

**An Outline History  
of Evangelical Revivals  
in the Pacific Islands  
and in Papua - New Guinea**

plus Three Addresses  
on the 1972 Revival in Papua - New Guinea

by Margaret Reeson, Joan Rule, and Keith Everingham.

Compiled and Edited

by

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**Research in Evangelical Revivals**  
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## PREFACE

It has been a pleasure and a privilege to prepare this small booklet on the evangelical revivals which have appeared in the Pacific area. It has arisen through a request from the Rev. David Rowsome, Dean of Theological Education by Extension, with the Christian Leaders' Training College at Mount Hagen, Papua-New Guinea, for material to be prepared toward a course of study on the subject of "Revivals."

While many revivals have occurred in Australia, these have not been included in this booklet, except for the Kanaka Revival in Queensland, which occurred amongst Pacific islanders who were serving there as indentured labourers.

It is a pleasure to acknowledge my debt to Mrs Margaret Reeson, Mrs Joan Rule, and the Rev. Keith Everingham, for permission to publish their materials.

My debt to previous writers and historians will also be very evident to anyone perusing these pages, as most of the content of this booklet are simply an assembling of what others have written.

Dr J. Edwin Orr is still the prince of historians about revivals, although it is now nearly nine years since his death, and nearly all of his books are out of print. One cannot write anything on this subject without being indebted to him. Praise God for such people.

Dr A. Harold Wood has also put us all into his debt for his work on the history of Methodist missions in the Pacific.

I am also greatly indebted to Mr Gordon Griffiths for giving me access to the publications of the Queensland Kanaka Mission.

Perhaps our greatest debt, from the human point of view, is to all those who hunger and thirst for the glory of God to be more evident in this part of the world. It is in answer to your prayers, and to encourage and support your prayers, that this booklet is written.

May the Lord, Who guides us, and welds us together as part of His team, continue to glorify His own great Name in the churches of the Pacific, and may His honour and majesty be raised high. May every thought be brought into submission to Him.

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The above Preface, the four documents contained in this book, and the Bibliography, were originally prepared for publication in 1996. A very small number of computer print-out copies were circulated privately at that time. In preparation for posting this book on the internet, some additions have been made to the Bibliography, but no other changes have been made.

## **An Outline of the History of Revivals in the Pacific**

This booklet is intended to be a simple outline of a history of the main evangelical revival movements in the Pacific Islands.

This subject can be studied in much greater detail, if access can be gained to libraries which contain the books, magazines and tapes which would be needed to do the study.

### **DEFINITIONS**

While there is quite a discussion by the various experts about the meanings which basis words might have, the meanings to be adopted in this booklet are as follows:-

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

**An Awakening** is a movement where people become concerned about their relationship with God, and turn to Christ, with or without there being an extensive revival amongst the Christians first. In this sense, a folk movement is a particular kind of awakening. But, many awakenings occur where a large nominally Christian population already exists.

**Revival** is a term applying to a deepening and resurgence of the quality of spiritual life, vitality of the Spirit, and effectiveness of witnessing, amongst Christians, which normally arises from much prayer for this new vitality, and involves much heartfelt conviction of sin and repentance by the Christians. It usually results in a new impact on the surrounding society, and an awakening amongst unconverted people. It usually results in efforts not only to win the lost for Christ, and to help the poor and needy, but to improve the moral tone of society as a whole.

**Revivalism** is a more modern term which will be used to apply to organised efforts at evangelism, usually mass evangelism, and often in the hope that real revival will follow. However, a great deal of revivalism has occurred without any trace of real revival being present at all.

True awakenings and revivals are always the work of the Holy Spirit, where the Spirit has taken the initiative, although many other factors will always be involved. Human initiative and evangelism may be part of the picture.

When the term "evangelical" is prefixed to awakening or revival, a particular kind of awakening or revival is spoken of, which involves the theology of the evangelical awakenings and revivals in the Eighteenth and Nineteenth centuries, mainly in English-speaking countries. Reformation attitudes to the Bible are also part of it. For example, the revival in Fiji was an evangelical awakening for these reasons, whereas a revival which might be linked to Nineteenth century Roman Catholic missionary theology would not be called an evangelical revival.

### **BACKGROUND to Awakenings and Revivals in the Pacific**

The thrust to send Protestant missionaries to the south seas arose from a widespread revival

movement in England, the United States, and parts of Europe.

This movement is called the Second Evangelical Awakening, and it commenced in England around the year 1792, in answer to the prayers of God's people.

Before considering this second movement, however, it is necessary to say something about the First Great Awakening.

The first awakening started in Germany in the year 1727 amongst a group called the Moravians, led by Count Ludwig von Zinzendorf. A number of Christians had gathered on the lands belonging to the Count to find refuge from persecution in their homelands. These Christians argued with each other about their beliefs, and there was very little harmony or Christian love amongst them. The Count was very concerned about this, and began to pray for God to change this situation.

A great turning point occurred one day when the Holy Spirit came upon these believers, as He came upon the disciples on the Day of Pentecost. They were filled with love for each other, and a tremendous zeal filled them to take the gospel to the ends of the earth.

They commenced a prayer vigil which went on without a break for one hundred years. Every hour of the day and night saw someone praying. And they began to send some of their members to some foreign countries to preach the gospel.

This movement produced an important influence to improve spiritual life in Germany, as well, for many years to come.

The Moravians had a hand in the starting of a similar movement in England, which we normally associate with the names of John Wesley, Charles Wesley and George Whitefield.

John Wesley experienced the assurance of his salvation in a Moravian meeting in London in 1738, and later became the founder of Methodism as he preached the gospel all over England for many years. John Wesley was an outstanding organiser, leader and theologian.

John's brother, Charles Wesley, was similarly converted at about the same time, and was a Methodist preacher for some years, but is best known as a writer of many famous hymns. Indeed, the influence of these hymns upon the Methodist movement, and upon the church as a whole, has been enormous.

George Whitefield was the most famous of the three during his own life time, and was perhaps the most powerful preacher and evangelist of all time. He was a very humble man who depended for all his effectiveness upon the power of the Holy Spirit, instead of upon his gifts as a preacher. He travelled all over England, Scotland, Wales, and the eastern United States, preaching to enormous crowds of people, and seeing many conversions. Noted non-believers would travel many miles simply to listen to Whitefield's wonderful abilities as an orator, but Whitefield himself was completely sincere in his earnest appeals for people to turn to Christ and be saved.

All three of these men were Anglican priests, before the Methodist Church became a separate identity. The separation was something that John Wesley steadfastly resisted.

Several famous Welsh preachers figured in the revival, as well, notably Howell Harris and Daniel Rowland. Over the next hundred years, Wales became known as the land of revivals, because so many of them occurred. A radical transformation of the whole of Welsh society took place as a result.

A similar movement began in the United States. Jonathan Edwards saw a revival in his church in 1735 in Northampton, Massachusetts. But there was a new move of the Spirit in 1740, throughout the whole area, especially when Whitefield visited the various colonies as part of his preaching tour. This revival spread throughout the country, up to 1770, and produced a great change.

Jonathan Edwards was a saintly man who possessed enormous powers of mind and intellect. He preached what has become known as the most famous sermon in modern history at Enfield, during this revival. It was entitled "Sinners in the Hands of an Angry God." Much more importantly, Edwards wrote books defending the revivals from unfriendly criticism, and he re-stated the whole of Puritan theology. These writings are of landmark importance in the history of the church. He was a theologian and philosopher of outstanding ability.

Various local revivals occurred in England as part of Methodist history, but, by the time John Wesley died, a decline had taken place in the degree of spiritual fervour and effectiveness. Many of the churches responded to this by calling their members to pray for a fresh outpouring of the Holy Spirit.

In response to these prayers, the English Christians saw a new movement commence in 1792, which spread in its effects to many places, and to other countries.

In the United States, there had been great revivals in Virginia in the 1770's, as an extension of the First Great Awakening, and scattered revivals in other parts. But serious decline seemed to reign in northern New England for some years before the new century started.

The churches responded to this by calling their people to pray, as had happened in England. A great surge of life from God began to appear shortly before the year 1800 arrived.

The eastern states of the U.S. saw wonderful revivals which did not contain any emotional outbursts, although the ministers were careful to preach and teach in such a way that clearcut and lasting conversions multiplied greatly.

In the "western" states, as they were then called, (Kentucky, Tennessee, Indiana, Ohio, etc.) the revivals were very different, being turbulent and emotional, but also producing enormous changes. Some of the effects of these revivals can still be seen today, especially in the "Bible-belt" parts of the U.S.

In England, the British and Foreign Bible Society was founded, along with a number of the first British missionary organisations. Many mission fields were opened up, and many people gave their lives in carrying out this work for God. The American churches also began to organise their missionary efforts on a much larger scale after this time.

Other extensive revivals occurred up to about 1830 in various countries, and this developed further the thrust to carry the gospel around the world.

So, although the Moravians had been very missionary-minded for many years, the great push by all the churches to take the gospel to the ends of the earth did not take place until the Second Great Awakening occurred after 1792.

These revivals provided the spiritual impetus for the Protestant missionaries who were the first to come to the Pacific. Naturally, many of them wanted to see similar "days of Pentecost" amongst the people to whom they went, and they prayed for this to happen, and watched their own personal

holiness with these things in mind.

## **TAHITI**

The London Missionary Society sent some missionaries to Tahiti. Some years of fruitless labour followed, which according to Edwin Orr, was due to the policy of the leaders in London, that the missionaries should teach the natives the civilisation and industries of Europe before preaching the gospel or translating the Bible.

However, one of the kings took a stand for Christianity during a time of hardship for him, and slowly some of the people followed his example. After a surprise victory in war (which followed much prayer) this king astonished everybody by refusing to take revenge on his enemies. This incident triggered a mass folk movement toward Christianity in 1815, although many of the people became Christian in name only.

This situation provided great opportunities for the missionaries to teach the faith to the population. This teaching in turn provided the basis for the great revival movement in 1835, when what had been nominal for so many became a matter of the heart and of deep personal commitment. Deep conviction of sin was followed by thorough repentance and true holiness of life.

Dr. J. Edwin Orr describes this revival in the following way:-

"In 1835, a genuine evangelical revival began at Papara on Tahiti. It was marked by unusual praying, by intense conviction of sin, by repentance and confession. Groups of people participated, but it was not a folk movement in the accepted sense of the term. Henry Nott, a veteran pioneer from the first landing, noted that the response fell into three categories: nominal believers who had abandoned heathenism but lacked spiritual experience; teenagers who had been baptised and catechised now registering personal commitment; and backsliders who had been disciplined for misconduct. They were instructed accordingly." (page 32.)

Even before 1820, however, the first Tahitian missionaries were going out with the gospel to other Pacific islands, especially following the appeals of John Williams in 1817.

## **TONGA**

The Wesleyan missionary, Walter Lawry, opened the work in Tonga, in 1822, but had to leave before the work was properly established. L.M.S. Tahitian missionaries also came to another part of the island group, and then again in 1826 when John Thomas arrived. But the Wesleyan work became firmly established by John Thomas and his co-workers.

The second group of Tahitian teachers from Papara saw the first Tongan converts. The Wesleyans did not interfere with their work, but started on another island. Nathaniel Turner saw the conversion of a Tongan named Peter Vi, who became a vibrant evangelist. A young chief named Taufa'ahua experienced a radical conversion under this man's preaching, and a turning to God began through several of the islands, with the old idols being destroyed. Some of the resulting conversions were deep and real. This happened in 1830. This folk movement, again, provided a basis for the missionaries to develop their teaching of the faith, and they continued to pray for the Pentecost which would change Christians by name into Christians in fact.

The "baptism of fire" came at last in 1834. The following description has been compiled by Dr Edwin Orr.

"One week day afternoon, 23rd July 1834, a local preacher named Isaiah Vovole was exhorting the people of a little village, Utui, his text the lament of Christ over Jerusalem. During the sermon, the people were so moved that they began to cry aloud for forgiveness, drowning out the voice of the preacher. Only nightfall stopped the service, but the people stayed awake all night awaiting the morning prayer meeting. From village to village the excitement spread until all Vavau was stirred. In some villages, six prayer meetings a day were held, homes as well as churches being thus used, while schools were suspended.

Taufa'ahua learned about the excitement and wondered if it was something evil, but Turner assured him that it was another Pentecost, resembling also the happenings of the revivals among Wesleyans in England. As many as two hundred people lay prostrate on the floor of the church at Feletoa, and this phenomenon was repeated here and there. The sound of weeping in the churches could be heard some distance away, as could the shouts of joy following upon deliverance. Taufa'ahua seemed utterly confounded, sometimes kneeling and sometimes standing irresolute. His consort swooned and was carried to the royal quarters where Taufa'ahua sent a message in the middle of the night to Peter Turner to say that they were overcome with deep feelings of guilt and misery.

Missionaries had been praying for Taufa'ahua since his lapse into polygamy the previous year, and they rejoiced at his true conversion following at a prayer meeting on July 31 when he fell on his knees on a mat in his pew, trembling and wailing until he received assurance of forgiveness. He was licenced as a local preacher ten weeks later.

The holy epidemic spread to Habaii, central Tonga, with two thousand professed conversions in a few days. It was somewhat different in Tongatapu in the south, where heathen were still in a majority, where chapels were burned to the ground, gardens plundered, and believers forced to seek refuge in Nuku'alofa. Yet there were many conversions.

This spiritual awakening to righteousness that followed the mass turning to Christianity bore all the marks of evangelical revival. It was marked by intense conviction of sin, weeping, public confession of sins and joyous conversions.

The missionaries and their native converts gathered for prayer at noonday, and there were prayer groups in the scattered villages, in one of which they prayed all night. The life of the villages was disrupted, and then transformed into that of Christian communities.

Public confessions of wrongs were made and old enemies were reconciled; polygamy began to disappear almost overnight. Turner on Vavau was leading six meetings a day. Tucker on Habaii was conducting four mass meetings daily, and he recorded a glimpse of the movement:

"As soon as the service began, the cries of the people commenced... One thousand or more have bowed before the Lord...and praying in agony of soul. I never saw such distress, never heard such cries for mercy, or such confessions of sin before..."

