

A wide-angle photograph of the Boston skyline across a body of water. The skyline features several prominent skyscrapers, including the Hancock Tower on the left and the Prudential Tower on the right. The water in the foreground is calm, reflecting the sky. The sky is blue with scattered white clouds.

THE BOSTON AWAKENING

Could it be time for another Great Awakening in Boston?
Look to the 300,000 students on 45 college campuses!

A close-up photograph showing the reflection of a historic building with a red-tiled roof and stone walls in the glass facade of a modern skyscraper. The reflection is clear and detailed, showing the architectural features of the older building. The sky is visible through the glass panels.

What is a Great Awakening?

Where in the world is it happening today?

Could it happen again?

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THE BOSTON AWAKENING

Volume 1, Number 1

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The Forerunner of Things to Come?

This special issue of *The Boston Awakening* has been produced as a gift to the students of Boston, Massachusetts. The publishers are the Boston Awakening team—a group of Christian students, community members and ministers who have come together with the purpose of promoting a spiritual awakening among college students in the city of Boston.

The year 2006 marks the 370th anniversary of the first Christian college in North America, Harvard. Ever since 1636, the colleges and universities of Boston have set the standard for excellence in education that has been copied the world over. Yet most students don't know that virtually all of Boston's historic colleges and universities were founded as Christian institutions. Perhaps many believe that we are too sophisticated in the 21st century to celebrate or even acknowledge these roots.

However, there are some winds of change blowing across this almost 400-year-old city. One of these changes is a reawakening of Christianity. In 2006, there are a higher percentage of evangelical Christians studying in schools in the Boston area than at any other time since the Great Awakenings of the 18th and 19th centuries. In this special issue, we hope to answer some questions we have been asked:

*Just what is a Spiritual Awakening?
Is it true that Christians once dominated the campus?
Are Awakenings going on in the nations of the world?
What trends indicate that this could happen again?*

Some would argue that modern America has become too multi-cultural for a unified religious view. But an examination of current spiritual trends indicates the opposite. According to Jeff Bass, the executive director of the Emmanuel Gospel Center, documentation over the past 30 years shows that "most church growth is in minority communities. Ethnic cultures, especially Asian, Brazilian and Haitian, have started 90 percent of all new churches." Further, American and international students who have been reared in an atmosphere of Christian culture account for a large part of this growth.

When we examine history, we find the same trend during the time of the Great Awakenings. Students came from other places to study at a New England college. These students encountered something they did not expect when they first began to inquire into spiritual experience. As Charles Coffin, historian and native Bostonian, wrote in the preface to his history of New England, *Old Times in the Colonies*:



**The Green Dragon Inn Tavern:
Headquarters
of the American
Revolution**

**Statue of
Samuel
Adams at
Faneuil Hall**



**Widener
Memorial
Library at
Harvard**

I have spoken of the meaning of history. Surely it has a meaning, what else are we living for? Whichever way we turn in the material world we find things needful for our use and we think of them as God's forethoughts, and as designed for our welfare. If there is design in the material world, there must be some meaning to history, some ultimate end to be accomplished.

History shows us that these spiritual awakenings are inevitable. The question is not *if* there will be another Great Awakening, but *when*. In time, there will be many more Christian media projects produced by students for students in Boston. When a movement of the magnitude of the 18th century Great Awakening occurs again in Boston, the students themselves will produce media that will carry the good news to the ends of the earth—something that was not possible in any of the prior Great Awakenings.

Could it be time for another Great Awakening in Boston, starting with the 300,000 students on 45 college campuses? As you look into the idea of "meaning," "purpose," and "destiny," our hope is that you will be open to the idea that perhaps God has called you to the city of Boston "for such a time as this" (Esther 4:14).

— The Boston Awakening team

Boston's Quiet Revival

IN THE PAST 20 YEARS, the city of Boston has witnessed an unprecedented rate of church growth even while the population has remained steady. This has some local Christian leaders and ministers asking if the first stage of a Great Awakening is being fueled by college students and immigrant churches.



"Staid, intellectual, overly-rational New England is, I think, experiencing a visitation of the Holy Spirit. God is very much interested in reclaiming this area and turning it into that beacon it was initially meant to be. We are on the verge of the most powerful, transformative spiritual revival this nation has ever seen."

—Roberto Miranda, Congregation Lion of Judah



"When we see a desire for people to get together to pray, we know that God's about to do something powerfully. And that's the sense that we have. We think something greater is about to happen. And it's our sense that when Harvard and MIT come back to Christ, then the world's going to take note."

— Alex Canavan, Christian radio manager



"All of the great revivals, the awakenings that have swept America and gone around the world, seemed to begin in New England. That's where the revival is now. It's isolated candles, but very soon, He's going to bring the candles together, and when He does, the combined candle power is going to be brilliant, and it's going to be astonishing to many people. There is so much pride here—intellectual pride—and so much excellence, that this might be the last place anyone would pick and that might be why God is picking it."

— David Manuel, author and historian



"This is where the Pilgrims landed. This is where the Pilgrims made covenant with God to be a Gospel, covenant-keeping people. I think that there's a sense in America that if it can happen in New England, it can happen anywhere. God has brought them from Brazil, brought them from Latin America, to Boston because this is where revival is going to break out. They're way ahead of us. They're passionate — the Hispanics, the Brazilians, the Asians."

— Paul Taylor, Director Northeast Prayer Center



"We are on the verge of the most powerful, transformative spiritual revival this nation has ever seen."

— Roberto Miranda,
Congregation Lion of Judah



"This is the region where church-planting started, and yet it is now the most unchurched region in the United States. It's been 200 years since you've seen a real move of God in Boston. In 1900, the United States was the number-one sending nation of missionaries around the world, and today the United States is the 13th largest receiving nation of Christian missionaries from around the world."

— Dan Clymer, church planting missionary



"A lot of the groundwork has been laid. The 'quiet revival' is a precursor to something more major. Another revival is coming, more along the lines of the Great Awakening."

— Jeff Bass, Emmanuel Gospel Center



"I have never seen the Holy Spirit moving as powerfully as I have seen at these Boston Awakening prayer meetings. Compassion for the lost, zeal for evangelism, and power from the Holy Spirit is being imparted. There is a strong sense that revival is about to break out in the coming weeks. I urge all college students and people with hearts for revival on the campuses to attend these meetings as the Boston Awakening team imparts a vision for raising up laborers for the harvest field in Boston."

— David W. Hill, Abundant Grace Church



Source: CBN



Christian Leaders of Massachusetts

On the following pages are listed the top ten Christian leaders in Massachusetts history. Literally hundreds of names could have been included. No doubt, there are more than a few glaring omissions. Ever since the first English Pilgrims and Puritans settled here in the 1620s and '30s, Massachusetts has led the nation in producing Christian leaders from all walks of life. Ministers, authors, statesmen, sports heroes and business people have openly professed their faith in Jesus Christ, sometimes in the face of ridicule, but often as a testimony to their success.

