal and Charismatic movements.

The Journal is breaking important new ground by linking renewal with ecumenical fellowship primarily throughout Australia. For that reason it is quite a new contribution in this area.

I warmly commend this fresh and ground-breaking enterprise. It looks as if it will play an important part in the Christian Church throughout this country.

Renewal Journals

Renewal Journal articles, available now on

www.renewaljournal.com and Blog

Free shipping at 'Geoff Waugh' on www.bookdepository.com

Book details at 'Geoff Waugh' on www.amazon.com

- 1: Revival**
- 2: Church Growth**
- 3: Community**
- 4: Healing**
- 5: Signs and Wonders**
- 6: Worship**
- 7: Blessing**
- 8: Awakening**
- 9: Mission**
- 10: Evangelism**
- 11: Discipleship**
- 12: Harvest**
- 13: Ministry**
- 14: Anointing**
- 15: Wineskins**
- 16: Vision**
- 17: Unity**
- 18: Servant Leadership**
- 19: Church**
- 20: Life**

Renewal Journals

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

Contents of first 20 issues

No. 1: Revival

Praying the Price, by Stuart Robinson
Prayer and Revival, by J Edwin Orr
Pentecost in Arnhem Land, by Djiniyini Gondarra
Power from on High: The Moravian Revival, by John Greenfield
Revival Fire, by Geoff Waugh

No. 2: Church Growth

Church Growth through Prayer, by Andrew Evans
Growing a Church in the Spirit's Power, by Jack Frewen-Lord
Evangelism brings Renewal, by Cindy Pattishall-Baker
New Life for an Older Church, by Dean Brookes
Renewal Leadership, by John McElroy
Reflections on Renewal, by Ralph Wicks
Local Revivals in Australia, by Stuart Piggitt
Asia's Maturing Church, by David Wang
Astounding Church Growth, by Geoff Waugh

No. 3: Community

Lower the Drawbridge, by Charles Ringma
Called to Community, by Dorothy Mathieson and Tim McCowan
Covenant Community, by Shayne Bennett
The Spirit in the Church, by Adrian Commadeur
House Churches, by Ian Freestone
Church in the Home, by Spencer Colliver
The Home Church, by Colin Warren
China's House Churches, by Barbara Nield
Renewal in a College Community, by Brian Edgar
Spirit Wave, by Darren Trinder

No. 4: Healing

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

No. 5: Signs and Wonders

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

No. 6: Worship

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

No. 7: Blessing

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

No. 8: Awakening

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

No. 9: Mission

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

No. 10: Evangelism

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

No. 11: Discipleship

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

No. 12: Harvest

The Spirit told us what to do, by Cari Lawrence
Argentine Revival, by Guido Kuwas
Baltimore Revival, by Elizabeth Moll Stalcup
Mobile Revival, by Joel Kilpatrick

No. 13: Ministry

School of Ministries, by Pastor Peter Earle
Pentecostalism's Global Language, by Walter Hollenweger
Revival in Nepal, by Raju Sundras
Revival in Mexico City, by Kevin Pate
Interview with Steven Hill, by Steve Beard
Beyond Prophesying, by Mike Bickle
The Rise and Rise of the Apostles, by Phil Marshall
Evangelical Heroes Speak, by Richard Riss
Spirit Impacts in Revivals, by Geoff Waugh

No. 14: Anointing

A Greater Anointing, by Benny Hinn
Myths about Jonathan Edwards, by Barry Chant
Revivals into 2000, by Geoff Waugh

No. 15: Wineskins

The New Apostolic Reformation, by C. Peter Wagner
The New Believers, by Dianna Bagnall (Bulletin/Newsweek journalist)
Vision and Strategy for Church Growth, by Lawrence Khong
New Wineskins for Pentecostal Studies, by Sam Hey
New Wineskins to Develop Ministry, by Geoff Waugh
The God Chasers, by Tommy Tenny

No. 16: Vision

Vision for Church Growth by Daryl & Cecily Brenton
Almolonga, the Miracle City, by Mell Winger
Cali Transformation, by George Otis Jr.
Revival in Bogotá, by Guido Kuwas
Vision for Church Growth, by Daryl & Cecily Brenton
Vision for Ministry, by Geoff Waugh

No. 17: Unity

Snapshots of Glory, by George Otis Jr.