Missionaries were careful only to receive into the membership those who received instruction and demonstrated a change of conduct. Even so, by the beginning of 1835 there were 3602 new members in a total of 7838, 3061 in Vavau, 3448 in Habaii, but only 929 in Tongatapu and 400 in Niua Toputapu. The Tongan Pentecost resulted in nine thousand people becoming full members in six years.

A Tongan convert, Joeli Bulu, observed that the work was carried on from house to house, and from

town to town and strangers also from other islands carried it home with them. Out of this enthusiasm came a host of volunteers for Fiji and Samoa. For a hundred years, Utui was mentioned with awe in the Christian kingdom of Tonga." (Orr. pages 28-29.)

An indication of the results of this revival appears in the numbers of people who became full church members on Vavau only. The number rose from 31 members in 1829, and 3456 in 1833, to 7451 in 1834. These figures represent tried and tested church members, and not the generally larger number of converts from paganism who were still on trial.

Another revival occurred in Tonga in 1846, when Peter Turner came back to Tonga from Samoa.

Nathaniel Turner describes it in the following way:

"For some time previous, our local preachers, leaders, and some of our members had been manifestly growing in grace. The spirit of piety had been deepening and spreading for two or three months... This was particularly the case at a prayer meeting held with the local preachers and leaders once a week. At one of these meetings the presence of God was signally manifested."

The revival actually began on Vavau, and spread to the other islands. Turner describes an ordinary church service in Hihifo as follows: "the most solemn awe pervaded the place..." and there were many suppressed sighs.

"When many chiefs met together for the transaction of business, they were unable to proceed, and were obliged by an influence from above to change the meeting for business into a meeting for prayer." (quoted in Orr, page 30.)

In this revival many sinners were converted, church members who were in a low spiritual state were quickened, and the ruling class of the chiefs experienced a moral transformation. The Tongan revivals were a prime factor in sending Tongan evangelists and teachers out all over the Pacific.

## **SAMOA**

The first influences of Christianity came to Samoa from two sources. Tahitian teachers came to Samoa. And the Tongan revivals produced results in Samoa, because close ties existed between these two groups of islands.

John Williams of the London Missionary Society wanted to send a large group of European missionaries to Samoa, but over five years dragged on while this was in the process of being arranged.

Meanwhile, Samoans linked with the Tongans were calling for a missionary from among the Wesleyans.

The European missionaries in Tonga decided to send Peter Turner to Samoa to fill the gap.

On his way to Samoa in 1835, Peter Turner and his wife were forced to stop for five months at Niua Toputapu, and an outpouring of the Spirit took place, with many emotional conversions occurring. (A. H. Wood "Tonga & Samoa." P.270.)

When he arrived in Samoa, he found that a part of the country was covered by Tahitian teachers, and the Tongan influence had already gained a hold elsewhere. During the few years that Turner

spent in Samoa, thousands of conversions occurred, partly as a result of his warm-hearted preaching.

A conflict occurred between the L.M.S. authorities and the Wesleyan work, which has been described and analysed by A. Harold Wood, although the Tahitian teachers and Turner got on very well with each other. This conflict led to the withdrawal of Turner from Samoa around 1839.

Another revival occurred in Samoa in 1840, in response to news about the revivals in Scotland in that year.

## **HAWAII**

"At the beginning of the 1830's, there were only 577 church members throughout the Hawaiian Islands. But the tide of spirituality was rising, and not only were the believers being prepared, but the masses were developing an interest.

All around the world there were people praying for a general awakening. The missionaries in Hawaii gathered each year for discussion and prayer. In 1835, they were moved to make an appeal to Christians in the United States to pray for a baptism from on high for the Hawaiian field just as they were praying for the whole world.

At Hilo on the big island of Hawaii there was stationed Puaaiki, a blind preacher, the leader of the 'praying ones' in the Islands. In 1835, Titus Coan, an associate of Finney and Nettleton, the American evangelists, moved to Hilo also. It was here that the Great Awakening of Hawaii first manifested itself. It began in 1837 at Hilo and continued for five years, a total of 7557 being received into one church, 1705 of them on one day."

Titus Coan described some of the scenes in the following way:

"The sea of faces, all hushed except when sighs and sobs burst out here and there, was a scene to melt the heart. The word fell with power and sometimes, as the feeling deepened, the vast audience was moved and swayed like a forest in a mighty wind. The Word became like a fire and a hammer of the Almighty, the Spirit, quick and powerful." (cited in Orr p33.)

"All over the islands the movement was felt. Among the commoner manifestations of conviction, a trembling and shaking occurred, and likewise prostrations to the ground. Missionaries tried to control the meetings and to prevent them getting out of control. Sometimes the scoffers were smitten. On other occasions, weeping drowned out the voice of the preacher. The New England missionaries frowned upon such manifestations, but Titus Coan seemed unafraid of them, and became greatly beloved by the people.

The movement at Hilo continued into 1838, and news of similar awakenings came in from all the islands. Attendances at Hilo were so great and so sustained that something like a two years' camp meeting was in progress. Sometimes the inquirers walked more than fifty miles to attend.

On Molokai, a first sign of revival was noted at Kahuaaha by the rising of intercessors before daybreak to pray for an outpouring of the Holy Spirit. This voluntary gathering increased in numbers and in solemnity before the blessing came. The whole church was built up in faith.

On the populous islands of Oahu and Maui, as on Hawaii, the congregations averaged between two thousand and six thousand. Women held their own meetings in some places, and even little children interrupted their play in the cane fields and banana groves to hold devotional meetings, and

often surprised their parents by rising early for prayer out in the fields.

The missionaries were thorough in the care of converts. They divided the inquirers by age group, and instructed them in the faith and encouraged them in discussion and prayer. They were placed on probation, and when their testimonies by word and deed were deemed satisfactory, they were admitted to membership.

The number of backsliders was extremely small, possibly one in sixty of the inquirers counselled. On Oahu, there was a relapse into drinking by some, but this was countered by a day of humiliation and prayer, which was soon followed by another outpouring of the Spirit.

Between 1837 and 1842, more than twenty-seven thousand converts after thorough probation were received into the membership, about one-fifth of the population of the islands. In 1843 alone, 5296 were admitted; 19,679 were in good standing twenty years later, in spite of the decline in the Polynesian population due to epidemics of alien diseases. The nation, regarded as Christianised, was granted a Bill of Rights by King Kamehameha III in 1839." (all from Orr, Pages 33 - 34.)

## **FIJI**

There is an interesting range of literature about the impact of Christianity in Fiji.

Before the coming of the Tongan teachers, and the English Wesleyan missionaries, and in many cases for some years after their arrival, the Fijians were amongst the most ferocious, blood-thirsty and pitiless cannibals in the whole Pacific. A full description of the cruelty and savagery that typified life in Fiji in those days is almost beyond belief today.

Dr Harold Wood begins the Introduction to his great book on the history of Methodist missions in Fiji with this picture-parable.

"In the centre of Suva's bustling main thoroughfare stands a simple cairn in a triangular garden plot. This cairn is almost unnoticed, and the names on its faded face are unrecognised by most of the Fijians, Indians and Europeans who pass along the crowded street. The names on this memorial are those of the first Wesleyan missionaries, William Cross and David Cargill.

All the roads on the main island, Viti Levu, are measured from this place. This is symbolic of what these missionaries began in 1835." (page 1.)

The arrival of the missionaries co-incided with a period of wide-spread warfare between the chiefs on the island of Bau and the district of Rewa, along with the other groups over which they each held sway. The chiefs also ruled as tyrannical dictators. And this whole scene was awash with an overpowering lust for the taste of human flesh. So strong was the desire for human flesh amongst the chiefs, warriors and henchmen at Somosomo on the island of Taveuni that a government official claimed the missionaries saved that island from becoming seriously depopulated.

The first turnings to Christianity occurred on one of the outer islands, at Ono.

In the main centres there was strenuous opposition from the chiefs, and very few of the people had enough independence and courage to act differently and become Christians. It was always very dangerous to get on the wrong side of a chief.

The main advance occurred at Viwa, where the main chief was a little more friendly, and where

another chief, Verani, was dramatically converted after reading parts of Matthew's gospel. There were a number of conversions during 1844 and 1845.

"The progress at Viwa culminated in emotional revival scenes in 1846. These resembled the experiences of the Tongan revival in 1834 and clearly showed psychological reactions which Fijians shared with Tongans. John Watsford was a powerful preacher and his evangelistic methods must have influenced the course of events at Viwa. John Hunt, emotionally balanced, was, nevertheless, impressed by the genuineness of the results of the revival. During its progress many were so affected that they wept aloud, some swooned, and a sense of pardon for their sins followed the intensity of their penitence.

In his journal Hunt described the happenings of 1845-6 at Viwa:

'Every meeting became a penitent meeting, and every house, almost every family altar, a penitent form. This was especially the case at Namosimalua's house (the main chief) in the evening... On some occasions the men were so violent, both in their sorrow and joy, that it was almost dangerous to be near them... Yet there was nothing silly or wild in what they said, indeed in general we were astonished at the manner in which they expressed themselves both in prayer and in praise, and in their exhortations to others after they had found peace. Our public services were most extraordinary times, especially on the Sabbath morning... To hear the preacher's voice in prayer was out of the question except for the first few sentences... In general, however, they were very still during the reading of the lesson and the sermon. Many cases of conversion were as remarkable as any we had heard or read of... When we consider what dreadful cannibals, murderers, adulterers, etc., many of them were only a few months since, who can be surprised that a proper view of themselves should produce such an effect on their minds? When we saw their agonies and heard their wailings it frequently appeared to us as the most consistent thing we had ever seen. During the first week of the revival nearly 100 persons professed to obtain the forgiveness of their sins, through faith in Jesus Christ. Some were exceedingly clear, others not so clear.'

Spontaneous prayer meetings in homes held many times in a day often preceded the regular services at which these emotional scenes occurred. The people, Hunt said, would have neglected their meals if they had not been forced to consider the needs of their bodies. Some, especially women, fainted under the strain of their feelings. Some men were so violent that they had to be held down as they threw themselves to the ground; in a few cases it was necessary for four or five men to hold a man down for hours. When calmness returned to these excited men they began to exhort others. Such incidents, naturally, have come under censure from critics, and the psychological nature is obvious. Nevertheless, the fact was that these former savages were oppressed by powerful feelings of guilt, however these feelings had been aroused, and, under the circumstances, extravagant expressions of penitence and then relief seemed natural to Hunt and his colleagues." (Wood, pages 82-3.)

Later, in the 1850's, a much more widespread turning to God occurred in Fiji, although it cannot be described as a spectacular revival movement like the movement in the 1840's.

In 1854, Thakombau, the chief of Bau, renounced the old ways. This was also part of a power struggle between him and several of the heathen chiefs and leaders. The struggle reached a crisis point in 1855 when King George of Tonga arrived with 2,000 warriors to accept the gift of a giant war canoe that Thakombau had promised him several years earlier. No sooner had he arrived than a battle occurred between the Tongans and the heathen chiefs. The result of this battle was so decisive that it was reminiscent of some of the classic Old Testament victories that God gave to the Israelites, and it broke the power of heathen political influence in Fiji.

Two years after this, Thakombau made a public profession of conversion. Persecution of Christians still followed because the heathen knew that there would not be any retaliation, and many Christians

died for their faith. But this period also saw many people turn to God, especially now that chiefly opposition to conversion was gone, and numbers of chiefs had set an example by becoming Christians.

Orr provides us with a quotation which describes Thakombau's public declaration.

"In 1857, Thakombau dismissed his many wives, and with his queen confessed his faith in Christ in baptism. Before a multitude he professed to renounce the devil and all his works, the pomp and vanities of this wicked world, and all the sinful lustings of the flesh. He humbly said: 'I have been a bad man. I disturbed the country. The missionaries came and asked me to embrace the Christian faith, but I told them that I would persist in fighting. Yet God has singularly preserved my life... I wish now to acknowledge God, the only and the true...'

What a congregation this Fijian chief had! Before him were the widows whose husbands he had slain; likewise husbands whose life partners he had carelessly debauched; girls whose menfolk he had strangled; boys whose fathers he had eaten; all with hearts of hatred for abuse. Thakombau spoke with deep emotion asking to be baptised Ebenezer while his consort took the Christian name of Lydia." (Orr. page 41.)

Orr goes on to say that the real heroes of the evangelisation of Fiji were the evangelists, mostly Fijian, some Tongan or missionary. They were men of simple faith. Of Sefania, it was said that he was deeply nettled when a heathen hit him with an earthen cooking pot - he could better have stood a club. He thought of taking up a club to avenge the insult, but a voice within him said: "That is not the way". His eyes fell upon the open Bible, and he read: "Blessed are they which are persecuted for righteousness' sake..." With joy he leaped to his feet, took his best cooking pot, and offered it to his persecutor to replace the pot demolished on his head.

## **THE PERIOD AROUND 1859**

Great awakenings and revivals occurred in many parts of the world during this period, and news from other parts produced its results in the Pacific.

Alan Tippett has been the first historian (a missionary and a student of anthropology, actually,) to analyse some of these movements, having studied the primary source documents in some detail. J. Edwin Orr has summarised some of these features in his book on revivals in the south seas from which we have been quoting at some length. Both Tippett and Orr were professors together at Fuller Theological Seminary's School of World Mission for some years.

In chapter 9 of his book, Orr discusses at length the decline in membership in New Zealand caused by the Maori wars in the early 1860's.

Then he mentions that news of the awakenings in Britain and Australia caused an increase in the prayer meetings in Tonga, and prompted an increased desire to evangelise in parts of the Pacific which had not been reached with the gospel at that stage.

The year 1859 saw the number of members on trial in Tonga grow from 250 to 850, and in three years the total of church members grew by thirty percent.

The Methodists re-entered Samoa in 1857. After a decline in reported numbers in 1858, a fifty percent increase occurred in 1859, growing to 100 percent in 1860, and the same kind of result occurred amongst the people served by the London Missionary Society.

The Revival touched the training college for Polynesia missionaries at Raratonga, which influenced all the Islands.

This was followed up by the work of James Chalmers, who had been converted in a Scottish revival, and who arrived in Raratonga in 1867, and worked there for ten years, before going to New Guinea for the remainder of his life, and being martyred there in 1901.