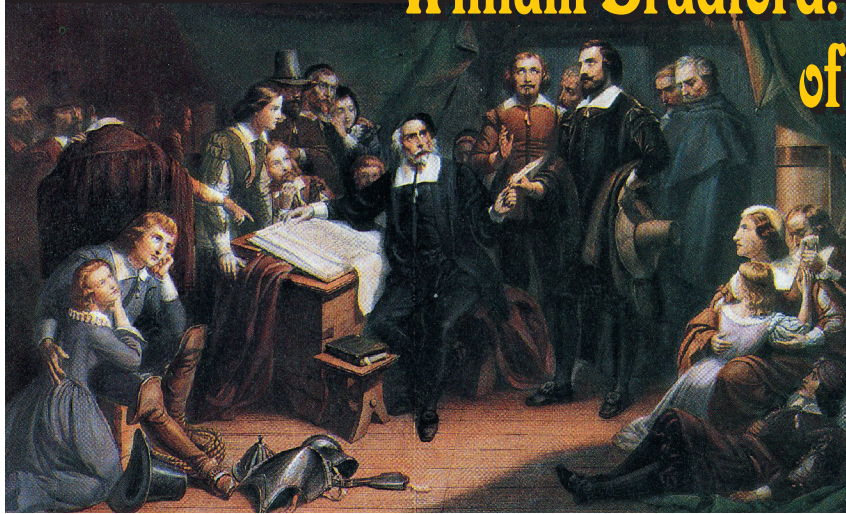
As Oliver Wendell Holmes said, Boston is “the

hub of the solar system.” The Puritans believed that Massachusetts was literally the “New Jerusalem.” The names New Hampshire, New Haven, New England speak of the mandate of the New Testament to build the city of God on earth. The names of towns, rivers and places echo biblical names and doctrines. Even the city of Boston, originally named Tremont for the three hills the city was built upon, alludes to the Trinity. It was a city built upon the foundation of God.

While few today would think of New England’s citizens as being God’s chosen people, when we look at our great achievement and culture, it is obvious that there is a special calling for the region. Here is only a brief representation of the Christian leaders of four centuries. As the growing number of Christian students and local churches attest, it may not be long before we will see a new generation of Christian leaders who will build “the city of God” on the foundation laid by its founders. ✎

THE TOP TEN CHRISTIAN LEADERS OF MASSACHUSETTS: #1

William Bradford: Second Governor of Plymouth Colony 1590-1657



The Mayflower Compact:
“Having undertaken for the Glory of God, and Advancement of the Christian Faith ... do by these presents, solemnly and mutually in the Presence of God and one of another, covenant and combine ourselves together into a civil Body Politick ...”

William Bradford, the second governor of Plymouth colony elected to fill the place of the deceased John Carver, was responsible for the infant colony’s success through great hardships. The Pilgrims were part of a strain of Puritanism known as Separatism, which denoted the aim to completely secede from the Church of England. The Pilgrims held to a Congregational rather than a Presbyterian form of church government.

Not all of the Plymouth colony were Christians, however, and some spoke of using their liberty in defiance of the Pilgrims. Unless they could be held together in unity there was little hope they would survive. The success of the Plymouth was based on covenantalism—the belief that men could form compacts or covenants in the sight of God as a basis for

government without the consent of a higher authority. The church of the Pilgrims was already bound by a strict mutual covenant. But to include those outside of the church, a civil compact was drawn up—the constitution and foundation of a Christian democratic republic in the New World.

The Mayflower Compact, signed on November 11, 1620, acknowledged the right of everyone who signed it to share in the making and administering of laws and the right of the majority to rule. It was the constitution of a pure democracy, the principle of Congregational church government applied to the state. This was all the law they had for several years. It worked because they chose Christians as their leaders and all understood that they were to be self-governing under the moral law of God. ✎

haystack

awakening '06

THEY HUDDLED UNDER A HAYSTACK. Ordinarily the five college students met under the protective branches of a large maple tree and under the cover of night to read the Word of God, confess their sins, sing a song of forgiveness and pray for revival on their campus. Even the minutes of their meetings were kept in secret.

Tonight was different. The small, beleaguered company had been driven from their secret sanctuary by thunder that drowned out their prayers, lightning that crackled around them and rain that drenched them to the skin. An old barn with the comfort of a haystack became their refuge. There, with the storm symbolizing the hostility of their campus against them and their faith, they intuitively knew that their moment had come. God would answer their prayers. With the mysterious wind of the Holy Spirit, He would bring convicting and cleansing power to Williams College, a school founded through spiritual revival but now a seedbed for sin and skepticism. Another Great Awakening was on the way!

The time was 1806, when our American ancestors struggled to establish the democracy that had been won in the War of Independence. The place was Williams College in Massachusetts, where Christian students had to meet in secret in order to avoid public ridicule. The people were a non-descript band of five students, who seemed to be too serious for their own good.

Within two years one of them, Samuel John Mills, had organized an alliance called "The Brethren" to bring the gospel to those around the world who had never heard it. By 1810 the American Board of Commissioners for Foreign Mission, the first foreign missionary society in the U.S., had been formed; in 1812

Adoniram Judson and Luther Rice sailed to India as the first overseas missionaries. Later the American Board of Homeland Missions was formed to serve within our borders—evangelizing, establishing schools for Native Americans, and playing a key role in the movement to abolish slavery.

American Foreign Missions Movement Born

Since that August day two centuries ago in a haystack during a summer storm, young people have followed their faith to meet physical and spiritual needs in every part of the world—establishing schools, equipping hospitals, founding churches. Countless people around the globe trace their Christian lineage through a hayfield in northwestern Massachusetts.

As unlikely as the time, place and people may seem, one of the Great Awakenings in American history can be traced back to 1806 at Williams College when a thunderstorm drove five students to prayer while huddled under a haystack.

The history of America can be written through the turning points of spiritual awakenings. Those awakenings often began and came full cycle among Christian students on college campuses. Especially in the Great Awakenings of past centuries, college students led the way in moral reform and world evangelism.

Two Student Led Awakenings That Shook the World

Twice in North American history, the Lord has brought about national revivals through collegiate prayer and fasting. In 1729, a small band of young men at Oxford University in England met to pray, fast and study the Word. From this came what was to be known as the First Great Awakening in America. Those involved were none other than Charles and John Wesley and the evangelist George Whitfield.

This revival was followed in 1806 by the Second Great Awakening which found its roots in the haystack prayer meeting of five collegians at Williams College.

Both of these movements were driven by persecution from classmates, a deep desire for personal revival, prayer, fasting, and scripture reading. These revivals produced momentous mass evangelism, historic missionary activity, and significant social change throughout North America. ✎

Resources

Haystack Awakening '06,
North American Mission Board,
www.studentz.com/haystack06

Williams College Haystack Central,
<http://haystack.williams.edu>

David L. McKenna, *The Coming Awakening*, InterVarsity Press, 1990.

THE TOP TEN CHRISTIAN LEADERS OF MASSACHUSETTS: #2

Long before becoming the governor of Massachusetts, John Winthrop had a deep understanding of God's divine purposes for the colony. "We shall be a city set on a hill," he said of Boston—where the church was the center of life during those early years of the city's history.

While en route to the New World on board the *Arbella*, Winthrop wrote the sermon "A Model of Christian Charity," in which he outlined the purposes of God for New England. He described a harmonious Christian community whose laws and government would logically proceed from a godly and purposeful arrangement.



John Winthrop: Governor of Massachusetts 1587-1649

"The eyes of all people are upon us, so that if we deal falsely with our God in this work we have undertaken, and so cause us to withdraw His present help from us, we shall be made a story and a byword through the world."

Winthrop set out clearly the revealed purposes of God and warned that their success or failure would depend on their dedication to the ideal community. Winthrop laid the foundation for a people yet to come. God Himself will raise up a new generation of young people who will be transformed by the power of the Holy Spirit. ✂

#3 Anne Bradstreet: America's first poet 1612-1672



Almost everything we know about Anne Bradstreet comes from her poetry in which she combined the longings of the human heart with a devout Christian faith. Though her poetry was admired by many contemporaries, she was criticized by some for writing, as she once noted:

I am obnoxious to each carping tongue
Who says my hand a needle better fits,
A Poet's pen all scorn I should thus wrong,
For such despite they cast on Female wits.