Lessons from Revivals, by Richard Riss

Divine Healing and Church Growth, by Donald McGavran

Spiritual Warfare, by Cecilia Estillore

No. 18: Servant Leadership

The Kingdom Within, by Irene Brown

Church Models: Integration or Assimilation? by Jeannie Mok

Women in Ministry, by Sue Fairley

Women and Religions, by Susan Hyatt

Disciple-Makers, by Mark Setch

Ministry Confronts Secularisation, by Sam Hey

No. 19: Church

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

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

Counselling Christianly, by Ann Crawford

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

The Mystics and Contemporary Psychology, by Irene Alexander

Problems Associated with the Institutionalisation of Ministry, by Warren Holyoak

No. 20: Life

Life, death and choice, by Ann Crawford

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

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

Community Transformation, by Geoff Waugh

Books by Geoff Waugh – summary

Details on 'Geoff Waugh' at www.amazon.com
Discounted on www.renewljournal.com and Blog
Free shipping at 'Geoff Waugh' on www.bookdepository.com
eStore on <http://renewaljournal.wordpress.com>

Looking to Jesus: Journey into Renewal and Revival (2009)
Light on the Mountains: Pioneer Mission in PNG (2009)
Flashpoints of Revival (2nd ed., 2009)
Revivals Awaken Generations (Korean, 2006)
Revival Fires: History's Mighty Revivals (2011)
South Pacific Revivals (2nd ed., 2010)
Transforming Revivals (2011)
Revival: I will pour out my Spirit (2011)
Renewal: I make all things new (2011)
Anointed for Revival: Histories of Revival Pioneers (2011)
Church on Fire (1991, 2009).
Living in the Spirit (2nd ed., 2009)
Your Spiritual Gifts (2011)
Fruit and Gifts of the Spirit (1992, 2009)
The Leader's Goldmine (1990, 2009)
Kingdom Life in Matthew (1992, 2009)
Kingdom Life in Mark (1990, 2009)
Kingdom Life in Luke (1991, 2009)
The King in John: Crucified and Risen (2011)
A Preface to The Acts of the Apostles (2011)
The Body of Christ, Part 1: Body Ministry (2010)
The Body of Christ, Part 2: Ministry Education (2010)
Keeping Faith Alive Today (1977, 2010)
Exploring Israel (2011)
Discovering Aslan: High King above all Kings in Narnia
(2012)

Books by Geoff Waugh - details

Looking to Jesus:

Journey into Renewal and Revival

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

Introduction – Waugh stories

1. Beginnings – state of origin
 2. Schools – green board jungle
 3. Ministry – to lead is to serve
 4. Mission – trails and trials
 5. Family – Waughs and rumours of Waughs
 6. Search and Research – begin with A B C
 7. Renewal – begin with doh rey me
 8. Revival – begin with 1 2 3
- Conclusion – begin with you and me

Light on the Mountains:

Pioneer Mission in Papua New Guinea

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

Introduction

Part 1: Pioneer Mission History

- 1. Beginnings of the Baptist New Guinea Mission**
- 2. The Church is born:** the first baptisms
- 3. The Church grows:** community transformation

Part 2: Pioneer Mission Teaching

- 4. Trails and trials:** mission life in the highlands

Conclusion

Enga revival

Min revival

Flashpoints of Revival: History's Mighty Revivals

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

Foreword: by C Peter Wagner

Preface and Introduction

1. Eighteenth Century

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

2. Nineteenth Century

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

3. Early Twentieth Century

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

4. Mid-twentieth Century

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

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

5. Late Twentieth Century

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

6. Final Decade, Twentieth Century

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

Conclusion

Addendum: Revival in the 21st Century

Revival in the South Pacific: Vanuatu, Solomon Islands
Transforming Revival: Fiji, Papua New Guinea, Vanuatu

Revivals Awaken Generations

Korean translation of *Flashpoints of Revival*.