Christians in Hawaii reported signs of revival in 1860 in Hilo, and in several other places. In Honolulu, the revival was compared with the great awakening which had occurred twenty-five years earlier. The results of this revival in Hawaii were such that the American Board handed over all its work in Hawaii to the local Hawaiian Evangelistic Association. The language had been reduced to writing, the Scriptures had been translated, and Christian worship was as well attended as anywhere on earth, while drunkenness was extremely rare.

It was later, with the importing of people from Asia, who had mainly a Buddhist background, that the religious make-up of the Hawaiian Islands changed, and provided the Hawaiian churches with a new mission field at home.

As a result of this revival in Hawaii, signs of revival also occurred in parts of the Caroline Islands, and stepped up efforts to evangelise other island groups.

In the period up to the beginning of the Twentieth Century, remarkable missionary work was performed, and remarkable church growth occurred, in New Guinea, and in the New Hebrides, led by both Europeans and Islanders.

## **THE KANAKA REVIVAL**

The revival amongst the Kanakas working in the sugar-cane fields of Queensland seems to have been largely an aspect of the great world-wide revival around 1905. This world-wide movement had been smoldering for several years, especially in Australia, but was launched into the world's news by means of the fiery Welsh Revival which commenced in December, 1904.

In 1905, and the few years that followed, revival was experienced in many parts of the world.

The Queensland Kanaka Mission had commenced in 1886 in the area around Bundaberg, where several missionaries sought to teach the Islanders who had been brought in (by fair means and foul) to work in the cane fields.

Following much prayer and earnest work a steady stream of converts were baptised, until 1906, when the indentured labour scheme was closed down, and the Islanders were returned to their homes. Over 5,000 Kanakas were baptised upon profession of their faith in this period.

When the first call was made for Christians to support this work, the first financial gift came from George Muller, who happened to be in Sydney at that time.

The continued success of this work attracted a lot of attention, and visitors came from far and near to see what God was doing. Over a period of time, these visitors included Hudson Taylor, Mrs Howard Taylor, other C.I.M. workers, and visiting evangelists W. Edgar Geil, Dr Harry Grattan Guinness and Hugh Paton.

The following excerpt from the Annual Report for 1905 relates to the Hapsburg area, and indicates one way in which revival began to appear.

"The outstanding feature in the year's work has been the spirit of prayer amongst a number of the Boys, and their growth in grace in consequence.

The increase of prayer began some time ago, when a number of the Boys joined the Cycle of Prayer for World Wide Revival. They were, with one or two exceptions, in the habit of spending much of their spare time in making gardens. One Boy even bought a lamp that he might be able to work before daylight, and so have a lot done before going to work in the fields. At night, on their return, they either went to look at their gardens or else played cricket; so that prayer and the reading of God's Word were still much neglected.

One night the whistle was blown for school, but only two came, both teachers, Charley Pentecost and Jimmie Tongoa, faithful Christians. Charley said, "Never mind, Jimmie, you teach me, and then we pray. I believe God is going to work here through this meeting." So they prayed.

How did the answer come? The Christians became convicted of their deadness. It was not a case of open backsliding - just lack of appetite for spiritual things, and no zeal for God's work. A Christian Boy mournfully said, "Altogether Christian too sleepy, they no work for God, they only have meeting when missionary come." Feeling their great need of quickening, they began having prayer meetings amongst themselves. One of the Teacher Boys who had been in Melbourne during the time of the Simultaneous Mission (the Torrey, Alexander Mission of 1902.) and had attended some of the cottage prayer meetings, began going from humpy to humpy holding meetings in like manner. But this was resented, one Boy saying, "I think you cross along me, that is why you come to pray along my house." Prayer meetings were held at 5 a.m. on Sundays, and three times these meetings were begun and discontinued for lack of interest; but the faithful ones held on; then prayer meetings followed the week night classes.

At first these were dry and heavy, and only a few persevered, but gradually one and another joined the band. A few weeks later, at a prayer meeting at the Mission house, God's Spirit so fell upon the six or eight present, that one after another fell on their knees and poured out their souls to God, laughing and crying for very joy! Several now began to ask God to search them and help them lay aside every weight. They also asked Him to wake them early for prayer. How things changed! Before, all slept till the get-up bell rang, and it was time for breakfast, or else got up to dig in their gardens. Now God wakened them morning by morning before light to hold a prayer meeting, and from many houses might be heard singing and prayer. Again, in the dinner hour, as soon as their meal was finished, they had a season of prayer. One of the leaders of this revival of prayer having finished his time, left the district several weeks ago, and the taunt was made, "Oh now you lose Thomas Sandwich, everything will go down," but increased prayer still keeps the fire burning."

>From Cairns the following report came: "The key-word for the later part of the year is "Revival". We hear of floods of blessing in other lands, and a "sound of abundance of rain" in our own midst. When we were on furlough in Ballarat, we were crying to God to revive the work in Cairns, and the Lord granted our request, for there was a distinct awakening during our absence, in fact, many testified that from the beginning of the present year they have been quickened."

The Annual Report for 1906 was the last to be issued under the name of the Queensland Kanaka Mission, as the whole of the work was transferred to the Solomon Islands, and to Malaita in particular.

The following report comes from Fairymead, one of the main centres near Bundaberg.

"Christmas 1905 to Easter 1906, was a time of spiritual refreshment amongst the South Sea Islanders at Fairymead, and prayer became deep and fervent.

The Christmas gatherings were held at Fairymead in Mr Davidson's immense tent, kindly lent for the occasion, and erected in a beautiful spot on the river bank. Mr Reeve of the Poona Mission, was present, and helped both in the services on Sunday, when nineteen men and women were baptised, and also at the picnic on Monday.

All the week there was a spirit of expectancy, and on the 31st God's message came with power from 2 Chron. 29:7,17,27.- the Temple doors shut up - closed to God's will; hence darkness, silence, dirt. On the first day of the first month they began to open the doors and to sanctify. Then, "when the burnt offering began, the song of the Lord began also."

The Boys gathered for a Watch Night Service at 7 p.m., and continued without a break until 1.30 a.m. It was a time of real confession, real prayer, real praise.

Through God's mercy the summer rains held off until these special meetings were over, and then began on January 1st, so New Year's Day was spent by the Christians in small prayer meetings in their houses. A little company gathered at the Mission house for an hour's intercession before Miss Deck left for the Katoomba Convention. It seemed as if the heavens were opened; and they were left to carry on the classes alone, with the assurance that God would do great things for them. So he did, as the following letters testify:- (one example only is given here)

"Thomas Sandwich and all the Boys came away from Avondale, but his prayers for that place did not fall to the ground. Within a month God visited the place through an Evangelist, Mr Forbes, who had a Mission there. One of the twenty-seven men converted, a leading farmer, took a bold stand for Christ; old sores were healed, and lasting blessing has followed.

For two months an intense spirit of prayer prevailed, real expectancy of revival, and then came an element of resistance and check. Some one has well remarked, "Satan is evidently fighting hard for every inch. Is the Lord allowing reverses in the campaign to shew that victory is not to be easily won? More and more we see that in this battle we must advance on our kness.

These times of refreshing led to the outgoing of the Band of New Hebrides Teachers, who have gone to Malayta. It must be remembered that they have gone to a strange land and to a people speaking a strange tongue. Their lives are in greater danger than are those of the European Missionaries, and we earnestly ask for continual intercession for them."

It had previously been almost impossible to commence missionary work on Malaita, because of the unfriendly attitude of the natives, the rugged terrain, and because of the climate which was very unhealthy for Europeans, unless a proper house and source of food was available. But, now a church was being established by Islanders returning from Queensland.

## **BETWEEN THE TWO WORLD WARS**

Dr J. Edwin Orr cites several revivals which occurred in the Pacific area between the two World Wars.

The first of these occurred in New Guinea in 1927. Several folk movements had occurred beforehand, including one on the north coast of Dutch New Guinea. The revival movement

happened largely amongst the Lutherans in north and east areas of British New Guinea. Bishop Stephen Neill believed that the reason why this revival took place mainly amongst the Lutherans was due to the fact that one of the missionaries, Christian Keysser, "penetrated more deeply into the mind of the Papuan than any other European" and therefore adopted a policy of "power encounter". He encouraged his fellow missionaries to engage in tribal evangelism using native evangelists. The mission organisations were the Neuendettelsau and the Rhenish Mission.

In September, 1933, a revival movement occurred in Tonga, to which the Tongans gave the name "the falling of love". The Australian Methodist missionary George Harris preached at six in the morning, and then directed a local district meeting of class leaders. More than a thousand were present when, during the opening hymn, "the love fell". For more than an hour, people knelt and prayed singly, or in groups, or sang with tears streaming down their faces. Although a thousand voices were raised, there was a striking sense of order. The Spirit so swept through the lives of all that wrongs were righted, quarrels mended, and apologies and restitution made, the cleansing and renewing grace of God giving a sense of purity to the very atmosphere.

## **SINCE WORLD WAR TWO**

Several folk movements and revivals occurred in Papua New Guinea, and in West Irian, soon after the war.

The Methodists in the PNG highlands saw one. And the Christian and Missionary Alliance workers saw a great folk movement in the Baliem River area which they struggled to capitalise upon.

Another such event was seen by the Missouri Lutherans as they pioneered west of Mount Hagen amongst the Enga people.

"But, in 1953, several missionaries in the Fly River field of the U. F. M. were moved to read of the 1949 Revival in the Gaelic-speaking island of Lewis in Scotland. The verse which especially impressed them was the one quoted by the Rev. Duncan Campbell: "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart, who has not lifted up his soul unto vanity, nor sworn deceitfully".

"Despite their prayers, the heavens seemed as brass. Then a message was given, "Thus saith the Lord, I do not this for your sakes, but for My Holy Name's sake." At a regular conference of missionaries and nationals, there came a spirit of prayer, an intense conviction of sin, and a response of confession, restitution and reconciliation, with not a few professions of faith - a consummating revival." (Orr. p.199.)

## **Palau**

The Caroline Islands in the northern Pacific saw several outbreaks of revival during this period. One of Dr Edwin Orr's students at Fuller Theological Seminary, Hubert E. Charles, produced a class paper detailing a revival that occurred on the Palau Islands between 1955 and 1957.

After many years of faithful ground work by members of the Liebenzell Mission, and much prayer by the supporters of this work, the Rev. Hermann Becker arrived to provide relief for those who needed to go on furlough. He was aided by Joshua Obak, a young Palauan, who acted as translator for him. Becker was a man of prayer after the fashion of Hudson Taylor, and who always praised the Lord in every situation.

The revival commenced in the Mission school, notably on one occasion when some loaves of bread were stolen from Pastor Becker's kitchen. He went to the class room and asked who had done it. Nobody admitted to it, so he said he would pray and ask God to show him who had done it. After prayer, he confronted and accused two of the boys, who both denied any guilt. He replied that he would continue to pray, but that the boys had better confess their sin to the Lord before sunset. That evening the boys both had painful stomachs, and the dormitory monitor suggested they should go to see the Pastor and confess their sin of stealing, and their fear of telling the truth.

It was an incident something like the story of Ananias and Sapphira in the Acts of the Apostles, and had a similar effect upon those present.

In the public church services of worship, Becker preached many times about the new birth, and the need for forgiveness, cleansing, and the holy life before God. Making appeals for people to come out the front of a meeting was not customary in Palau, and so many people used to cue up to confer with the Pastor after the service was over. Sometimes these counselling sessions lasted right through Sunday afternoon until just before the evening service was due to commence.

"Private sins were confessed, broken relationships of many were restored and some couples who were at the point of divorce got saved and were beautifully united again. Their families became good testimonies in the community. Others who got saved became honest with their time and responsibilities in their work which made a great impact upon non-Christians." (Charles, p.9.)

Groups of people divided according to age and sex travelled about witnessing and preaching. Becker also introduced the practice of having testimony meetings, where there was opportunity to share what God was doing in personal lives. The same could be done in prayer to God in the prayer meetings, where a two minute time limit was strictly enforced. A native ministry also developed out of this revival.

## **Truk**

Another of Orr's Seminary students, Komber A. Kumo, wrote about an outpouring of the Spirit in which he was involved, commencing on the Tol island in the Truk District.

The Truk Church Council under the Liebenzell Mission organised a one-week summer youth camp. Extensive preparations were made, including much prayer, in the weeks before the camp. The young people who came to the camp included many Christians, as well as numbers of others who did not appear to be practicing Christians.

"The first day, Monday, seemed to be dead, spiritually, and we could feel the power of Satan working in our midst. Acquaintances were made, and rules and regulations were laid out before the campers. Tuesday, everybody seemed to get acquainted with each other, but the sense of uneasiness was still out problem. In the morning before dawn, the staff met for prayers and supplication; other believers were praying for us too and all of us were asking and seeking for revival.

On Wednesday, the same routine and schedule was still followed, but lessons on salvation were deeply emphasised. Questions were opened up which showed the real spiritual problem of each camper. That Wednesday night, the Rev. Herman Buehler, graduate of the Fuller Seminary School of World Mission, delivered a message concerning the Second Coming of Christ, challenging the campers, asking if they were ever ready to meet the Lord Jesus Christ. "There is no other way for you to be with Him when He returns, none unless you have found Him, made Him Lord of your

life." he said. He asked those who would like to be with Christ, in spite of their condition, to stand and step forward, and amazingly, there were thirty who stood up, most of them crying and weeping. We dismissed the meeting that night, but took hold of those who made decision for counselling.

It was really on Thursday morning that a breakthrough for the outpouring of the Holy Spirit finally came about. I was the speaker that morning, speaking about the end of time: "God has prepared only two places, the first one is the place of torment prepared for Satan and his followers, the second is a place of happiness, prepared for those who are born again, only." I also emphasised the contrast between conditions in the two places and why God prepared such places.

While I was still speaking, I saw tears falling down the campers' cheeks and knew that the Holy Spirit was working in our midst. Immediately I gave the invitation, women as well as men rushing forward, crying and weeping like a child crying for his mother's milk. We could hear the sound of the Holy Spirit, roaring like a mighty wind in our midst. Truly the non-Christians committed their lives to the Lord.

However, the amazing thing revealed during our counselling of individuals was the concern of the campers over their black magic books and perfume and things that related to the power of Satan. They asked what they should do and how they should get rid of them. We requested them to bring everything on Friday night for a special service, anything relating to Satanic power.