Still she composed poems: about nature, marriage, children, and faith. As one historian put it, her poetry shows that "a Puritan could combine passion, love of children and good furniture, humor—that the female Puritan, in short, could be both a Puritan and a woman of great charm." In "To My Dear and Loving Husband," she celebrates marital love while pointing to a love more eternal:

If ever two were one, then surely we.
If ever man were loved by wife, then thee.
If ever wife was happy in a man,
Compare with me, ye women, if you can.
I prize thy love more than whole mines of gold,
Of all the riches that the East doth hold.
My love is such that rivers cannot quench,
Nor ought but love from thee give recompense.
Thy love is such I can no way repay;
The heavens reward thee manifold I pray.
Then, while we live, in love let's so persever,
That when we live no more we may live ever.

Her writings debunk the myth of the stodgy, prudish Puritan so long a part of the American psyche. ✂

What is Revival and Spiritual Awakening?

I have been a student of revival and spiritual awakening since I was converted to Christ in 1985 as part of a church outreach ministry to young adults in Boston. Since that time, I have been in the middle of several movements that have been called “revivals” in Russia, Ukraine, Latin America and even parts of the United States. The Holy Spirit orchestrated these movements, but there was also something lacking. While the Great Awakening of the 18th century transformed America’s cultural landscape, other “revivals,” such as those during the time of D.L. Moody and Billy Sunday, have been deficient in this quality.

We can be hopeful for another Great Awakening because God himself has promised that these events will always occur in human history. God is taking us toward a time “when the plowman shall overtake the reaper, and the treader of grapes him who sows seed; the mountains shall drip with sweet wine, and all the hills shall flow with it.” (Amos 9:13). In other words, there will one day be a time of universal revival. In fact, the Bible is rife with prophecies stating that someday there will be a revival that never needs to be revived.

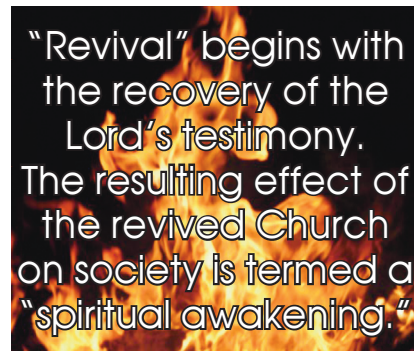
A common misrepresentation of the word, “revival,” is a planned evangelistic meeting or program. In the historic understanding of the word, revival begins with the recovery of the Lord’s testimony in a given generation. The resulting effect of the revived Church on society with large numbers of people being converted is termed a “spiritual awakening.”

Author and pastor, Paul Jehle explains, “Many revivals have stopped short of their full potential because God’s people had a goal of simply being revived themselves. The goal of true revival is more than church meetings, souls or sensitivity to spiritual things. The

by Jay Rogers

goal of true revival is a long-term vision for covenant faithfulness to our children’s children.”

Similarly, David L. McKenna, president of Asbury Theological Seminary writes: “If the church is to be revived, it will be a multigenerational experience which brings together the visions of the young, the prophecies of the adult and the dreams of the elderly. Rather than stifling the energies of the young, we should set them free with the balance of the prophetic Word and a sense of history. They are the fuel for the engine of revival.”



“Revival” begins with the recovery of the Lord’s testimony. The resulting effect of the revived Church on society is termed a “spiritual awakening.”

Looking at social trends, some may doubt that we are on the verge another Great Awakening. However, when we look at history, we see that spiritual awakening always occurs after a time of deep moral decline in the churches.

Revival expert Jeff Ziegler notes, “When moral decline is at its most rampant then the glory of the Lord Jesus Christ dawns upon the elect in unusual power and His character is recovered and expressed among His people. Among the society, spiritual awakening occurs when there is great spiritual darkness among the people. When the greatness of Christ’s glorified testimony is revived in the Church, the lost are awakened in large number.”

We should also realize that there is revival happening all over the world today. There are spiritual

awakenings that have swept hundreds of millions of people into the Kingdom of God within the last few decades. There is revival in Africa, Latin America, Eastern Europe, China, the South Pacific Islands, and Southeast Asia. The sheer volume of people coming to know Christ in this “World Awakening” not only rivals but also even surpasses what happened in America in centuries past.

As we turn to look at our own nation and Western Europe, we see that the supposedly “Christian” nations of the world today are sadly deficient in terms of revival experience. Nevertheless, in times of great darkness in America’s past revival has dawned bringing new light and hope. So we can hope and pray for a Great Awakening in America, which will surpass all past experience.

Today in America, we are in the midst of a spiritual awakening among young people. As a high school English teacher, I have used some of the articles that appear in this magazine with my students. It seems absolutely normal to these young people to read about God in class. This is a big change from my high school experience and what I saw as a teacher only a few years ago.

In fact, this generation thinks about spiritual reality far more than any recent generation in America’s history. They lack only leadership. Every youth evangelist I have spoken with agrees that this is the most spiritually open generation of young people that they have ever seen. There is already an awakening among youth. Every revival starts like this. As one revivalist wrote: “The youth are the kindling that set fire to the old logs.” ✎

Jay Rogers is the director of The Forerunner International, a media ministry that trains students worldwide in Christian apologetics.

A Ripe Time for Another Great Awakening?

The academic institutions of the Northeast, including Harvard, Princeton, Yale, and several others, are “lynchpins” in the American university system. Philosophies which are born and bred in the classrooms of these schools are later transferred to every other university in America—and often the world. God himself is concerned with these schools; He had a hand in bringing them into being. He always honors His covenants with men and virtually every college in this area was founded with the purpose of bringing glory to God.

A brief survey of American history will show that the colleges and universities in the northeastern corridor have always been used of God to unlock the heart of the nation. The spiritual condition that characterizes the northeastern colleges and universities reflects the spiritual condition of the rest of our society. This should come as no surprise to those who are aware of America’s Christian history. For good or for evil, for the past 370 years, northeast colleges and universities have been the spiritual focal point of America.

The politics and ethics of the United States were birthed in the northeastern cities of Boston and Philadelphia. The spiritual climate of the United States has also been deeply affected by this area. The most significant event of 1700s, barring the American Revolution, was the Great Awakening, which began among young people in Northampton, Massachusetts. The World Missions Movement was begun at Williams College in Williamstown, Massachusetts as the result of a prayer meeting held by three students.

In the early 1800s, the Northeast was a center for sporadic spiritual revivals on many of the college campuses. The spiritual, moral, social and political foundations of the United States had their beginnings in the Northeast.

Look to the Northeast College Campuses!



Harvard

Reverend John Harvard gave half his property and his entire library to start this world renowned institution. Harvard’s original motto was: “For Christ and the Church.” The goal of a Harvard education was to establish Christian principles in the minds of students according to the Word of God. In addition to ministers, Harvard also produced some of the greatest statesmen of the 1700s, such as, John Hancock, John Adams, and Samuel Adams.

“After God had carried us safe to New England, and had builded our houses, provided necessities for our livelihood, reared convenient places for God’s worship, and settled the civil government: one of the next things we longed for, and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust.”

This 17th century passage is familiar to all Harvard undergraduates, the words being inscribed on

the northern panel of the Johnson Gates leading into Harvard Yard. This passage is taken from *New England’s First Fruits*, published by Samuel Eliot Morrison. It is the earliest account of Harvard which appeared in London in 1643. This same document cites the rules and precepts of Harvard:

“Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is to know God and Jesus Christ which is eternal life, John 17:3 and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning.”