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

Revival Fires: History's Mighty Revivals

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

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

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

7. Twenty-First Century: Transforming Revival

Snapshots of Glory: *Mizoram, Almolonga, Nigeria, Hemet, Cali*
Global Phenomona: *Kenya, Brazil, Argentina*

Transforming Revival in the South Pacific: *Papua New Guinea, Solomon Islands, Vanuatu, Fiji*

South Pacific Revivals

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

Introduction: Timor, Australian Aborigines

1 Solomon Islands

2 Papua New Guinea, Bougainville

3 Vanuatu

4 Fiji

Conclusion

Appendix 1: Revival Examples

Appendix 2: Books

Transforming Revivals

Community and ecological transformation, 137 pages (2011)

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

Preface

Introduction: Australian Aborigines

1 Solomon Islands

2 Papua New Guinea

3 Vanuatu

4 Fiji

5 Snapshots of Glory, by George Otis Jr

Conclusion

Appendix: Revival Books

Revival: I will pour out my Spirit

Summary of historical and current revivals, 143 pages (2011)

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

Foreword

- 1. Revivals to 1900**
- 2. 20th Century Revivals**
- 3. 1990s – Decade of Revivals**
- 4. 21st Century Revivals**

Resources

Renewal: I make all things new

Renewal Journal articles on renewal and revival, 139 pages (2011)

Compiled from *Renewal Journal* articles.

Foreword

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

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 Community Transformation, by Geoff Waugh

3 John G. Lake, by Liz Godshalk

4 Aimee Semple McPherson, by Geoff Thurling

5 T. L. Osborne, by Grant Lea

6 David Yonggi Cho, by Peter Allen

7 The Birth of Christian Outreach Centre, by Anne Taylor

8 The Beginnings of Christian Outreach Centre, by John
Thorburn

Appendix: Revival Books

Church on Fire

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

Introduction: Renewal

Aboriginal Renewal

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

Personal Renewal

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

Church Renewal: examples

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

Church Renewal: observations

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

Conclusion: Revival

Living in the Spirit

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

1. Father, Son and Holy Spirit

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

2. Born of the Spirit

The Spirit creates

The Spirit re-creates

God acts

We respond

3. Filled with the Spirit

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

4. Fruit of the Spirit

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

5. Gifts of the Spirit

Power for mission

Gifts for mission

Unity for mission

Love for mission

6. Ministry in the Spirit

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

7. Led by the Spirit

The Spirit leads us
The Spirit leads gently
The Spirit leads personally
The Spirit leads corporately

8. The Spirit of the Lord

The Spirit of the Lord in Israel
The Spirit of the Lord in Jesus
The kingdom of God
The king: Jesus Christ is Lord

Appendix 1: Voices from history

Appendix 2: Spiritual gifts questionnaire

Your Spiritual Gifts: to serve in love

Personal and group studies, 47 pages. (2011)

Introduction

- 1 Your spiritual gifts
- 2 The manifold grace of God
- 3 Motivational Gifts from God our Father
- 4 Ministry Gifts from Christ Jesus
- 5 Manifestation Gifts from the Holy Spirit
- 6 Make love your aim
- 7 Spiritual gifts questionnaire

Fruit and Gifts of the Spirit

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

Foreword

Part I: Fruit of the Spirit

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

Part II: Gifts of the Spirit

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

Appendix: Gifts checklist

The Leader's Goldmine

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

Introduction: How to use this book

Ideas for building relationships

Deep - ideas and attitudes

Deeper - ideals and values

Deepest - ideologies and commitments

Ideas for Bible studies and prayers

Bible passages

Bible study methods

Bible reading and relationship building

Bible readings and prayers

Ideas for church activities

Program emphases:

Devotional, Educational, Creative, Serving, Social, Sporting

Witness and Sharing Weekend

Commitment Indicator

Interests Indicator

Gifts Check List

Ideas for all ages together

Activities involving young children and others

Activities involving older children and others

Family and church family questionnaires

Useful teaching activities

ABC of resource ideas

Simulation activities. Simulation Game: Build my Church

Ideas for integrated studies on themes

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

Great Chapters - Old Testament

Great Chapters - New Testament

Jesus

Kingdom Life in Matthew

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

Christ's design for life in God's kingdom

Narrative:

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

Discourse:

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

The spread of God's kingdom

Narrative:

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

Discourse:

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

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the passion of Jesus

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

Resurrection appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

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

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Mark

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

The mystery of the Son of God

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

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

The way of the Son of Man

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

Conclusion: The fulfilment of the mystery

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

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

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

Resurrection Appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

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

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

Kingdom Life in Luke

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

Introduction

PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah

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

Commencement: The figure of Jesus the Messiah

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

Luke's program for Jesus' ministry

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

The Galilean ministry

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

The travel narrative: part one

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

The Gospel within the Gospel

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

The travel narrative: part two

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

The ministry in Jerusalem

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

Conclusion: The fulfilment of the ministry

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

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

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

Resurrection Appearances of Jesus

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

Observations about Jesus

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

The coming of the Holy Spirit

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

Conclusion: The Godhead

16. The Trinity John 16:12-15

Appendix 1: Studies arranged according to lectionary readings

Appendix 2: Studies arranged according to gospel readings

The King in John: Crucified and Risen

Background information, 40 pages (2011)

Introduction

1 Comments and incidents exclusive to John

- 1 Persons
- 2 Times
- 3 Numbers
- 4 Places
- 5 General details

2 Comments indicating an eye-witness account

- 1 The Cross
- 2 The People around the cross
- 3 The Burial
- 4 The Resurrection

3 Comments about the Promised *Paraclete*

- 1 History of *Paraclete*
- 2 Meaning of *Paraclete*

Conclusion

A Preface to The Acts of the Apostles

Background information, 40 pages (2011)

Introduction

1 The Title of *The Acts*

A History of Christian Origins

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

The Acts of the Holy Spirit

2 The Aims of *The Acts*

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

3 The Author of *The Acts*

Gentile, physician, historian, spiritual

4 The Date of *The Acts*

Before Paul's death

5 The Sources of *The Acts*

Historical sections

Biographical sections

6 The Setting of *The Acts*

The Greeks

The Romans

The Jews

7 The Contents of *The Acts*

Historical and Biographical

Preparation for the witness (1:1-26)

The witness in Jerusalem (2:1 – 8:3)

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

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

Conclusion

The Body of Christ:

Part 1 – Body Ministry

Exploring ministry in the Body of Christ, 121 pages (2010).

Prologue: Change Changed
Accelerating Church Growth
Accelerating Social Change

Section 1. Body Ministry: *from few to many*

Chapter 1. *From meetings to ministry*

Kingdom Authority

1. Church and Kingdom
2. Signs of the Kingdom

Chapter 2. *From making decisions to making disciples*

Obedient Mission

1. Empowering
2. Discipling

Chapter 3. *From spectators to participants*

Mutual Ministry

1. Clergy
2. Laity

Chapter 4. *From limited to unlimited*

Spiritual Gifts

1. Unity
2. Diversity

Chapter 5. *From programs to growing churches*

Body Evangelism

1. Program Evangelism
2. Power Evangelism

Section II. Body Organisation: *from some to all*

Chapter 6. *From figurehead to functional head*

Divine Headship

1. The Written Word
2. The Living Word

Chapter 7. *From firm to flexible structures*

Body Membership

1. The Organism
2. The Organization

Chapter 8. *From management to equipping*

Servant Leadership

1. Servanthood
2. Equipping for Ministry

Chapter 9. *From passive to active*

Body Life

1. Concern for People
2. Concern for Task

Chapter 10. *From maintenance to mission*

Expanding Networks

1. Congregational Structures
2. Mission Structures

Conclusion

The Body of Christ:

Part 2 – Ministry Education

Education for ministry in the Body of Christ, 171 pages (2010).