On Friday morning, we gave the whole company lessons on assurance and perseverance in times of temptation. On that Friday night, there was a special service, when many brought their black magic books, black magic perfumes, some even bringing liquor and cigarettes, and many just writing down on pieces of paper what had been possessing them in the past. We burned all the things before the Lord. All promised to the Lord not to go back to their former life. There was real rejoicing, songs of joy were sung, and testimonies were boldly shared." (Kumo. pages 1-3.)

The climax of the camp came on Saturday morning with the Communion service, and the campers returned home for the Sunday.

"It was actually during that Sunday morning's services that revival started in eight churches. The campers were giving plain testimonies of how they found the Lord when things began to happen." Kumo describes what happened in each of the eight churches. But, apart from the business of getting right with God, repeatedly there was response over the matter of having possessions relating to black magic and Satanism.

For example: "They wanted also to get rid of their animistic practices... We burned black magic books, black magic perfumes, and all the things related to the power of Satan, before the altar of the Lord.

News spread to the whole community of what was really happening at church that Sunday. On the following Sunday, the church was really packed out, and others were standing outside. Those who seldom came to church and those who were backslidden came back and wanted to experience the same joy. The young people of that church went out to other places witnessing and testifying of the Lord Jesus Christ." (page 4.)

Similar scenes occurred in the other centres, and the work spread around the other islands in the group, during the next few months.

"It is worth pointing out that the blessing occurred not in only one or two churches but many, and not in only one island but several; and the revival lasted not only one month but continued steadily

for half a year. Last, but not least, thousands of people committed their lives to the Lord and accepted Him as Lord and Saviour. Some pastors reported that church attendances doubled compared to previous years."

## **West Irian**

A most interesting folk movement commenced in the highlands of West Irian in the late 1950s. It commenced with widespread fetish burning in the Ilaga area, where there was a station of the Christian and Missionary Alliance, and it soon spread to other valleys where Dani people lived.

The message was preached by local tribal leaders who knew little of the substance of the Christian gospel, and who added a number of legalistic requirements to be obeyed by those who destroyed and renounced their age-long links with demonism.

This was all done without any sense of conviction of sin, or any knowledge about the place and value of Christ's crucifixion.

## **THE SOLOMON ISLANDS REVIVAL OF 1970, AND OTHER RELATED REVIVALS**

Because this series of revival movements is more recent; because several important books have been written about them, and because many of the people who were involved in them (or in parts of them) are still alive, the Solomon Islands Revival of 1970, and the other movements which flowed from it, can be studied in greater detail, and many useful lessons can be gleaned from this.

Furthermore, we need to continue the task of recording as much information about these movements as we can, while the opportunity still exists, so that other lessons that we might learn are not lost with the deaths of those who were involved.

Several minor revivals appeared in the Solomons, including one a few years before the Japanese invasion. But it did not spread or continue for long.

The early workers in the Queensland Kanaka Mission were deeply interested in revival, and wanted to see it in their work. The long-term impact of the Kanaka Revival, and continued interest in revival within the South Sea Evangelical Mission, helped to develop a long-standing deep desire for revival amongst many of the islanders and missionaries, and this desire was finally fulfilled in 1970, at a conference for Mission staff and church leaders at One Pusu. A deep movement of the Spirit led to many restored relationships, and deep conviction of sin and joy at forgiveness.

Those who were present at this conference visited some of the mission stations, conducting minor crusades, and the Spirit came upon the churches everywhere they went, bringing new life and effectiveness. The day of Pentecost which occurred at One Pusu spread to many other places around Malaita.

The basic sources of information about this revival are found in the books by Alison Griffiths and George Strachan. The original edition of George Strachan's book (published in 1984) should be used, and not the revised edition (published in 1989), as the revision is very unsatisfactory in its presentation of the subject of spiritual warfare, which was a central feature in these revivals.

## **Preparations for Revival**

George Strachan emphasises three preparatory factors which are of vital importance, as a foundation for revival.

(a.) Prayer for revival had been an ongoing thing in the Solomons, encouraged by God. For example, "Crusades, with chosen speakers from overseas, were not new to us, and at such times we saw many people counselled for salvation and restoration. However, even though some were soundly converted many did not go on with God. This was a real concern, and it stirred us to seek the Lord for a deep work of the Holy Spirit that would give true repentance. This sense of need was strong, and Christians shared a deep concern for a lasting work of God. I remember one prayer bulletin sent around asking for prayer that God would give repentance that would last forever. People were not pressed with work or tied for time, and this was an advantage. We would often hear of prayer groups meeting for a day of prayer each week as well as individuals taking time to pray. Then there was an unusual spirit of prayer in our Girls' Bible School... The way those girls prayed was most unusual; God was at work, using them in spiritual conflict. We understand little about prayer and its effect: if we understood more we would pray more." (page 10.)

(b.) Strong leaders who were prepared, willing and able to teach directly from the Bible on all matters relevant to the revival were also of vital importance.

"Revivals have suffered, even to the extent of being discredited, when leaders were not prepared and ready to lead aright.

In the Welsh revival, spiritual leaders were not available to counsel and to feed the young souls converted during those days. In the Western Solomons, when revival broke out in the 1950's things went wrong for the want of sound Bible teaching and a big breakaway came because the revival was not accepted. Occult lines were apparently followed, majoring on visions and the like, because of little Bible teaching. (I mention this both from what I have read and was told by people from that field, and from personal experience when my wife and I spent four years in the Western Solomons.)" (pages 10 -11.)

(c.) "Lastly, there is the preparation and cleansing of the channel through which the Holy Spirit ministers."

"National leaders and missionaries gather annually at our head station for a week of fellowship. In 1970, before the revival, we had invited a Maori team from New Zealand to minister around the Islands.

The Maori visitors..., and some leaders, spent a month travelling around different islands ministering to the people. Huge crowds had gathered and many were counselled in the usual way and followed over the years, with nothing unusual happening.

>From the very beginning of that week together God was in control and did a deep work among us in cleansing us from sin. God's vessels must be clean and in preparation for blessing; conviction of sin is a vital work of the Holy Spirit. Those days were sacred, as God dug deep into the past as well as the present. One dear brother confessed a wrong attitude he took twenty-three years before, which he had maintained through the years.

Wrong heart attitudes, criticisms and the like are common among most of us. There is no doubt that such as these, which are not considered "big" sins, are the cause of the lack of power in God's service. This was a necessary preparation. We attained a fellowship so precious, and we realised it

must be maintained at all costs. For the first time, I knew a fellowship where there was absolutely nothing of darkness between us. We were truly walking "in the light".

After that week of fellowship when God dealt with us so deeply, we moved on to the next crusade. From there we started seeing the Holy Spirit working in unusual ways. There were a few healings, and occasional demon manifestations that we had to deal with. Something unusual was happening and this encouraged prayer, but we still did not realise that God was about to visit us in a new way." (page 11.)

"As we journeyed prayer intensified and during the night different groups went to prayer. Along with much prayer the Word was preached with great power. Each crusade lasted for three days, and God's power became increasingly evident."

Conviction of sin became widespread and deep, and the joy of release when forgiveness came was a joy to behold. God worked in slightly different ways at each crusade, but spiritual transformations of a deep and lasting kind were clearly taking place, so different from what had happened normally beforehand.

One of the main results of the revival was a new emphasis upon building the whole life of the individual, and the church, upon prayer. The prayer-life of the church mushroomed. And this has become the basis of the ongoing qualities of church life in the Solomons, and the effectiveness of the revivals in other countries which have come from the witness of the revived Solomon Islanders.

### **Widespread Effects of this Revival**

Groups of Solomon Islanders travelled to other parts of their country, and to other countries, as well. In many of the places where they went, the fire of God fell, each in God's own sovereign way.

Several papers describing a few of these events have been included in a special section at the end of this booklet.

There has not only been a very wide impact from this revival in many places, but the effects of it have continued for many years now.

### **A Second Revival brings the Next Step**

The year 1986 saw the start of a new movement in the Solomons, or perhaps it could be described as a new instalment of the old movement bringing the next step for the people of God.

It certainly broke out in some areas of the Solomons which had not been touched by the previous movement, but perhaps its main importance was to introduce and greater missionary thrust for the Solomon Islanders.

This new thrust arose from asking questions such as:- "What can we do to serve and contribute to the countries which surround us?"

No economic advantage or natural resource could answer this question, as the islanders did not have any of these things to give to others.

The answer which they arrived at was - "We can pray."

And this is what they have been doing. In this way God can use these people to bring His blessings to many other places, even to countries and peoples who seem to " have everything." Not only can they pray at home for others, but they can also visit other countries as God opens the way, in order to share themselves.

Indeed, so seriously has this task been taken by one of the Solomon Island church organisations that a former Prime Minister has been appointed to co-ordinate the prayer ministry of that denomination.

This is the great national destiny of the islanders who have been revived. And, if it could only be recognised, this is the national destiny of every other country, under God, as well.

## HOW REVIVAL CAME TO THE LAKE KUTUBU AREA - 1974

**Mrs Joan Rule**

When we first went up to New Guinea we went to a tribe of people who had no contact with the outside world. They had no knowledge at all of God, none of the Gospel. They were very much bound up in their fear of sorcery and their fear of evil spirits, which were the spirits of the trees and the rocks and the water, and the spirits of the dead; because even if a near relative died it became an evil spirit who would seek to harm them; so their life was really bound up in fear. We saw strong men, in those early days, just grip the middle post of a house, shaking with fear. We knew what it was to be living in a place where there was no God and where fear of the spirits was really dominant.

It was really great to get to the point where we had enough fluency of language to bring in the Word of God, and you know the entrance of the Word of God brings life. When they heard the Word of Life, and some of them respond to the Lord, and you see their lives change, this is a tremendous thrill. When you see the power of Satan broken and he has been in control for so long, and you see people so afraid of sorcery; see them willing to walk out at night not afraid of spirits. You see marriage relationships transformed. When we got there, men and women didn't live together - marriages were arranged, and all kinds of really dreadful things went on - marriage was quite an open hostility. Wives had no privileges and no liberty or rights at all. To see family life just beginning to come into being and to see what the Lord could do in all these realms was a great thrill to us. As we translated the Scriptures and we saw the power of God working through the Scriptures, this also was a very great thrill to us. We saw people beginning to take seriously what the Word of God said.

I don't want you to think that when we saw the church being formed that it was a church that didn't try to listen to the voice of God - that wasn't so. It was a church that was reading the Word; seeking to do God's will.

But as it was growing and there were more being added to the church, we felt that there was a lack in the church, and we ourselves were praying a great deal at this time that the church would really come alive. They knew they had received Jesus as their Saviour and they were reading the Word of God. If you said "Have you received the Holy Spirit into your lives?", they would say, "We must have.", but that was about the extent of their real vital Christian living. Being in church, they would sing the hymns, but they had not made up any hymns. We missionaries had made them up, and they would just sing them. So we felt that, although they had accepted the Lord, and the church was moving on, we wanted to see the power of God really on the church, and we were starting to pray for revival.

At just about that time we came upon the realisation that, if you are going to pray for revival, you have to make it very personal and say, "Lord, send a revival, and start that revival in me." And I really believe that it's just hypocrisy and so much phoniness if you're not prepared to do that. If you want to pray for revival for all the other people and you're not wanting for the lord to revive YOU, I don't think, from anything I have read or from our own experience, that the Lord will answer that. Revival starts in our own heart and life first, and this was our experience. We had prayed: "Lord, send a revival on our church, and Lord, start this revival in us." And the Lord did answer that prayer.

We went to our Mission Conference; we belong to an inter-denominational Mission called the Asia

Pacific Christian Mission. The Spirit of God so worked in the hearts of every one of the men who had come together. They each brought a message, and they were all on the one subject. And the one subject was "revival". One of those present was a visitor from Australia. He was our General Director. One was from another Mission, and five of them were men of our own Mission from all different scattered areas.

Now some of them dealt with "renewal in our own lives". What are God's conditions of renewal? And some dealt with revival in the church. But the topic was there in every message! And some of us thought, "We can't miss what God is saying to us. We'd be just dumb if we didn't understand. We'd be blind if we couldn't see that God was saying "I AM going to revive."

I had thought revival was a tremendous thing. The Wesleyan Revival used to thrill my heart. I'd read about the revival in the Hebrides, or the revival in Wales, or the revival in Africa, and I thought it was just terrific. But in my mind I was thinking that a revival could happen in another century, or it could happen in another country, but it couldn't happen right here! God said in a very distinct way at the end of that Conference: "I can revive right here! And I AM going to revive here!" I do believe God wants to say that to us, and that as we get that message, and receive it, and believe it, then we can really pray for revival. It's getting an assurance from the Lord of Who He is, and that what He did in other places, or other centuries, He can do now here! We need to get that assurance from the Lord. That really came through at that Conference, and we believed that God was going to revive us in New Guinea. He WAS going to revive in our area.

A few years after that, God sent to us the Solomon Islands men who were the leading men in that revival, and because of what the Lord did in the Solomons, the men who experienced revival there, came out all over the South Pacific. They came in pairs to many of the churches of the Evangelical Alliance in Papua-New Guinea, of which our church, which had come out of the Mission, was a member. They came to a big Conference which was being held in our tribal area, and they told of what God had done in the Solomons. These men were really Spirit-filled men, and as they spoke the Spirit of God really started to move amongst the leadership of the church. By the leadership I mean the missionaries, the ministers or pastors or elders. As the Spirit of God moved in us, we saw that the Spirit was wanting to deal with things in our lives first. In some lives He would have certain things to say, and in other lives He would have other things to say. When He begins to move in some direction, if you are going to yield to the Spirit of God, this means that the Spirit is then free to deal with that thing in our life, from then on. It doesn't mean that you can get "instant" anything. It's a continual work.

In our own case; at the time the Solomon Islands pastors came to us, and told us of the way the Spirit of God had swept through their church; the Spirit was really mightily at work in my life, and a verse from Ephesians came very forcibly to me, brought to me by God's Spirit. Ephesians, chapter 4, verse 15, and it says: "Speaking the truth in love". Now what the Spirit of God was saying to me at that time was, "I want to do something in your life - a kind of love you have never known." Now, that didn't mean that when I had received that from God's Spirit, that I got "instant love". Don't misunderstand me. It meant that the Spirit of God was free to start doing His work in my life, and that was the thing He wanted to pinpoint in me. It was a hindrance to Him. And it was really staggering to me, I can tell you! But, when we are willing to hear when God's Spirit pinpoints US at the point of spiritual need in our lives, of which we are generally unaware, then the Spirit is starting to be free to really move. In my particular case; since I am witnessing to what we saw, from my point of view, this was the thing that the Spirit of God really broke me up completely on, at that time.