Yale

Yale was patterned after the design of Harvard. The founders of Yale were authorized to create an institution where “youth may be instructed in the Arts and Sciences who through the blessing of Almighty God may be fit for employment both in the Church and Civil State.” Three Yale graduates were: the inventor Eli Whitney; the educator and author Noah Webster; and the patriot Nathan Hale who just before being hanged by the British said, “I regret that I have but one life to lose for my country.”

In the 1700s, the First Great

— continued on page 12

Are you ready for a Great Awakening?

AT THE BEGINNING OF THE 20TH CENTURY, 80 percent of the world's Christians were in the Americas and Europe. The number is now only 40 percent, because most of the new Christians are in Asia and Africa. The city of Boston and the ethnicity of some of the Christian campus and church leadership are indicative of this.

Revival expert Frank Kellam writes: "I am confident that God-breathed revival will spread rapidly across the globe. There is no other way to win the war on terror and other spiritual battles—no other way to see dominion advance in the Great Commission—except by the Person of the Holy Spirit in God's people."

If the traditionally Christian West continues to deny God's sovereign grace via self-centered syncretism, then the Holy Spirit will bring revival — even in "evangelical" America — from sources and areas of the world we might least expect. The following is a brief survey of five such "hot spots" in the world:

Guatemala

Some call Almolonga, Guatemala the "Miracle City" because of the radical transformation of these descendants of the Mayans. In 1974, following the pattern of historic revivals, 90 percent of the town's 18,000 residents were converted to Christ. Churches grew from four congregations in 1974 to 23 today. Since the power of God started transforming the community, crime has taken a definite downturn. The last jail closed in 1989 and is now remodeled as a place for celebrating weddings, receptions, and community events. The family sphere of society before was at the bottom. Women were largely viewed simply as servants. Since the Gospel came, both sexes have had the same opportunities. A Christian work ethic has produced an economic renewal. There is not the high unemployment that is rampant in other cities in this region. (CBN)

Cuba

The ailing die-hard communist dictator, Fidel Castro, has spent half a century trying to enforce atheistic Marxism and close churches. Yet today the Cuban church is stronger than ever. The Assemblies of God is the largest evangelical denomination on the island. It has several hundred established churches as well as thousands of cell groups. There are an estimated 10,000 to 15,000 of these house churches meeting in Cuba today. The Christian revival has affected Castro's family. One of his nephews reportedly attends an evangelical church and has actually invited the president to attend.

What lies ahead for the Cuban church? Many observers say that Raúl Castro will not be able to keep his brother's communist dictatorship in place. An emerging "shadow government" is thought to be in the hands of some of the underground church pastors who have effectively networked and planned for the day when Cuba will be free. Some plan to send out foreign missionaries to the nations of the world including the United States. (Charisma News)

Ukraine

Prior to the reforms of the late 1980s and early '90s, evangelical churches met illegally in Ukraine. Ministers were often given harsh jail sentences for preaching and distributing Christian literature.

In 1994, Pastor Sunday Ad-elaja came from Nigeria to Kiev, Ukraine to begin The Embassy of God Church. The church has grown in 12 years from seven people to about 20,000 members, now the largest church in Europe. Pastor Sunday's congregation is 99 percent white Europeans who follow an African leader, showing that heaven-sent revival truly breaks down racial barriers.

Over one thousand people are fed daily in the church's "Stephania Soup Kitchen." The church has established homes for abandoned children. Over 500 of these children have been restored to families. The Embassy of God television ministry reaches over 100 million homes across Europe, Africa and Russia. Political and Senate leaders attend the church regularly and some are members. The Embassy of God is involved in the transformation of all strata of society, with works going on in the schools, factories, banks and other social groups of society. The church is constructing a 20,000 seat church building in Kiev, the first of its kind in Europe.

The churches in Kiev were at the forefront of the peaceful "Orange Revolution" of early 2005, which brought a change to the corrupt government. The policies of the new president are now more sympathetic to religious freedom for the churches of Ukraine. (FRI)

It's happening all over the world!

Korea

Until the 20th century, Korea was an isolated land fearful of strangers. However, news of the 1904 Welsh revival filtered through, and Christians began to pray fervently that God would pour out a similar blessing on Korea. In 1907, at a Bible conference in the northern city of Pyongyang, a sudden urgency to pray gripped the bulk of those present. They continued in prayer for hours and God's presence was felt. Enemies made their peace with one another. Stolen goods were returned. People confessed and wept over their hatred of the Japanese and Americans.

During World War II, the Japanese martyred Korean Christians for refusing to bow to the Emperor's statue. With the war over, the churches continued the pattern of fervent prayer. This brought a fierce backlash from the communists who had taken control. Christians were crucified, preachers had their tongues cut out, and children caught at secret Sunday schools were deafened by having chopsticks rammed in their ears.

The 1950s Korean War allowed hundreds of refugee Christians to come south, bringing the revival with them. In 1954, a young Buddhist, dying of tuberculosis, was powerfully converted to Christ. Yonggi Cho began the Yoido Full Gospel Church with a second-hand American army tent in Seoul. It has grown to over half a million members!

This awakening has brought a work ethic and national prosperity to this impoverished war-torn nation. With an estimated one million Christians praying together for revival, today's churches in Korea may have another revival with the upcoming 100th anniversary of Pyongyang Revival. Another Christian awakening in Korea could resolve the conflict between North and South and bring a peaceful end to world tensions. (*Rene Monod, The Korean Revival, Hodder.*)

Fiji

In the year 2000, the nation of Fiji began to experience an astonishing spiritual awakening. It happened at the height of a crucial social upheaval when the churches united and interceded for God's intervention. Since then, this mighty revival has transformed not only individuals but also whole villages in Fiji. The Fijian people have been witnessing signs and wonders — even to this day God is literally healing their land. Citizens and government leaders alike say prayer is changing their country.

In May 2000, Fiji was torn in two. Ethnic tensions between Indians and indigenous Fijians sparked a military coup attempt, led by Fijian Nationalist George Speight. The government was held hostage for 56 days. Violence and chaos ruled the city. Suddenly, this paradise in the South Seas was crumbling to pieces. But just as its people were becoming helpless, a tremendous thirst for God and a spirit of personal soul-searching swept through the churches.

The President of Fiji, Ratu Josefa Iloilo, called the churches to unite in prayer and God began answering the cries of His people. In July 2000, Speight and his followers were arrested and God raised up leaders who honored Him. The Prime Minister of Fiji, Laisenia Qarase shocked a crowd

of ten thousand as he boldly confessed his faith in God.

Today reconciliation and unity are evident among government and church leaders, and even among Fijians and Indians. Not only have personal lives been restored, but the land is literally being healed in almost every village. Fijians say that for 42 years, a certain stream among the dry hills caused barrenness, mental illness and even blindness to the people of Nuku. But then God miraculously healed these waters. They have now become a source of life.

Ratu Vuniani Nakauyaca, Director of Healing the Land Ministry, said, "We were calling the tribes, and some of the villagers here came to join us. During the course of that time, the chief in that area was installed, and he made a covenant between God and the people because during that time everybody in the community gave their heart to the Lord. As they made the covenant to God, three days into that process, the water was healed, mysteriously, miraculously."

In the village of Nataleira, women villagers testify that fish can now be caught in abundance from the sea. Kalesi Liku is a villager of Nataleira, she said, "In the past, in the last 15 years, there was not much fish around here. After they saw the 'Revival Fire,' the fish began to come." (CBN)

Look to the Northeast College Campuses!

— continued from page 9

Awakening came to an end because of the influx of rationalistic thinking from Europe in the form of literature. Revival waned because books containing the philosophy of the Enlightenment were disbursed on the college campuses by the ton. Books containing rationalistic principles which mocked the Bible, such as Thomas Paine's *Age of Reason*, were given freely to the students.