Education for Ministry in the Body of Christ

from traditional to open ministry education

Chanter 1. *From narrow to wide*

Open Education

1. Theological Education by Extension
2. Open Ministry Education

Chapter 2. *From centralized to decentralized*

Unlimited Education

1. Advantages
2. Problems and Solutions

Chapter 3. *From classrooms to life*

Continuing Education

1. Increasing Change
2. Increasing Choice

Chapter 4. *From pedagogy to self-directed learning*

Adult Education

1. Principles
2. Practices

Chapter 5. *From competition to co-operation*

Mutual Education

1. Aims and objectives
2. Implications

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

Discovering Aslan: High King above all Kings in Narnia

Exploring the Story within the Stories

100 pages (2011)

Introduction

1. The Lion, the Witch and the Wardrobe

Aslan is on the move

2. Prince Caspian

Each year that you grow you will find me bigger

3. The Voyage of the Dawn Treader

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

4. The Silver Chair

Aslan's instructions always work: there are no exceptions

5. The Horse and His Boy

High King above all kings in Narnia

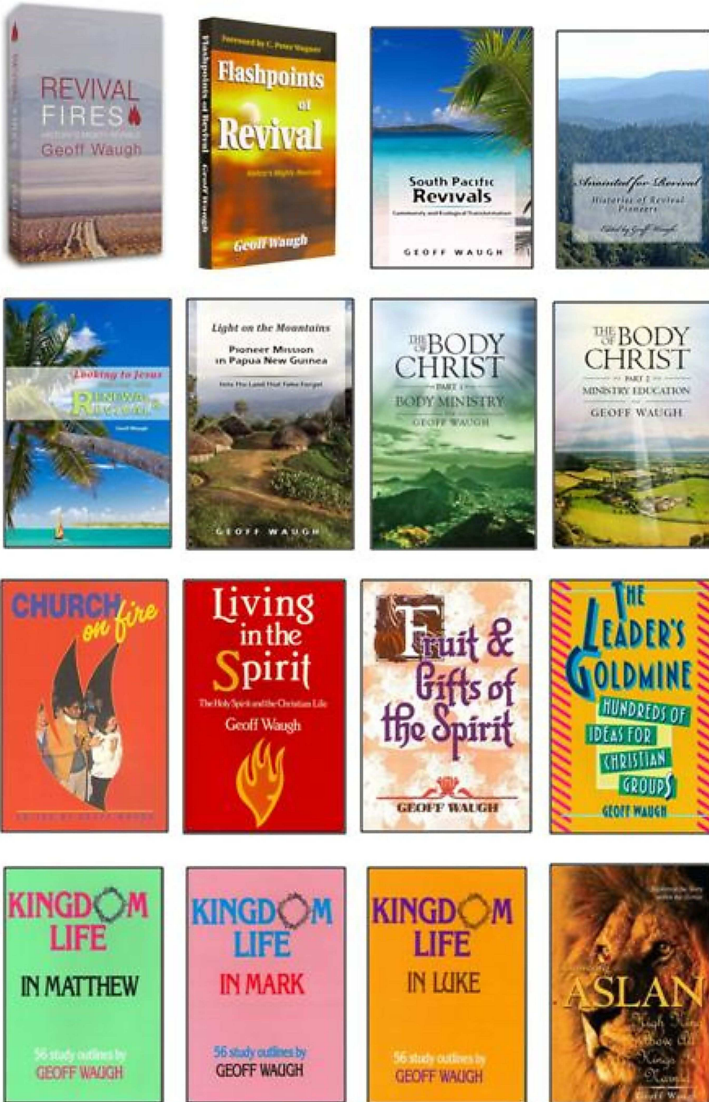
6. The Magician's Nephew

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

7. The Last Battle

Further up and further in

Conclusion



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