There were at that time lots of young people, and in a lot of those young people the Spirit started working, and they really came to know the Lord in their hearts and lives. But, also, there were

other young people at that time who were starting to seek the Spirit's fulness in their lives. I felt we didn't know how to counsel them. They were Christians, but they wanted that something more. They wanted a second blessing. They wanted to know what God's Spirit could really do in their lives in accordance with the New Testament, and we weren't sure how to counsel them. But God was starting to work in our own lives, as we had asked Him, and actually it was that very same week, through our speakers once again (it was time for our Conference). It was through the message on the Spirit filling our lives that I found out what God really wants to do in taking over our lives. And that made me realise that the work that God was wanting to do in our church wasn't really far away. We were praying and believing, we were fasting, we were looking to the Lord to revive the church with real expectancy.

Just two years after that, at the Christian Leaders' Training College, there were seven pastors from the revival area in the Solomon Islands. One of our pastors from the tribe was at the College, and he was led to ask two of these men down to be the speakers at our big Christmas Convention, where all the Christian from our whole tribe gathered. When we heard this news, we knew from the Lord that this was the time. He was really going to bring revival in our area. It was a real assurance, or conviction.

The two men came down, and a thousand people gathered from all over the tribe. They gave their experience of the revival in the Solomons, and they said the one basic thing they had had to learn was that there are NO SMALL THINGS. Don't we love to shy away from small things! If we have a critical attitude toward somebody, don't we like to gloss it over and pretend it's not there, or somehow it will go away. If somebody has hurt us very badly and they have not come to us, don't we just push the hurt down deep, and it is still there, and it affects our relationship? If we don't forgive somebody for something; if somebody has done something, and we say "I resent that and my resentment is justified", and we won't face up to the fact that NO RESENTMENT IS EVER JUSTIFIED - if we are upset or offended - well, these kinds of attitudes are the very things that the Holy Spirit finds to be a blockage when He wants to sweep through and do His mighty work in the church, and out in the community.

The Spirit of God has a name. His name is the "Holy Spirit". It might seem very simple, but we miss it sometimes. The Spirit of God is "HOLY". When we read "Don't grieve the Spirit", it means, by these so-called "small things" that we allow to come in. They block up the channel. That is what the Spirit of God was saying to us over the days of that Convention. When it came to the last afternoon of the Convention (most of the people there were Christians), the pastor who was speaking, said, "How many people, in their hearts, really want to lead Spirit-filled lives?" Four hundred people immediately put up their hands. He dismissed the convention and said "I want you people to go home to your villages, and just let the Holy Spirit search your hearts, make sure that there is nothing that the Holy Spirit wants to say to you that you are not willing to hear."

The leaders of the church in the tribe stayed for an after-meeting, and the pastor told us of ways in which the Spirit had shown them that these so-called "small things" can block the full power of the Spirit from coming through in the way that we had been praying that He would. As he finished speaking, he said, "Now, it's over to you. Whatever the Spirit of God has been saying to you people, I want you to obey."

We were at one of the big churches where the senior pastor in the valley, and the church treasurer, who was one of the teachers, were both present, and they had been bitterly at logger-heads. As soon as that pause came, that teacher got up and walked over to the pastor, and they sat down on the floor. They gave each other a great bear-hug, and tears were running down their faces, and they started to get it right before the Lord. One by one, all over the room (I suppose there were thirty people involved), people were led to other people, as the Spirit led them. Our pastor, whom we

loved dearly in the Lord, came to us with his wife, and they said, "Look, a certain thing you have been doing has really been offending us." We had no idea. The thing we had been doing we thought was rather good, but it turned out that it had really hurt them. So, we got it straight, and we really were in love and fellowship together over the thing. All kinds of things were brought out, in love, into the light, and cleared up, and then the pastors, elders and church officials were really filled with a oneness, a sense of great joy in the Lord, and the speaker said, "Now, revival is on the way!"

God doesn't have any favourites, but He does have conditions, and we had met the conditions, and so had the church. As we got right, the church people were all very moved in their villages, to have meetings and to seek the Lord's face and to ask the Spirit of God to search their hearts, sometimes with fasting over long periods. Ten days later, the Spirit of God brought revival into the area.

Pastor Sesemena, who is our pastor, was invited down to be preacher for the day at one of the churches in the valley. In the morning he spoke in one church, and there was quite a movement among the older people. A number of them were being counselled to accept the Lord, and he was very encouraged. He went on to the main church where he had been invited to speak for the evening. When he got there, he found that the pastor's sister-in-law was nearly dying. She was actually in a coma, and there was no visible sign of life. But the two pastors, who had been met by the Spirit over the past week, had an assurance from God that He was going to heal her. So they both sought the Lord, and said, "Search our hearts, make sure there is nothing in us to stop You working in your mighty power." And then they prayed over her. One of the other Christians was with them. One prayed over her and nothing happened. The next one prayed in the name of Jesus, and they saw the artery start to beat. Again they prayed over her, and she sat up. But she couldn't talk. They prayed over her again, and she got full power of speech, and she was crying out "I've been a very bad woman! I've been terrible to my husband, and I really have to get right with God." And she did get right with God, right there.

All the people from the two villages were pretty subdued by this, and they gathered together for the evening meeting. The pastor preached on the Second Coming, and said "I believe that the Spirit of God is really working amongst us. I believe we should have a time before the Lord. I want you to open your hearts to the Spirit of God, to seek Him in His fulness, and whatever He might want you to share with others, share."

One of the leading Christians came forward and opened his mouth to speak, and he just fell flat on his face. Others had stood up, and THEY fell flat on their faces. They were falling down, and the pastor was horrified, he was scared stiff. He thought "It is like Ananias and Sapphira, and they are all dying, and I am going to be taken into court tomorrow, and I'll be charged with manslaughter." And then he realised the Spirit of God was at work in this place, and He had so overwhelmed those people that they were struck down before Him.

When the first man came to his feet, he shared with them what the Spirit had given him victory over, and he was just filled with praise to God - he just couldn't praise God enough! Others were similarly jumping up and sharing in testimony, praising the Lord, and the Spirit just gave everybody a tremendous spirit of worship of the Lord, and they had songs given to them, new songs of praise and worship, and they all started to sing. They were just overwhelmed in the joy of the Lord.

One man who was a notorious scoffer came down to see what was going on. He leaned over the wall and said "What sort of a funny show is going on here, people falling down, and all this singing?" Then he just fell straight over the wall, and right into the church. He was unconscious. When he came to, he was crying bitterly and he said "I am a sinner, and I need Jesus as my Saviour." He was calling on the Lord for salvation. Other people came down and saw what was

going on - and the Christians were just singing, and they sang all night - right through until dawn. They were just filled with the spirit of praise and singing. Then they went in every direction. We had little churches scattered right throughout the area.

Our pastor came up to us, and first we heard the launch coming, and then we heard this singing from a couple of miles off. And when they came up to us they said "The Spirit of God has come upon us".

They called the people in our northern lake area to come before the Lord, to ask the Spirit to search their hearts, to be really ready to receive what God's Spirit had for them. Everybody on the lake knew what God was doing. He had already been meeting the churches throughout the valley. They met on the Sunday morning, and there was a tremendous consciousness that God's Spirit was at work. As Pastor Sesemena stood up and started to read the ordinary reading (he was reading from Colossians 1, in that wonderful section about the Lord being the Head of the Church, and the Source of all things), as he spoke each phrase people were calling out as he was speaking, crying out words of worship as he was reading from the scriptures. Then he just stopped. He realised he didn't need to go on. It was just as though a kind of wave came over the church. About 250 people were crowded in there, and just as though God's Spirit was having something to say, or do, in every life.

The man next to me was a man we had prayed for for twenty years. He'd come in to see what was going on - he was a very strong looking man and a very hard man, and we'd just about given up on praying for him. Suddenly he was on his knees, his hands were reaching up to heaven, the tears were pouring down his face and he was confessing his sins to the Lord, and asking Jesus to be his Saviour, to forgive him and cleanse him.

On the other side of me a woman was just about all over me, skaking. I wondered whatever was going wrong with her, but the Spirit of God was absolutely shaking her to her core because her marriage had just been wrecked in recent years. She had had one of the very few happy marriages there, and her husband had become a Christian and had gone out evangelising in the next tribe. A young girl had seduced him and he'd taken her as a second wife. He lost all the blessing he'd had, and more than that, this young wife had really persuaded him to have nothing to do with the first wife.

She was still in the household and doing all the hard work, but this girl had wrecked her marriage. She really hated this girl, as you can imagine. She was a Christian, and the Holy Spirit was saying to her "You are to go down and take that girl's hand and tell her you love her." And that's what she did do.

All over the place, people were struck down, people were shaking. Sesemena was counselling with different people. Some were seized with spirits, and these spirits were cast out. Christians were just filled with the Spirit, praising the Lord.

Four hours went by and it just seemed like a few minutes. There was one man in particular (in my line of vision) who was a Christian, and he was filled with the Spirit of God, and he got a vision of the Lord in His glory. He just held out his hands to worship the Lord, and he just stayed like that, immobile, for the whole time. He didn't move, and his face - I will see it again in heaven, I guess - was just something out of this world. Other people, as the Spirit dealt with something, and they yielded on that thing, were filled with tremendous joy and praise, and all over the place God was just dealing with people.

After about four hours, it was as though somebody had got up and said "Stop!", except that no

human person did it. Suddenly people who had been praising and dancing and singing, stopped. People who had been having their own private thing, stopped. There was just a sudden stillness. People came in from outside, and everybody sat down. The pastor came in and said "I am just going to close the meeting with prayer." But he never got to that closing prayer. One man jumped up and said "Oh! but I want to tell you what the Spirit of God has done for me." Then another one got up, and another, and there was testimony after testimony, and this went on for months, every time we met together, and we met every night for about five months.

A four-hour Sunday service was a very short one - sometimes we would meet at 8 o'clock in the morning, and at 4 or 5 in the afternoon we would have to stop to go to our Mission prayer schedule on the radio, and it would still be going on. People had so much to tell! We didn't have to ask anybody to give a testimony, they lined up to give them. They had so much to tell of what the Lord meant to them - what He was saying to them, what He was showing them. People had things to share from the Word that the Spirit of God had revealed to them.

There were two men, and they were really broken to tears at that meeting, and each of them got up and said, "You didn't know this, but we have been carrying on with our sorcery." There was a hush, because sorcery is the most feared thing in New Guinea. Now they were not Christian men, but they had come along to that meeting, and so powerful was the work of God's Spirit that they had been struck, and they had to get the issue out in the open. One of them said "I want you all to come over to our village, and I'm going to burn my sorcery things." For sure, everybody went to the village! There was a huge roll-up, and he did burn his sorcery things. He was very much under fear, of conviction, and he burned them - but he never did turn to the Lord.

Like Wesley would say in a revival when he would sometimes have a big meeting, and there would be "many convulsions, and a few conversions". A person can be struck with the Spirit of God, and, at some point, come out in the open with something, and still not really accept Jesus as his sin-bearer, and give all his sin over to the Lord. This particular man didn't, and still has not.

When the revival came, there was one man, and I guess he was the arch-enemy of the Christian message. He was the Government Interpreter, and had tried his hardest to stamp out the Christian message. He had gone to the Government Officer and told lies about Murray and me, and we knew the things he was saying about us. Well, this man was so struck by the things that were happening - and of course tremendous things were happening. There were tremendous healings and visions and every kind of thing that happened in the New Testament was happening there - and he just took it all in. And over that period of time he just slowly let the Spirit of God deal with him. He would come along and say "I know that such and such a thing has been wrong in my life, and I've told the Lord about it, and confessed it" - and a few months later something else - and gradually he came around, and he's really received the Lord. He was baptised last year. He became a member of the church, and you would never have thought that a possible thing to happen.

So, it wasn't just a flash for some people, not even just a movement that went on in power for months, which it did. But the effects have been going on in lives since then. And, of course, among the Christians, the thing was that there was complete unity; complete oneness; complete love. If somebody hurt another, they would get it right straight away. If a thing was done between a few people, a hard word was spoken or some fight came up over land, they would get it right as openly as it had been wronged. Keeping in the light, and keeping in love, they were able to keep walking in the Spirit.

We just praise the Lord for what He did, because of what the Christians have come to understand. We can be led by God's Spirit, and hundreds of people were swept into the Kingdom over that time.

We thank the Lord for His movement amongst us.

*(This account is from an address by Mrs Joan Rule of the Asia Pacific Christian Mission, given at the Maclean Uniting Church on 2nd April, 1978. It has been shortened by the omission of a story, and altered to improve grammatical construction, as a talk given "off the cuff" is rarely given with the same style and grammatical correctness as a written composition.)*

## WHAT I SAW OF THE REVIVAL IN THE P.N.G. HIGHLANDS

Margaret Reeson and Keith Everingham

(This is an edited version of an address given at the Fellowship For Revival gathering at the N.S.W. Uniting Church Synod, October, 1991. The text of the address has not been altered in substance, but only to change sentence construction from that of an address given "off the cuff" to what is required for printed publication.)

Margaret Reeson and Keith Everingham were Australian Methodist (later Uniting Church) missionaries, working with the United Church of Papua-New Guinea and the Solomon Islands.

Margaret speaks first.

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I have been asked to share about what happened in the Southern Highlands of Papua-New Guinea in the 1970's particularly, in terms of revival, and I am very happy to be able to do that.

In my hand is a special scarf, produced for the World Council of Churches Assembly in Canberra recently. I had the great joy of being a member of the choir there. And, for me, the scarf has associations of very profound worship, beautiful music, praise to God, a lot of music with associations of the work of the Holy Spirit.

Not just on the occasions when we were officially singing in the services, but especially at the rehearsals, I had my whole mind opened to the great joys of worshipping under the leadership of such diverse sorts of people as a Serbian Orthodox priest, a South African gentleman who danced all the time when he was teaching us to sing, and an Asian gentleman (I never thought that I would start to appreciate Asian Christian music, with its different intonations). So, to me, the colours of the scarf remind me of worship, and of praise.