Dr. Timothy Dwight, then the President of Yale College, described the literature as "the dregs of humanity vomited on us ... the whole mass of pollution emptied on this country." Students looking for an excuse to rebel against Christianity embraced rationalism. Bible colleges became centers of skepticism. Students formed societies calling themselves by the names of the French philosophers of the Enlightenment. Students took control of entire campuses. Students held mock communion services. One group forced the resignation of a Bible college president. Another group attempted to blow up a campus building.

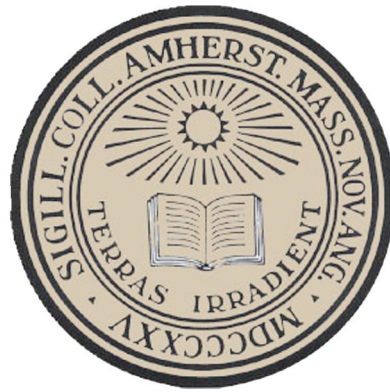
But God had a surprise in store. Timothy Dwight, the grandson of Jonathan Edwards, became the president of Yale in 1795. Under his administration the whole moral and religious atmosphere of the college was changed for the better.

He met the students on their own ground and in a series of frank discussions in the classrooms treated subjects such as, "The Nature and Danger of Infidel Philosophy" and "Is the Bible the Word of God?" He gave a notable series of lectures in which he grappled with the principles of deism and materialism. Soon he had the admiration of the students. In 1802, a revival began in which a third of the student body professed conversion and was followed at frequent intervals by other awakenings. The "Infidel Movement" was checked and the resulting awakening became the impulse for the founding of numerous academies and colleges.

Amherst

Amherst was founded and for many years maintained with the aim of educating young men to serve God. The school's Latin motto, "Terras Irradiant," is translated, "Let them enlighten the lands." In the early years of the school, frequent and powerful revivals often resulted in the salvation of many young men. An eyewitness of one revival relates this account:

"The meetings of literary societies were turned to prayer-meetings, and frequently the instructors united with their classes in prayer in their recitation rooms. At these meetings, which were well attended, the impenitent were warned



and urged to accept the Savior by those who had formerly been their companions in sin. It was a deeply affecting scene to witness the love of Christ. Many of the subjects of this work have been those who were farthest from God and all good, not only unbelieving, but wild and reckless. About nine tenths of the Senior and Sophomore classes are now the hopeful subjects of renewing grace."

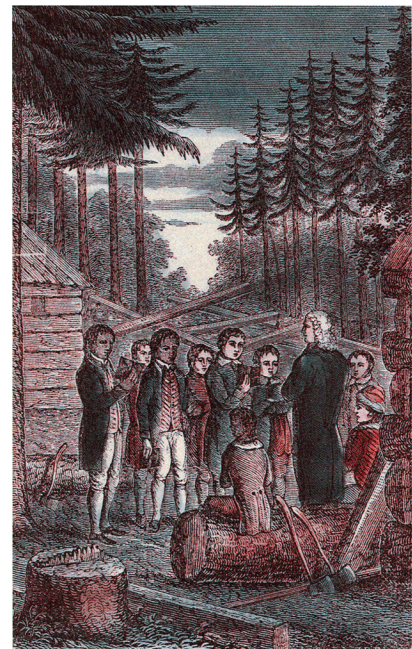
For the next 50 years, spontaneous moves of the Holy Spirit came frequently to Amherst College, attested to by many other accounts. The results of these revivals included the emergence of the world missions movement, the temperance movement, and the anti-slavery movement. Graduates of Amherst College have included the radical social reformer Henry Ward Beecher (brother of Harriet

Beecher Stowe) and Daniel W. Poor, the pioneer missionary to Ceylon.



Dartmouth

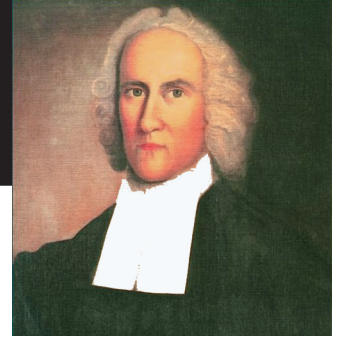
Yale graduate Eleazar Wheelock first founded Dartmouth as Moor's Indian Charity School in Columbia, Connecticut, but it was later moved to Hanover, New Hampshire. In the beginning, it was a reflection of the early settlers' zeal to share the Christian faith with the Indians and to educate young Native Americans in the spirit of Jesus and the Bible. The school's motto, "A Voice of One Crying in the Wilderness," describes the prophetic calling that is firmly ingrained in Dartmouth's foundation. ✕



The founding of Dartmouth College by Eleazar Wheelock, 1769.

THE TOP TEN CHRISTIAN LEADERS OF MASSACHUSETTS: #4

Jonathan Edwards: The First Great Awakening 1703-1758



Jonathan Edwards saw all of human history as a march toward victory for the kingdom of God

Jonathan Edwards, famous for his classic sermon, "Sinners In The Hands of An Angry God," is best known for his role in the Great Awakening, which began as a revival in several churches along the Connecticut River Valley. Through his preaching, revivalistic fervor spread like wildfire throughout the colonies. Evangelistic zeal and postmillennial hope went hand in hand. Edwards' preaching fueled reformation zeal within our embryonic nation.

In his work, *History of Redemption*, Edwards saw all of human history as a progressive march toward victory for the kingdom of God. Edwards believed that revivals in

the colonies were but a forerunner of what would commence in centuries to come—the ultimate glorious light of a "Golden Age." He taught that history moves through a pulsation of seasons of revival and spiritual awakening; that there are times of retreat and advance; that the work of revival is carried out by "remarkable outpourings of the Spirit."

Edwards wrote: "Time after time, when religion seemed to be almost gone, and it was come to the last extremity, then God granted a revival, and sent some angel or prophet, or raised up some eminent person, to be an instrument of their reformation."

Edwards himself was to be the instrument of New England's reformation in the 1730s and '40s. He always insisted that there would be times of conflict, remissions and lulls between the sovereign outpourings of the Spirit. A decline in the spiritual and moral character of our nation, according to Edwards, is to be interpreted as a preparation for an even greater outpouring. ✕

#5 George Whitefield: The First Transatlantic Evangelist 1714-1770

George Whitefield first met John Wesley and when they were students at Oxford. Wesley was the leader of the "Holy Club," a group dedicated to the pursuit of holiness. Wesley's little band was derided at Oxford; they were ridiculed by being dubbed "Methodists" because of their vigorous discipline.

It was Whitefield who first received a revelation of grace that powerfully equipped him to be a great evangelist. He enjoyed great popularity among the common people, until the churches he preached in became so packed that he had no choice but to preach outdoors. Crowds of over ten thousand people would often gather to hear him preach. John Wesley soon followed Whitefield's example at his friend's invitation and had the same spectacular results. Thousands were converted and the awakening spread throughout England.

Whitefield was the first successful transatlantic preacher of the Great Awakening, crossing the ocean thirteen times, preaching in England, Scotland, Wales and the American colonies. Benjamin Franklin was so captivated by the powerful oration of this gifted man of God that he was quick to publish Whitefield's sermons. Franklin gave financial assistance to help Whitefield build orphanages for boys. Simply put, he saw that Whitefield was good for the country!

Whitefield preached with Jonathan Edwards and later made Massachusetts his home base. He died only a few hours after preaching his last sermon. He is buried in Newburyport underneath his church pulpit. ✕

George Whitefield preached in England, Scotland, Wales and the American colonies



THE TOP TEN CHRISTIAN LEADERS OF MASSACHUSETTS: #6

Phillis Wheatley: The Forerunner of American Abolitionism 1753-1784

Born in 1753 in Africa, Phillis Wheatley was kidnapped and sold at a slave auction at age seven to a prosperous Boston family who educated her and treated her as a family member. Rescued from an otherwise hopeless situation by the sympathies of the Wheatley family, Phillis learned English with remarkable speed, and, although she never attended a formal school, she also learned Greek and Latin. It is clear that the Christian compassion of the Wheatley family was the nurturing womb in which Phillis' rare gifts were cultivated. She came to know the Bible well; and three English poets—Milton, Pope and Gray—touched her deeply and exerted a strong influence on her verse.

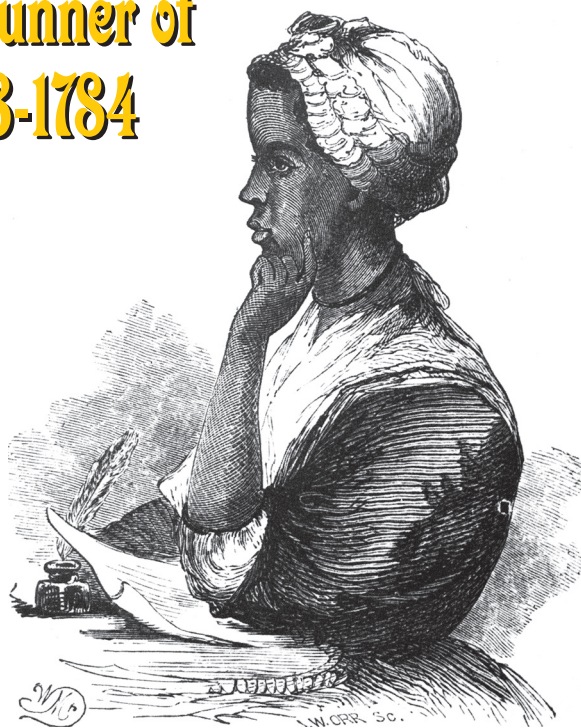
She became a sensation in Boston in the 1760s when her poem on the death of the Reverend George Whitefield made her famous. Whitefield, the great evangelical preacher who frequently toured New England, was a close friend of Countess Selina of Huntington, and the latter invited Phillis to London to assist her in the publication of her poems.

Her literary gifts, intelligence, and piety were a striking example to her English and American audience of the triumph of human capacities over the circumstances of birth. The only hint of injustice found in any of her poems is in the line: "Some view our sable race with scornful eye." It would be almost a hundred years before another black writer would drop the mask of convention and write openly about the African American experience.

Another theme, which runs like a scarlet thread throughout her poetry, is the salvation message of Christianity—that all men and women, regardless of race or class, are in need of salvation. To the students at the University of Cambridge in New England (Harvard), she writes:

While an intrinsic ardor prompts to write,
The muses promise to assist my pen;
'Twas not long since I left my native shore
The land of errors, and Egyptian gloom.
Father of mercy, 'twas Thy gracious hand
Brought me in safety from those dark abodes.

Students, to you 'tis given to scan the heights
Above, to traverse the ethereal space,
And mark the systems of revolving worlds.
Still more, ye sons of science ye receive
The blissful news by messengers from heav'n,
How Jesus blood for your redemption flows.
See Him with hands outstretched upon the cross;



Phillis Wheatley, the first African American poet

Immense compassion in His bosom glows;
He hears revilers, nor resents their scorn:
What matchless mercy in the Son of God!
When the whole human race by sin had fall'n,
He deigned to die that they might rise again,
And share with in the sublimest skies,
Life without death, and glory without end.

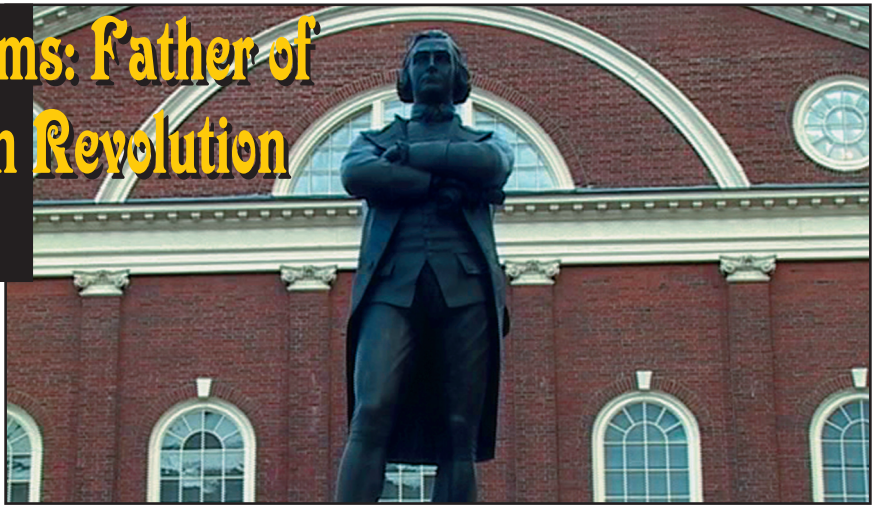
Improve your privileges while they stay,
Ye pupils, and each hour redeem, that bears
Or good or bad report of you to heav'n.
Let sin, that baneful evil to the soul,
By you be shunned, nor once remit your guard;
Suppress the deadly serpent in its egg.
Ye blooming plants of human race divine,
An Ethiop tells you 'tis your greatest foe;
Its transient sweetness turns to endless pain,
And immense perdition sinks the soul.

Phillis Wheatley received her freedom and married a free black man in 1778, but despite her skills was never able to support her family. Although she died in complete poverty, subsequent generations would pick up where she left off. Wheatley was the first black writer of consequence in America; and her life was an inspiring example to future generations of African Americans. In the 1830s, abolitionists reprinted her poetry and the powerful ideas contained in her deeply moving verse stood against the institution of slavery. ✍

#7 Samuel Adams: Father of the American Revolution 1722-1803

Samuel Adams, cousin of John Adams, is called the "Father of the American Revolution." He incited the Boston Tea Party, signed the Declaration of Independence and called for the first Continental Congress. A great orator, Samuel Adams once said, "First of all, I ... rely upon the merits of Jesus Christ for a pardon of all my sins."

Concerning the need for Christian character in the new nation, "The sum of all is, if we would most truly enjoy the gift of Heaven, let us become a virtuous people; then shall we both deserve and enjoy it. While on the other hand, if we are universally vicious and debauched in our manners, though the form of



Samuel Adams: "We have this day restored the Sovereign ..."

our Constitution carries the face of the most exalted freedom, we shall in reality be the most abject slaves."

Referring to the overthrow of tyranny, "He who sets up and pulls down, confines or extends empires at his pleasure, generally, if not always, carries on his work with instruments apparently unfit

for the great purpose, but which in his hands are always effectual ... God does the work, but not without instruments."

After signing the Declaration: "We have this day restored the Sovereign to whom alone men ought to be obedient. He reigns in heaven and from the rising to the setting sun, may His kingdom come." ✎

#8 John Quincy Adams: America's Evangelist President 1767-1848

John Quincy Adams was born in Braintree, now Quincy, Massachusetts, the son of John Adams. He served one term as President. His inaugural address closed with these words: "Knowing that 'except the Lord keep the city, the watchman waketh but in vain,' with fervent supplications for His favor, to His overruling providence I commit, with humble, but fearless confidence, my own fate, and the future destinies of my country."