The other thing to keep in mind about the scarf is that the colours of the scarf are rather improbable colours to put together. They don't easily work together, and yet they have been incorporated together, and have made a design that I find particularly beautiful.

That is one of the things that happens in a revival; that the unlikely things are brought together to create something very lovely and very wonderful.

To describe the revival in the Highlands of Papua-New Guinea in the 1970's is difficult without being too simplistic, and putting everything in extremely simple terms (For example, saying "This happened and that happened, and obviously this is the reason.")

It is also difficult to describe the revival without appearing to be triumphalist, and making it sound more amazing than it actually was. It was amazing, but it is wrong to overlook the bits that were difficult. I found that period of several years a time that was very exciting, very confusing, frustrating, wonderful, sometimes disturbing and upsetting, and very inspiring.

So, what I am going to attempt to do is to describe initially, in a brief way, the events that happened, and then I am going to ask Keith Everingham, who was also present, to speak of events as he witnessed them.

Keith was in another part of the Highlands. We were in different circuits at the time. I was in the Mendi Circuit, and saw what happened there. Keith was in the Tari Circuit, and he had eyewitness experience of what happened there. It was all happening at the same time, but we saw different things.

And then I would like to look at some of the positive things that we saw there that were significant, and some of the difficulties that occur when revival is experienced.

Finally, the Uniting Church in Australia can also learn from the revival, because it is not good to tell stories without asking, "Well! What about us?"

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The work of the church in the Southern Highlands of Papua-New Guinea is affected by the fact that the people (in our particular area) were only contacted, and discovered that the rest of the world existed, at the end of 1950. They have just experienced their fortieth anniversary of the first arrival of white people into their area. So, the contact is very new!

The first ten years of the work were disappointing in that there was no response to the gospel at all. People would perhaps listen, but no-one indicated that they had come to faith.

At the end of the first ten years, the first two converts came to know Jesus Christ as Lord. And from that time through the 1960's there was a tremendous movement of people becoming Christians. Whole groups of people, families and communities, became Christians. It was not simply actions by individuals.

So, between 1961, when the first two folk were baptised, and the end of the 1960's, the church grew from two people to well in the thousands. And I had the privilege of being there from 1961 onwards, so I saw that dramatic growth.

By the early 1970's that first influx of people into the Christian church had started to fade. This was partly caused by a loss of interest. People still came to church, but not necessarily in the same numbers. People were getting into the habit going to church, rather than seeing that it was something particularly real for them. A lot of the men saw it as something you could class as a women's interest thing. There were many more women involved, because for the women it had been a very, very significant experience. A lot of the men tended to ignore being a Christian. They experimented with it for a while, then left it, as they had done with other belief systems in the past.

I heard, at that time, of somebody who spoke of his experience during those years as if his Christian experience had been like a pit-pit flare which people would carry after dark - a bunch of dry bamboos. They would light it, and use it to walk down the bush tracks after dark. It only lasts for a brief time. "My Christian life was like a pit-pit flare that blazed up, gave a great light for a short period of time, and then it crumbled into a heap of ashes." And I think that would have been true for many people.

Now in the early 1970's, the Rev. Aminiasi Qalo was appointed as bishop in the Highlands. And Aminiasi at the time was very anxious about it, when he discovered that he was elected to the position of bishop. He told us later about going home and weeping about it, because he didn't feel he could do the job, and was very anxious. I talked to Aminiasi just recently, asking him about his view of the revival, and he described how, among other things, for him there was a great longing for something more than just himself to do the work of the bishop. He knew that he couldn't cope with it alone. He knew that it would be the power of God, and only the power of God, that would enable

him to move into this role. It was a very responsible, very demanding sort of job. And he had this longing for something more of the power of God in his life.

Now, before he undertook the task, he was given the opportunity of travelling, and he was sent to visit churches in north Australia. Remember, this was the early seventies, and it was before north Australia and Arnhem Land had their revival, and he found northern Australia very depressing. He was very sad with what he saw at that time.

Then he went to Timor, and that really made a huge impression.

But he told me a little story that I hadn't heard before and which Fellowship For Revival members would find a great encouragement.

On this trip he passed through Sydney, and on his way through Sydney in 1971 he attended a meeting of the Aldersgate Fellowship, and was given copies of some of their publications. The Aldersgate Fellowship was the ancestor of the Fellowship For Revival.

On the plane going to Darwin he read some of the publications. One particular article impressed him very deeply, and in fact, he still had that article for years. He only lost it in the last couple of years. And the article was based on the passage of Scripture, from Hosea, chapter 10, verse 12, which, in the middle of a passage about disobedience, had the words used for the opening title of the article, which was "Break up the Fallow Ground."

I will read what it says. 'Plough new ground for yourselves, plant righteousness, and reap the blessings that your devotion to me will produce. It is time for you to turn to me, your Lord, and I will come and pour out blessings on you.'

It goes on to say that the Israelites planted evil instead, and reaped a harvest which was not a blessing. Aminiasi took that message from the little article, and it began to influence him very strongly. This was what God was calling him to do - to seek to plough up what amounted to the fallow ground of his own life, and to work with that idea in the region of the Highlands where he was going to have the responsibilities of being bishop, He was to plant righteousness, and to seek the blessings that God would give.

In Timor he saw revival. He travelled into a number of remote areas, and saw, in places, large numbers of people who had become Christian. At that time, the revival had been going on for over a year, and he saw people who were in prayer in the very early hours of the morning, before they went to work. The pastors were very much working in the power of God, and leading with strength. People's lives were being changed. A whole range of things were happening, and he strongly felt that this was what the Highlands church needed.

He returned to the Highlands in the end of 1971, and I can recall occasions when he spoke with the staff and the leadership. He told us this story of what he had seen; of what he was learning; of what God was teaching him; of his longing that we should all move on in our Christian experience. He urged us all to work to dig up the ground in our lives that was full of weeds and nettles, to plant righteousness, and that we should see a great vision for the Highlands of what might be - of what God could do among us.

In the course of the next twelve months or so, a number of things happened, including the setting up of an evangelistic team. The plan was that the team was to visit the various circuits; visit, and preach, as an evangelistic outreach. This was planned for the beginning of 1974.

So, the real beginning of what happened in 1974, much of which was quite dramatic, goes back, as you can see, to what happened before. It goes back to the longing of one man for the blessings of God; to his prayer; to the prayer that began to be made by leaders; mission staff, and people who had a similar concern. As that year began, there was a sense of being open to what God would do next. We didn't know what it would be, but there was a real longing, and a real sense of wanting to be open to God.

For myself, one particularly memorable occasion was a week-end when we had a visit from a pastor from another part of the Southern Highlands, not a United Church area, but from Lake Kutubu, where the Asia Pacific Christian Mission works.

He came to visit, and was invited to speak at the morning service with the local congregation in their own language, and then in the evening to a service where we worshipped in Pidgin English, and finally was invited home to the after-church fellowship time for the English speakers.

He spoke very powerfully on what was happening in his own area, which was neighbouring to ours. He spoke of revival happening in his area. And it was all very exciting. He told of all these wonderful things that were happening in his area. The staff members who had invited him back for a cup of tea, and to talk to us, were so interested. We asked questions, to help him tell us more about what he had seen happening.

Although he was a pastor from another area, another race, another language group, and even another Mission for goodness sake, and coming and ministering to us, yet there came a point where, under his leadership, to our surprise, perhaps, we found that we wanted to move from wanting to hear the story to saying "Lord, What do you want to say to us?" "What about us?"

In that room, with most of the staff present, there took place a time that I won't forget where there was a sharing, a time of confession, a time of reconciliation between certain people who had difficulties. There was a real opening up to what God was saying, to us, the Mission staff. Now that was not visible to anyone else, but, to us it was very important and very special.

A month later, the first of the evangelistic teams started their work in Mendi, which was the area where we were. And, there was a great impact. A lot of people started to listen. There were meetings that went on for ages and ages because the people wouldn't go home, and demanded another sermon after the last one was finished. And there began to be a movement of people who were really listening to God. Some things were different from what we had been seeing before, such as, someone fell down under conviction of sin and appeared to be unconscious for a period, and when she got up again had something to say - a very powerful statement about what God had said to her during that time.

There was definitely a response to the preaching. People responded not only in the course of services, but privately, at home, or in talking to friends, and so on. God was speaking to people at different points, not just in the course of a service. People made new beginnings, and there were some significant moves toward peace-making and restoration of some wrongs. Prayer groups continued to grow and multiply. And I want to detail some more of these things in a little while, but at this point I'd like Keith to come and just tell us what was happening in Tari about that point in time.

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(Keith Everingham speaks here.)

My memory of what happened is obviously coloured now by all that has happened since, on reflection, but I'll get as close to it as I can.

The first church service we ever attended at Tari was quite unforgettable. The first hymn was announced, and produced an argument but no singing. The discussion amongst the people went on the whole time the service was being conducted. It made no difference even when prayer was being offered. The people continued to talk amongst themselves. Every song, in fact, produced an argument, and none were in fact sung. There were a group of people who left the service at one stage, and another group followed them out, and started to chase them around the church, brandishing sticks. A house was burning down, but the church stewards didn't think that the people whose house was burning down should be allowed to leave the service. Over many services, there were actually fights breaking out on the church steps, which did not really convey the idea that the worship had helped much at all. So the church was in a very, very alarming state. We couldn't believe what we were seeing. And didn't really have any idea what to do, and were cast on the Lord, and onto prayer.

So the workers, the missionaries, and people from other parts of Papua-New Guinea, began to pray together on a weekly basis. We got the pastors together weekly, and we prayed. And so prayer was there.

Scriptures were being translated, and as they were, we systematically worked through everything that was translated, Sunday by Sunday. So we were opening up the Scriptures with people. Those two things were very significant.

I was very careful to pray that the people would give up their sins. There were all kinds of sin in the church, ranging from adultery and polygamy down to theft and goodness knows what else.

But, I found it very difficult when the Lord said "Forget the people. What about your own sins?" And there came upon us all who were working a need to come to grips with the fact that we were sinners, and we liked some of the sin. We were called upon to consider whether we would hold on to the sins that we liked, and work along in that frame, or seek some cleansing.

The most difficult thing I still find is to do it all for the glory of God. And I don't know how you feel at that point, but we struggled with that, and I still do. I have needs. I defend myself in relationships, so that nobody can hurt me. I want my church to be successful, and its finances to be manageable, so that it looks reasonable in comparison with other parishes. And God is not impressed at all. And I still struggle to seek it for His glory, but I believe what happened had to do with the desire for that, although the practice of that was not as good as we would have liked, nor is it yet.

But my conviction is that what happened is related to the fact that there was a desire, not for the church, in the end, but for the Kingdom, for something real, from the Living God. Things went down hill, actually, after we started praying, and after we started the systematic teaching of Scripture, and after we began to have the desire to see real Kingdom stuff happening instead of just church stuff.

We had evangelists who ended up in jail. And the circuit steward was adulterous. And the prayer didn't seem to be quite achieving what we might have hoped. And things became very difficult.

This went on until 1974, when, one by one, our missionaries from Australia and New Zealand, and our workers from other parts of Papua-New Guinea, including ourselves, began to have some new experiences of God. And, one by one, Sunday night by Sunday night, in church and at other times,

there came a renewal in the relationship of the staff, the workers, and of God.

It was beginning to be quite exciting. I would love to share some of the stories with you, but it would probably take too much time. But, many wonderful things happened.

Let me just share with you that one of the men who was a school teacher at the time, who came to my house one morning at seven o'clock, not having slept the previous night, but having been wrestling with God, and coming through to a new relationship with Him - that man has since been the secretary of the Evangelical Alliance in Papua-New Guinea, and is at present teaching on the staff of the C.L.T.C. Institute, and preparing other people for ministry. So, I wanted to mention that, because a lot can be lost out of a revival, but there are things that go on and which influence the church for years, even decades, and there's one evidence of it.

Some people say "Revivals just flare, and they're gone." That does happen. But, equally, there are men like this one, who is preparing other people for ministry today in a prayerful and very wonderful way.

The church was struggling. We began to seek God in this way, but things seemed to get worse. I can remember lying on my office floor and weeping over the way things were, and over the way I was. And then God began to work with the staff, and then the evangelistic team came, and, you couldn't say "All hell broke loose," but I was terrified.

On the first night of the evangelistic team's ministry in our circuit, the church was jammed. It would comfortably seat eight or nine hundred. And there were people outside. The Word was preached, and the response was just dramatic. It terrified me, because people fell down, and cried, and laughed, and shook. All kinds of things happened that I'd never seen the like of before.

I went running through the crowd as best I could to one person, and said to that person, "What on earth do you think you are doing?" And the response was "I have been convicted of my sins." That is a ministry of the Spirit. And I was glad about that, although I still didn't like the shaking very much. One by one, as I talked to persons here and there, they gave a testimony which indicated a real work of the Spirit. It began to dawn on me that there was something that I was missing. So I stood up and looked around, and the particular people that I had been speaking to, and indeed most who were touched first, were leaders. It broke out amongst the people after that.

I thank God for that. Because we were able to counsel with the leaders, and share with them first, hear what had happened to them, and help them to deal with the people as the thing just broke open amongst the people through the rest of that week.

Some of it continued to be terrifying. There were some people who we couldn't get to stop shaking. And that was evidence that there was something else beside the Spirit of God at work. Dramatic healings began to occur.

But all kinds of aberrations happened as well. One man believed that the Spirit of God had told him not to come to church any more, and to catch other people who were going past, and stop them from going to church, but to stop them in his house. He really wasn't in any position to instruct them. So, it wasn't all straight-forward and simple.

Factors which laid the groundwork for this revival included, I believe, the fact that the church began to pray; that there was a communication of the Word of God; that there was a desire to be clean from sin; and, most of all, I think, that there came a desire, not to see the church grow, not to see the church renewed, not to see the parish successful compared to the other parishes, but to see the

Kingdom of God, and the glory of God in the midst of the church.

I don't think we should neglect the emphasis on revival and renewal in the churches, and church growth, and all that kind of thing, but unless it is there for the glory of God, I believe that the lesson that we learned was that nothing much is going to happen.

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(Margaret speaks again.)

Thank you, Keith. As you can imagine, there are so many stories that we could each tell, and there is not time to.