Known as a great orator, he was a popular speaker in many places. When it was feared that Christian influence was waning in New England, he prepared a lecture on Truth. The premise was: "A man to be a Christian must believe in God, in the Bible, in the Divinity of the Savior's mission, and in a future state of rewards and punishments." Adams also wrote a series on "The Bible and its Teachings," in which

he stated, "I have myself for many years made it a practice to read through the Bible once every year. My custom is, to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day."

John Quincy Adams was the only President to have ever been elected to serve as a congressman after his term as President. In being nominated for this position, he said, "Not in my opinion would an ex-President of the United States be degraded by serving as a selectman of his town, if elevated thereto by the people."

During his time of service as a Representative from Massachusetts he presented petitions for the abolition of slavery to Congress. On another occasion, he presented a

petition against the annexation of Texas as a slave state, which was signed by several women. When these women were rebuked for turning from their domestic duties, Adams countered, "Are women to have no opinions or actions on subjects relating to the general welfare? Where did the gentleman get this principle? Did the gentleman never hear of Deborah, to whom the children of Israel came up for judgment? Has he forgotten the deed of Jael, who slew the enemy of her country? Has he forgotten Esther, who by her petition saved her people and her country?"

John Quincy Adams died in the Speaker's room in Washington, while serving as Representative. His last words were: "This is the last of earth. I am content." ✎

Look to the Northeast College Campuses!

Boston U.

"Learning, Virtue, and Piety" is the motto of one of the finest of the many learning institutions in Boston. Today, Boston University is perhaps the most strategic school for Revival in the United States since it has more international students than any other University. Many of these internationals are being trained to move into positions of leadership in their native lands. An Awakening among international students at Boston University would impact the entire world.

Smith

Founded in Northampton, Massachusetts, Smith College has always been considered to be one of the finest women's colleges in the world. Smith is located in an geographical area that has traditionally been associated with powerful outpourings of the Holy Spirit. The First Great Awakening began in the 1730s in a Northampton Congregational church pastored by Jonathan Edwards. The western part of Massachusetts was also the site of many revivals in the Second Great Awakening.

Mount Holyoke

Mary Lyon founded Mount Holyoke seminary for women in South Hadley, Massachusetts. This institution was among the first of its kind and was a product of the social reforms of the Second Great Awakening. Mary Lyon sought to promote the rights of women and trained more than fifty women who later became foreign missionaries.



Wellesley

One of the most beautiful of the American colleges founded in the 1800s, Wellesley was patterned after the system of education at Mount Holyoke. Wellesley College's charter declared its foundation to be "distinctly and positively Christian in its influence, discipline and instruction." From its beginning, Wellesley has enrolled many international students.

Brown

First chartered as Rhode Island College, Baptist followers of Roger Williams founded the school "to train ministers and educate youth properly in the Christian faith." The rapid increase of Baptists in New

England in the 1700s led to the need for a better educated leadership. Rhode Island College was the first of many educational projects begun in the American colonies as a result of the First Great Awakening.

Columbia

The first publicity for the non-denominational college declares it to be Christian without imposing "on the scholars the peculiar Tenants of any particular Sect of Christians; but to inculcate upon their tender minds, the great Principles of Christianity and Morality, in which true Christians of each Denomination are generally agreed."

Princeton

Reverend Jonathan Dickson, Princeton's first president, once said, "Cursed be all learning that is contrary to the cross of Christ." Established during the First Great Awakening, the college was a direct result of spiritual revival and a recommitment of the early colonies to further a degree of excellence in education. Later, under President Jonathan Edwards, the school took on a missionary zeal to minister to the American Indians. Early Princeton graduates included James Madison, Aaron Burr and six members of the first Congress.

UPenn

Originally founded by Quakers under the Morill Act, the University of Pennsylvania is primarily a residential campus located in the heart of central Philadelphia. Known as the "City of Brotherly Love," Philadelphia is one of the cradles of liberty and was greatly affected by George Whitefield's ministry during the First Great Awakening in the early 1700s. The University of Pennsylvania stands today as a key to unlocking awakening in our nation. The university has "recognized that the future of the city and its own future are one and the same." ✂



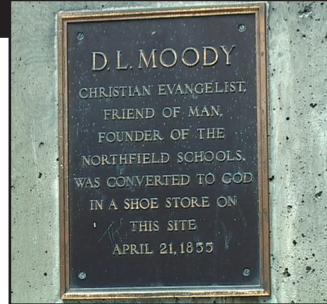
Dartmouth College, Hanover New Hampshire

THE TOP TEN CHRISTIAN LEADERS OF MASSACHUSETTS: #9

Dwight Lyman Moody: How a Boston shoe store clerk became America's greatest evangelist April 21, 1855

A native of Northfield, Massachusetts, 17-year-old D.L. Moody was converted to Christ after hearing the Gospel from a member of Tremont Temple. The young man accepted Christ in a backroom of Holton's shoe store where he worked as a clerk. Moody later became a phenomenally successful businessman in Chicago. He made enough money to retire at a young age and enter the ministry. Moody used his business connections to raise millions of dollars for charitable organizations and Christian missions. He went on to become one of the most influential preachers in 19th century America winning thousands to Christ.

In England, D.L. Moody was ridiculed by students at an evangelistic meeting at Cambridge University. However, seven students pledged their lives to Christ and became known as the "Cambridge Seven." They



Above: Court Square, Boston

Left: A plaque commemorates the spot where Moody was converted: "D.L. Moody, Christian evangelist, friend of man, founder of the Northfield schools, was converted to God in a shoe store on this site, April 21, 1855."

networked with American students at twenty state universities and spawned the "Student Volunteer Movement." Out of this revival came groups such as InterVarsity Christian Fellowship and the Student Mission Association. As a result, thousands of young people were released onto the mission field for the goal total world evangelization. ✂



#10

Evangelist Billy Sunday Draws 70,000 to Boston Revival November 12, 1916

Ninety years ago, 55,000 people came to hear Billy Sunday preach in Boston. An overflow crowd of 15,000 had to be turned away from the temporary tabernacle that had been erected on Huntington Avenue. During the next ten weeks, the baseball star-turned evangelist drew an estimated 1.5 million to his Boston meetings.

Sunday was unlike any other preacher at the time. Contemptuous of what he called "flabby-cheeked, brittle-boned, weak-kneed, effeminate Christianity," he preached like the competitive athlete he was. He was constantly in motion, leaping around the stage, crouching and jumping, walking and running. Wild-eyed and frantic, he electrified his audiences.

His acrobatic antics, colorful language, frank discussion of sexual mores, and retinue of performers smacked of a vaudeville show. But his masterful preaching moved many to commit their lives to Jesus. The social changes brought about by urban growth, and industrialization caused many Bostonians to embrace the evangelist's call for a return to biblical values. In spite of the critics, an estimated 1,500,000 people came to hear Sunday during his ten-week Boston crusade; nearly 65,000 made the trip down the "sawdust trail." ✂

Source: Mass Moments, www.massmoments.org, Massachusetts Foundation for the Humanities

Trends: Campus Awakenings of the Recent Past 1970 -2006

This year marks the 36th anniversary of the landmark 1970 Asbury College revival, an unplanned, student-led display of fervor that has been compared to the Great Awakenings. The Asbury Revival of 1970 had a dramatic impact throughout the United States, spreading to other places when Asbury students returned home and shared their testimonies. In the mid-1990s, a similar wave of revivals hit Christian colleges. The hallmark was not sensationalism, but public confession of sin, repentance and a heartfelt desire for intimacy with God and holiness. Although the revivals were reported as being spontaneous in nature, the fervent prayers of a handful of students preceded the revivals for several months. Many are now praying for an even greater visitation of God's Spirit in campuses throughout America, beginning with college students in the Northeast.