However, I want now just to pick up some key things we observed in each place, that were positive, and that we need to think about, for ourselves.

There is a whole list of them. So, I'll just skim past each one. These are things that I felt were really important.

(1.) There was a great longing among some, initially, just some individuals. It wasn't everybody at first. Some individuals had a great longing for a deeper work of God in their own lives. That was the first point. It became later a wider, communal thing. It began in the hearts of one by one.

(2.) Prayer was very important. Prayer of individuals, prayer in groups. Small groups, and quite big ones. People who put aside considerable chunks of time to pray together. They asked God for whatever He wanted to do amongst them. Some of the prayer groups became quite large, and quite influential, but they began quite simply, and quite small.

(3.) The leaders were affected first. And I am sure that is going to be true anywhere. It is only when those who have a responsibility for leadership really see themselves as God sees them, and begin to say "Lord, What do you want me to do?" "What about my life?" "What do you want me to change in my life?" that they gain the right to say to our people "We expect this of you." or "We would like to see revival among THEM." It has to be our leadership, lay and ordained, who must be the first to realise their need for God to work in them.

(4.) People began to listen to God, in a way that perhaps they had not been doing before, and that took different forms. For some of the Highlands people it was in dreams. Remember that many of them are not literate, and so are not in a position to read. So, dreams became very important. God spoke to people through dreams.

For some it was the Scriptures. There were some who took hold of the Scriptures, as they were translated and made available, and really worked with them, or memorised Scriptures as they were taught, so the Scriptures became very important. Scripture songs became important. Many people had visions in various ways. But, in each instance, these were ways in which people were listening to God, and hearing what He had to say to them.

(5.) People went from being perhaps church-type people to genuine repentance for their own sin, really recognising their own sin; confessing it to God, and to other appropriate people, and where necessary or where possible to trying to make some sort of restitution. If it was possible to restore something that had been damaged, to do their best to do that.

This individual personal Christian spiritual growth was a very big thing for the Highlands people. This deeper work of God was totally new for many of them.

Yes, they had heard the Gospel preached, and they had responded to it. But now, it was as if the Spirit of God was saying to them. "There's more." "You've responded almost as families, as groups." But now God was speaking to individuals, and saying, "What about you?" "What about what is going on in your heart?"

I can remember one occasion when Ron baptised a man and his wives and their kids in the same wonderful big baptism, because that was the way it was before the revival. Communities responded. Now God was speaking more to individuals.

So we saw things in terms of repentance and confession that started really to go below the surface, and go much deeper. People were starting to confess and repent of the subtle sins like pride, or resentment, the things that are hard to pin down, but seeing the sin in themselves. They were confessing and repenting of sins that hadn't been found out, such as a theft, or an adultery. They were confessing to deep-rooted cultural sins, that were part of their world. But they were starting to see some of those things as wrong, and not of God, such as reverence for sacred stones.

It is all very well for somebody to say "You shouldn't be involved with the sacred stones, because they are of the ancestral spirits." But it's when they themselves said, "I want to be released from the power of these things.", that things started to move to a much deeper level.

And also they started to confess and repent of sins which had not been preached against. For example, we didn't even know whether such a thing as an abortion happened, but people started repenting of it. So, God was in fact going deeper into people's hearts and speaking to them about what was in there. And they were responding to that.

(6.) Another big area was that there became a very strong focus on worship, of praise to God, and that expressed itself in new Christian songs that people were writing. There was also new power in prayer, and new joy in worshipping together.

(7.) Another major thing was that, as I am sure you are all very aware, when God's Spirit starts to move powerfully among people, the enemy gets very nervous. Very difficult clashes happen. There were times when the people found themselves really up against forces of evil, and having to say "In the power of Christ we can stand against this."

There was one particular occasion when, in one of the more distant parts of the Mendi Circuit, a group of Christian women surrounded a spirit-house where the men were wanting to get on with some particular sorcery and reverence to some ancestral spirits. The women surrounded it, and sang Christian songs. It was a battle-field. In fact, the men inside found themselves incapacitated. They couldn't get on with what they were doing. They found they couldn't attack the women, and there was this sort of great battle going on between the power of a group of Christian women who felt that what was happening inside that house was very wrong, and men wanting to do what they had always done.

This kind of encounter between the forces of God and the forces of the evil one was repeated in a number of places.

(8.) Reconciliations were another major factor. It's one thing to have a nice religious feeling, but if you have to make friends with your brother who has offended you, or with your enemy who has made you angry, that is more difficult. That's an action thing that is hard work. And we saw people wanting to be reconciled, and making major efforts to be reconciled to others. And this happened among staff who found that there were people who they worked with who they really didn't get

along with very well. They really tried to get together with the person who irritated them, and to say "Look, I am really sorry, I want us to try again. I want us to be reconciled." This happened repeatedly among different people, saying "We must do this. We must follow what God is saying to us, and be reconciled to each other."

There was one very dramatic moment in the Mendi area when two major tribal groups, who had been enemies for many years, came together in an act of reconciliation, and that involved also burning some of the fetishes and things that they had used as sorcery against their enemies.

(9.) People also started to move as God called them. They were not so much influenced by what we might express as peer pressure, but by the sense that God was calling THEM to something. And that was a big move. Because in every society, and particularly in a communal sort of society, like in the Highlands, people do tend to do what everybody else does. They normally work as a community.

(10.) There were very strong emotional responses. Tears, laughter, dancing. People weren't cold about what was going on, and they had to respond, in a way that expressed maybe grief, maybe delight, but it was something which touched deep emotions.

(11.) There were a range of gifts exercised, and signs witnessed, such as prophecy, healing, speaking in tongues, being slain in the Spirit, seeing visions, hearing messages from God. Some of it was very scary stuff.

I don't think Keith was the only one who was terrified, from time to time, because it was so obviously out of control, and we like to have things tidy, where we know what's happening. For example, when the church service is ended we say the benediction and amen, and everybody quietly goes away. It's upsetting if you don't know what God is going to do next.

You know that some of these things come from God, but some of it you are not quite certain where it is coming from, and it can be very scary stuff, because there's a battle going on. And this battle is expressing itself in lots of ways; many positive ways, but many problems also arise.

(12.) People started to have a great urge to witness, and this was good. The church grew a great deal during that period.

(13.) One nice thing was that people who were involved in prayer discovered the method of having everybody praying aloud at the same time. Instead of inviting people individually to pray as a part of intercessory prayer, or inviting the leader to pray, they all pray simultaneously. They began to do this at that time. We were back in the Highlands on a visit twelve months ago, and this practice still persists.

It opened the way for men to pray who hadn't been very game about praying out loud. When everybody is praying aloud, it is all right to whisper your little bit, too.

This can be a most exciting thing, if you have not experienced it. You may be sitting in a quiet room full of people. The united prayer starts with one or two voices praising God, and then the sound just rises, when more and more people add their voices, until there is an overwhelming sense of prayer and of worship. And then it just fades quietly away, in the end.

(14.) Families were reconciled, and that was really important.

(15.) A lot of good things were happening. And one thing was that God used the unexpected, the

unlikely. In some places, God used the visitor from outside who was not expected, or people from other groups, who we were not really expecting to be helpful. A lot of different things went on, and in a lot of cases God didn't work in the way we thought He might have done, but He was working, and we were very grateful.

However, there were a number of negative things.

The negative things basically lay in confusion over power, and the possession of power, and mixing up the power of the Holy Spirit with the power of magic. People felt that the power was given to particular leaders, or only in particular places, and that there was some sort of magical element about it.

People sometimes thought of getting the Holy Spirit as if they were able somehow to purchase it. Or, that if they pressed the right button, or produced the right religious formula, it would happen.

There occurred a number of things that were very hurtful. And in some cases the hurt arose from the fact that some of the signs were not coming from God. The evil one was very disturbed, giving rise to a conflict of forces, of the power of God and the power of the evil one.

So, there were a number of things that were problems. None the less, out of it all, there was the sense that, despite the difficulties, despite the things that were really complicated and gave great headaches to those who had responsibility for pastoral oversight, God had been working in a very wonderful way, and the fruit of some of that, not all of it, but some of that, has gone on in a very strong sense to the present time.

When we returned in 1990 we were able to see some of the things still going on that were given their first energy during that period.

To conclude, I was just thinking of a couple of things the Uniting Church in Australia can consider. I remember once being in a prayer group in Sydney where we were praying for revival. It was a very hot summer Sunday afternoon, and we were together, and we were praying for revival.

But it was so hot, and we were all feeling so lethargic, that in fact if God had sent revival at that moment we would all have been shocked out of our socks. We were not expecting it, really. We were praying for it, but we weren't expecting it. And I feel we not only need to pray for revival but really believe that God is working now. He has started. He started so long ago. He is already working among us, and we need to realise that it is happening now, and expect to see it.

When does a revival begin? It is very hard to pin it down. And some of the things I have described were very little things at the time. You wouldn't say, for example, that picking up an article in a magazine from the Aldersgate Fellowship was a big moment. But it was important. A lot of little things are part of bringing a revival to birth. And we must not give up when we do not see what looks like the second chapter of Acts happening in the first few weeks. Many small things are part of the revival, and are part of the events that lead up to a revival.

Another factor is, I believe, that we are often more keen to hear stories about revivals than actually get on with some action for ourselves. It's less frightening simply to hear the stories.

When I started looking at the list of positive things that I saw growing out of, or happening in the revival, many of them were not visible, outer, obvious things that God was doing to us. Many of them were simply our intentional, deliberate response to God, such as being willing to repent about something. They were things that I had to do, and were not something beyond my control that God

dropped on me. A lot of things in a revival are things that we actually have to take action on. It is a mistake to wait for some magical moment. In the course of our taking certain deliberate action, we will see that God has been working.

Can we, by pressing appropriate buttons, make a revival to happen? Of course we can't. It is in God's sovereign hands. We can't manipulate or control what God does. He speaks through His Spirit, and all these other things happen through Him, not through us doing things.

But, on the other hand, we can have in ourselves that great longing for God to change and restore us; for our leaders to examine themselves and to be prepared to repent, if that is what they must do, in order for them to learn to be open, and to be ready to do what God is asking. We can arm ourselves with the Scriptures, and be prepared to move into the battle that will certainly happen, if we start to tackle some of the really hard things.

I believe in the Uniting Church many wonderful things are already happening. And perhaps when the day comes that we see a mighty revival happening in our own state, and in our own churches, we will look back and say God was working then. He was already doing the things we have seen this year, last year, the year before. It was all part of what God was doing, and we can give thanks.

When we had our visit from one of the evangelists during that revival time, there was one particular occasion when the evangelist in the prayer meeting called at the top of his voice, "God come. Holy Spirit come." But he was too late. God was already there.

## THOUGHTS ON A MOVING OF THE SPIRIT

**Rev. Keith D. Everingham**

We began our ministry in the Tari Circuit of the United Church of Papua-New Guinea and the Solomon Islands in December 1970. The first service we attended was not easily forgotten. The bush materials church had gaping holes in walls and roof. Daily rains had beaten in and left the dirt floor very muddy. Since the worshippers sat on the floor, there was a lot of jostling and some arguing over who would have the driest spots. The beginning of the worship made little difference to the chatter, arguing and moving about going on all over the church.

The announcement of the first hymn produced further argument. It began among the men who could not agree on exactly what should be sung; when the women, who traditionally did not sing at all, tried to lead the congregation, the men argued with them, and all abandoned the attempt to sing without finishing the first verse. Prayers were said, and scripture read over a continuing hubbub. At one stage a number of people jumped up and ran out of church - others (church stewards we found later), appeared to follow and chase them. That caused some stir which finally settled enough for another hymn to be attempted. The singing again failed and was abandoned. When the sermon began (the preacher was a Highlander home on leave from College where he was training for ministry), things settled somewhat, but after about ten minutes an older man stood, and spoke briefly. The service then concluded although the preaching was clearly not finished. We learned later that the older man, an evangelist, had said "that's enough, let's go home." - and everyone did!

While cultural differences in thought, behaviour and therefore in worship, are to be expected, we were not sure even so that we, or the congregation, HAD worshipped. We felt we had a real job on our hands in sharing in the life and work of the church. We began immediately to look for principles to guide our ministering, and were brought back to the vision of Ezekiel of the valley "full of bones, and lo, they were very dry." It was borne in on us that there were factors vital to the life of those bones which would also be important as we sought to minister to the church in the Highlands.

The coming to life of those bones was related to:

1. Confession of sin. (Ezekiel 36:31,33.)

We thought of course that this was certainly relevant to the life of the people and that if only they would turn away from sin (they were by culture easily angered, argumentative and aggressive, etc.) this condition of the coming of spiritual life would be met. The Lord however turned this back on us personally, pointing out not only that there was sin in us, but also that we liked it or at least persisted with it. We had therefore to search our own hearts and lives, and put a lot right, and then learn to keep a listening watch on our hearts, keeping short accounts with the Lord. This surprised us, and was painful, but was, we believe, an essential part of the reviving process.

2. Calling on God. (Ezekiel 36:36-37.)

We learned that blessing cannot be earned, and is never merited, and is not worked up by increased activity or better programming. We learned to wait on the Lord in prayer, asking Him what He wanted us to do, and for His grace and power to be given us. Activities changed and increased as a result of such prayer. They did not substitute for it.

3. Communicating His Word.

While we ran literary classes and men's and women's groups which carried significant adult education segments, and while we discussed politics (self-government was coming) and helped people settle different kinds of disputes, we believed the vision taught that it is the coming of His Word that brings light.

We believe that the Lord gave us to understand that these three basic conditions must be fulfilled before vital spiritual life could come.

Another point stressed comes from Ezekiel 36:38; 37:13 and 36:22-23. God acts for the sake of His Holy Name. Of the Spirit Jesus said - "He will glorify me". We found a nasty tendency in ourselves to want blessing so we would compare well with other ministers, circuits and missions, so we could have adequate membership statistics to report to synod, and so the government would think highly of our services and ministries. We were not so concerned about His Name or His glory. We learned slowly to agree with the Spirit in His purpose of bringing glory to Jesus. That, we believe, is very basic to revival also.

Practical matters which were of some concern were that the circuit had a membership of about 3,000 adult members, with a further 6,000 people within the sphere of our pastoral influence. These folk worshipped in 26 different churches or preaching places, and were ministered to by 2 ordained men, 7 lay pastors, a Christian education worker and some 26 evangelists. These latter had the direct contact with the people, but were almost totally illiterate. No preacher ever occupied a pulpit for 2 consecutive Sundays. Then there was medical staff of a women's hospital and teaching staff of a primary school, both on the head station of the circuit. The Leprosy Mission shared our ground with us, operating a hospital. Their staff and our's were as one.

In view of this, the two things we did first were to work through the weekly staff and the weekly pastors' meetings, to seek the renewal of the life of the circuit. Since the pastors had only two years' training after little formal schooling, neither of which was done in their language, and since reading was difficult for them, and there was very little to read anyway, we felt we should certainly spend a day a week with them. We used the day to present and talk over sermon material, members class studies and adult Sunday School lessons. We prayed together, and discussed the pastoral needs we had to meet. The basic problems (and there was very little expectation that God could do anything about it) were that "the people do not listen to me" and "many women come but very few men".

Over several years as scriptures became available (initially we had only Mark and James; later John, Acts and some Epistles, Genesis and other Old Testament selections were translated), we preached systematically through whole books seeking to declare the "whole council of God". This had its problems. The Christian Education worker and I would prepare material, and present it to the pastors on Tuesdays, with a written summary to aid recall. Pastors would meet evangelists on Fridays, and pass the material on to them. Evangelists would then preach the material on Sundays. There is no doubt whatever of the competence of the Spirit to bring things to the mind. He clearly helped men to remember and declare the Word. Since however each preaching was a piece of spiritual warfare, there was no easy uninterrupted process. Due to our human failings, sometimes the Word did not get to the people clearly. Overall, however, the systematic exposition of the Word was tremendously important. Pastors and evangelists began to understand more of the Lord and His ways, and to expect more from Him, and to do more for Him. There was less grumbling and complaining in the pastors' meeting about the people, and more love and caring expressed.

The weekly staff meeting was also significant. Relationships between workers are always an important area of missionary endeavour, and in our meeting, we were able to study and pray together. We shared our thoughts on the work, and the problems we faced given our particular responsibilities. Individual needs were taken up and prayed over. Practical steps were taken to

meet difficulties. Each person knew how others were thinking and feeling, and our oneness developed. This was also important for what came later.

Two significant things happened in 1972. The circuit had a school, a women's hospital, an agricultural project, a sawmill, a building programme, a trade store, and was developing a programme for girls who had completed standard 6 but had not been given a place in high school. As well there were pastors and evangelists who had to be paid regularly, and who had other material needs requiring attention. The supervision of all involved in these activities, plus the provision of all they needed to do their work, was very time-consuming. God graciously provided a volunteer to supervise all that activity, undertaken either from sheer necessity or for theological reasons. This volunteer managed all these activities and freed the ministers for pastoral and preaching work. His own personal caring for people was a potent factor in the ongoing life and development of the work. Men tend to look for better methods, while God is looking for better men. The two, of course, go together.

The second important development was a surge in the youth work under the leadership of the Christian Education worker. Large numbers of young people gathered and through them, singing emerged as an important and effective means of teaching scripture.

Around this time the minister walked out of a service shortly before the service was due to end. The service was conducted over the usual hubbub of noise and it all seemed such a waste of time. The people gathered Sunday by Sunday, but with no evident reverence, or interest in the Word, or desire to pray. There was no response to, or involvement in the hymns, readings, prayers or message. So, not in anger but with great sadness, and because there did not seem to be any point in it, the minister left the service before it ended.

Some of the leaders met afterwards, and decided to change the singing. We were chanting Christian words to the local traditional tunes, but they felt that this form of music produced temptations, being too much associated in their minds with previous practices. Indigenisation of worship is rightly sought after in missionary churches. You use the people's ways, structures, imagery, as the most satisfactory vehicle for the Gospel. It is considered bad missionary theory and practice to do such a thing as the leaders were proposing. We pointed that out, but they insisted on change. We therefore introduced simple western tunes and a form of scripture in song. We found that the tune of "I Have Decided to Follow Jesus" lent itself to a lot of Bible verses, and therefore sang those verses to that tune. These moves were effective both for the teaching of scripture and for the improving of the quality of worship.

At this time too, a daily (except Sunday) prayer meeting began in the central church of the circuit. Weather affected attendance, but those who could not get to the meeting would drop into the church whenever they were passing, for a time of prayer. Prayer meetings on market days began on a lot of pastor stations too.

Through (we believe) the prayer meetings and the systematic exposition of the Word, spiritual hunger began to develop. Member class attendances increased. Women who had previously only attended groups for the cloth and instruction in sewing given, began to attend for Bible study. A men's group, though small, was an important study group to develop, as it included key local leaders. Pastors began to stress prayer and Bible study more and to establish groups on their stations. This was not, however, an easy path to deeper spiritual life. There were problems that reduced us to tears. There were cases of immorality among leaders and workers in the church, some of them such important people that pastors feared the whole church would be spoiled. Some evangelists had to be disciplined for gambling; a number of them showed no interest at all in the growth taking place. Some significant Highlands church leaders showed resentment of Europeans

who lived in better houses, controlled transport, directed events and received higher stipends. As well, we found ourselves facing more people oppressed and possessed by spirits, communicating with the dead and so on.

There was a real heightening of the spiritual warfare, and casualties resulted from that, this being all part of the progress toward what was to come. Growth in the quality of Christian lives (indicated by a doubling of offerings each year 1971-73) went along with times and situations which distressed us considerably, and which produced great struggle.

During this time lay leaders began to emerge and to demonstrate the presence and power of God with us, through the exercise of spiritual gifts, and by demonstration of the fruit of the Spirit in their lives. One high point of this development was the ministry of a young man, Lambari.

Without deliberately intending to, he had been stealing. In a trance-like state, he would move around in the night, making no effort to hide his tracks, robbing his neighbours. He was easily traced, stolen goods were found in his home, and he and his family were facing repeated demands for compensation payments. In distress over this, Lambari asked God for help. The Lord responded to this cry in a dream in which He assured Lambari of help on the condition that he be prepared to offer costly service. Lambari's "yes" brought immediate deliverance, and the beginning of an itinerant ministry of healing. His life ceased to be his own, and there came an exhilarating awareness of the presence of God among us, as He healed people through Lambari.

Such ministries especially among a people whose contact with the Gospel had begun abruptly only 20 years earlier and whose culture depended on spirits and their activities can lead to aberrations and extremes. These problems had occurred in other places. That we did not have such problems seemed to us to be due to the systematic preaching done and to the level of prayer which had developed. We had demonstration of the presence and power of God among us, balanced by some understanding of His will and nature and purpose.

The young people continued to develop. They were beginning to participate in services through testimony, role plays, singing, and in prayers. Teams moved from the central church to pastor stations preaching, and stimulating the life of congregations through demonstrations of love for the Lord and joy in Him.

Church attendances increased. Staff were more anxious to see blessing, and release, of people who were beginning to look for power for living. More, and more effective, pastoral care was being given. Both lay people and pastors began to exercise particular spiritual gifts, but a fiercer struggle emerged over the fruits of the spirit.

About this time (late 1973) some Solomon Island pastors from an area where there had been revival visited the Highlands. Spiritual hunger heightened as a result. People more openly asked questions. Bible studies began two nights a week in the central church, and young people contributed wonderfully to the meetings. Older people began to participate more also. In meeting after meeting people asked for more teaching though it was time for the meeting to close. People desired holiness and victory and openly expressed that desire week by week.

During this time a primary school teacher, conscious of no personal experience of John 1:16, entered into such an experience. He immediately began a ministry among the townspeople, walking in several times a week for prayer and Bible study meetings, preaching regularly and teaching children on a weekly basis. He had a marked influence on our mission school also.

Shortly afterwards another teacher came to the communion rail during a service saying "I want this

Jesus." Counselling by another staff member, she entered into a deep joy in the Lord. This frustrated her counsellor who did not have such a depth of joy herself. The teacher became vitally active in Sunday School, religious instruction in school, and other activities among the people.

Two weeks later in a youth camp, the Christian Education worker (there had been a change in this appointment at the end of 1972) and a pastor, who had been saying that unless he could find some strength other than his own he would not go on with the work, wept over their lives and found a cleansing and a joy in the Lord. This pastor began to exercise a powerful teaching ministry.

Hearing of this camp, a European missionary recognised that he was not really satisfied with the level of his Christian life. It came to him that he had been like that for years and would go on like that until death unless he wrestled with it, and found out reasons for things being so mediocre, and got onto a higher plane. Counselling by the speaker from the camp, he entered into an experience of being filled with the Spirit, and over the next few weeks began to exercise an important ministry of spiritual discernment, valuable in knowing how to take some of the things that happened later.

Another teacher shortly afterwards burst into tears at the close of an evening service, convicted of many little sins. He also found release and freedom in Jesus. So, one by one, some in more and some in less dramatic ways, the staff came to a closer walk with God - to a new deeper more joyous life in Jesus. This happened over a period of months prior to the visit of the regional evangelistic team, due in September 1974.

In preparation for that visit, we called in for training lay leaders from all churches. They responded tremendously and were very warmly appreciative of the course we did. One lady on going home was filled with the Spirit as she prayed. She called all her neighbours and relatives and shared with them through the night; vital things happened in some lives even before the evangelistic team arrived.

When the team came, we placed an evangelist in each pastor station, to remain there for a week. About 1,000 attended the first meeting in the central church. Things proceeded with due order and reverence, and the meeting was good. In responding to the appeal, one woman began to shake. Somewhat alarmed, the minister went straight to her, to find she had a very clear testimony of conviction of sin; she called on Jesus for cleansing, very clearly knew her sin was forgiven, and began to rejoice. On standing, the minister noticed that right across the church, one here and one there, people were crying or shaking or laughing or raising their hands. Alarmed again, the minister talked to each person, and heard from each a clear testimony indicating a real work of the Spirit. What the scripture says He does, He was doing. That first night He did it for the most part among church leaders and pastors, which seemed to us to be significant.

In the second meeting, we stressed that if people seek blessing, they will thirst again; we urged them to seek Jesus. Privately we decided to take outside any who shook or cried to make sure there was no emotional spread of that kind of behaviour. This proved extremely difficult - many more attended the meeting, and many showed some physical sign of the conviction they felt. The pushing and shoving and shouting accompanying the efforts to move people outside most effectively destroyed any possibility of mere emotional response - and again the testimonies we heard wonderfully confirmed that. We were seeing a real ministry of the Spirit, and people were entering into joy and victory and power - that they had hungered for, for so long.

The third meeting presented an unforgettable sight as quietly and reverently almost every hand in the building was raised in surrender to Christ. Physical expression of conviction, and clear testimony to real spiritual renewal were again present. One woman prone to fits of temporary insanity said "I am no longer mad". In a later meeting (in 1980) she made it clear that she had not

had a fit since. A number of others in that meeting also spoke quite independently of healing. Children were among those responding in this meeting.

There had been conversions among the school children during the week. In a demonstration music lesson, a teacher announced the song "Every Time I Feel the Spirit Moving in My Heart I will Pray." The Spirit moved in his heart, and the hearts of some of the children, and new life dawned there. The supervising teacher wrote "This lesson was strangely warmed".

The same movement took place in each of the pastor stations as the Spirit of God moved right across the circuit. One result without precedent in our experience was that people made restitution for things stolen and wrongs done; a far cry indeed from the time a few years earlier when the pastors felt unable to preach on "confess your faults to one another", because of the repercussions this might have.

We watched a delightful sequence of events in the last meeting. A woman wept bitterly over her sins. Given 1 John 1:9, she followed it, and her tears turned to joyous laughter, as she praised the Lord. Then she noticed a woman nearby weeping. Taking her scriptures, she counselled that woman to release, and life in Jesus, and then quietly resumed her own worship.

So, the Spirit moved among us. Some of us did not feel easy with the shaking and crying despite the continuing and clear testimonies of a real ministry of the Spirit. Some of us even asked the Lord to let them speak in tongues instead - at least that is in the Bible! He rebuked us. He made it clear that our task was to hear the testimony and so recognise that it was indeed the Spirit ministering; where there was some lack we were to counsel accordingly. It was not for us to determine how the response to that ministry was to manifest itself. Subsequently, we discovered that the physical signs of the kind we had experienced were common to revival movements in many parts of Papua-New Guinea.

It is noteworthy too that there was a marvellous unity among the people. Some shook, some fell down, some cried, some laughed, while some showed no evident physical signs at all. Very few tried to push others into the particular form of experience they had had. They ministered to each other and on hearing testimony indicating a true (Biblical) work of the Spirit, accepted and rejoiced in that, however it was or was not expressed physically.

The whole atmosphere in the circuit changed. Christians had new power, and were out witnessing in homes, along the roads, in the markets, the hospital, the jail, everywhere. Small groups collected spontaneously as people passed through experiences together. The sisters at the hospital said that for the first time they felt they were in a truly Christian hospital. Pastors, evangelists, builders, sawmillers all worked differently.

Some months later, for the first time in our experience, the people shared clothes and food with the needy across, and not merely within, tribal lines. There was a spontaneous collection for relief in Ethiopia. Money had previously been sent from circuit funds for hurricane relief in different places, but this was the first time the people spontaneously put funds together and said "we want to send it".

Participation in worship and service heightened. People in worship offered prayers of praise, sometimes all doing so aloud and simultaneously. People brought prayer needs, and others in the congregation prayed for them. Times of testimony were common, and sometimes difficult to stop. Numbers of groups emerged and sang during services. Sermons involved people through questioning, and they made comments, and spontaneously shared personal experiences illustrating points being made.

Spiritual gifts were recognised among people. Pastors and ministers spent more time with fewer people, enabling and equipping those exercising ministry and leadership. This, we believed, as prayer continued, and the Word was expounded, would enable the church to continue in the revived state.

So, God moved among us, and we give Him thanks and praise. We believe that reviving will come whenever and wherever the conditions for it are met. While certain principles suggested in this paper will apply universally during a time of reviving, the form in which they are applied and expressed will be determined by His sovereignty and grace. Predetermined ideas on our part will lead to disappointment and frustration. He will revive in His own way and according to His perfect timing; and that is far better.

Croydon Park.  
N.S.W.  
August, 1981.

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