Asbury College, Wilmore Kentucky

One morning in 1970, without warning, what has been described as a "divine visitation" broke loose during Asbury College's 10 am chapel service. "When you walked into the back of Hughes Auditorium there was a kind of a glow about the chapel," said Dr. David Hunt, a Louisville physician who was then a student. "You just walked in and sensed that God had indeed sent His Spirit." The service, a routine meeting, was scheduled for 50 minutes. Instead, it lasted 185 hours non-stop, 24 hours a day. Intermittently, it continued for weeks. Ultimately, it spread across the United States and into foreign countries. Some say it is being felt even today.



Coggin Avenue Baptist Church

On January 22, 1995, in Brownwood, Texas two students from Howard Payne University, a Christian institution, stood up and confessed their sins. As a result of this incident, many others started to confess their own sins before the congregation. The events at Coggin Avenue Baptist Church were preceded by about seven weeks of widespread prayer. According to Pastor John Avant, "God began by doing some things in isolated ways. He transformed the life of a prominent man in the community who was considering suicide, and couples who were within days of divorce." After the events, the motto among several local high school students had become, "God's going to rock the world, and it's starting in Brownwood."



The Courtyard at Howard Payne
Above: Chapel at Asbury College

Howard Payne University

On January 26, 1995, a similar event took place on a nearby campus. At Howard Payne, revival broke out during a "Celebration" service, as students praised God in song and shared their testimonies. Students then began to schedule all-night prayer meetings in dormitories. Word quickly spread to other colleges, and Howard Payne students were soon being invited to other college campuses, which experienced similar revivals.

Olivet Nazarene University

On February 23, at Olivet Nazarene, Kankakee, Illinois, Chaplain Bill Bray played an eight-minute video clip of the 1970 Asbury College revival at a chapel service. Students and faculty then began seven hours of sharing, praying, singing and exhortation among one another. As it continued, word spread off campus and members of the community came in order to experience the move of God. Other colleges affected by the video of the 1970 revival included Moorehead State and Murray State.

Southwestern Baptist Seminary

On February 28, three Howard Payne students spoke at an evangelism class taught by Roy Fish at Southwestern Baptist Theological Seminary, Fort Worth, Texas to report on "the activity of God" in Brownwood. Students said that there was "an outpouring of healing, purging and cleansing among students, faculty, staff and administrators." The meetings at Southwestern continued for several weeks with extended chapel

services lasting all day long, with students and faculty confessing their sins publicly and praying for forgiveness and cleansing from the Lord. According to Bob Murdaugh, various ministers of churches in Fort Worth reported that their congregations were experiencing great moves of God.

Beeson School of Divinity

On March 7, Pastor John Avant spoke at Beeson Baptist Theological Seminary in Birmingham, Alabama at a three-hour service during which dozens of people went forward to pray, confess and seek reconciliation in personal relationships. Beeson's dean, Timothy George, said that this was something that they had been "praying and yearning for."

Wheaton College

At Wheaton College, Illinois, some students from Howard Payne University gave their testimonies at a weekly meeting of the World Christian Fellowship at Pierce Chapel on March 19 that lasted from 7:30 pm to 6 am the following day, when the custodial staff asked the remaining 400 people to leave so that the building could be cleaned. During that meeting, friends gathered around to embrace and pray for each other after each student spoke. Subsequent meetings were moved to College Church at Wheaton to facilitate the larger crowds.

Gordon College

Mike Shelton, a student at Gordon Conwell Theological Seminary, wrote on April 10, "Some students from Wheaton came to Gordon College this past Friday to speak at an annual conference. Several student leaders came forward to confess their own pride and recounted how they had been humbled to see the need for revival in their own lives. After they finished, a steady stream of students came forward to confess sins or share what had

been touching their hearts. Classes have been canceled this Tuesday at Gordon so that the entire campus can meet together. I'm seeing a widespread hunger for God and willingness to take up the cross that I've never seen before."

Taylor University

The revival at Taylor in Fort Wayne, Indiana was prompted by some students from Wheaton and Asbury who came to Indiana to share testimonies about revivals on their campuses. According to one Taylor student, "Word spread like wildfire throughout the campus. I went there expecting little and wanting nothing. I stayed until 1 am. I have never felt so filled with the Holy Spirit. I have been able to see my fellow students through the eyes of God. I absorbed this love and radiance of God for five hours yet it felt like 15 minutes. God initiated the giving up of addictions, attitudes, and practices. It was real. It was not forced. Never will I forget this weekend and how God has broken me and the people around me."

Criswell College

At Criswell College in Dallas, Texas, over 150 prayed and repented for four hours after hearing testimonies from some Howard Payne students. Doug Minton, pastor of First Baptist Church of Corinth, Texas, reported that his church experienced revival for weeks after a visit from the Howard Payne students.

Asbury 2006

In the first week of February 2006, during a worship service, students gathered around the altar in Hughes Auditorium where they had been for over three days. "God continues to move across the campus," said Dr. Paul A. Rader.

"We have had students in Hughes Auditorium continuously since Monday at 10 am when God

came in such power and blessing during our Student Chapel. Last night at midnight there were several hundred in Hughes. Some stayed until 4 am. We met for a Prayer and Praise Chapel this morning with an awesome sense of expectation. God did not disappoint us. From the first praise chorus students began coming to the long altar at the front of the auditorium. Soon the altar was crowded with students again. There was incredible freedom in the Spirit as we sang and prayed and shared testimonies of God's gracious work in the hearts of students."

The year 2006 is also the 56th anniversary of a similar revival at Asbury College in 1950. "A bigger outbreak—a global revival—will begin soon," says David McKenna, former president of Asbury Theological Seminary. "The revival might not start at Asbury, but it probably will begin on campuses," says McKenna, a noted author. He travels to many colleges and says, "I see the signs wherever I go."

Those signs include a generation of students wounded by family breakdowns and searching for spiritual fulfillment. Much of the coming revival will be a delayed reaction, McKenna thinks, to what happened at Asbury College over 36 years ago. ✍

Source: Richard M. Riss
Associate Professor of Church History, Somerset Christian College, Zarephath, NJ



Gordon College, Wenham, Mass

What to expect in a Spiritual Awakening:

Experiencing the Actual Presence of God

By Derek Levendusky

You could feel the excitement and faith in the room the moment we began worshipping and praying. The Holy Spirit led us to pray for the Church to be bold and free from discouragement, for the Lord of the Harvest to send out laborers, for the 30,000 international students, for the 50,000 Jewish students, and for the thousands of other students and people in Boston.

Bob Weiner and the Boston Awakening team are here to train student leaders on college campuses. Before the training, we had time to talk and enjoy each other over pizza and juice.

During the meeting, a young man named Joseph came in to the sanctuary and began to weep. He walked up to Bob Weiner and asked, "Could you please lead me in the steps of how to be saved?"

Bob led Joseph to the Lord publicly, and we all felt that this was the first taste of what God will do in the coming awakening! We were surprised that we saw someone receive Christ at a 10 am prayer meeting on a weekday. Joseph said he could not wait to make a public profession of faith and asked to be

baptized! Joseph is now a member of church here in Boston called Lion of Judah. Many young people are coming to know God in Boston! The city is having a revival of prayer, love, unity, salvation and experience with Jesus, especially among youth who are coming to the city with a vision to reclaim education for God!

Many students, most of them Chinese and Koreans, are coming to know Jesus Christ. I spoke with one of the young students from Japan who is here studying for his



Bob prays with Joseph

PhD in Physics. I asked him after the meeting about his experience with God. He answered simply, "I don't know God." I spoke with him about Jesus. More people approached him and answered his questions. Another girl from Japan had the same experience of learning about the love of God. What I found is that young people need and want Jesus, but few are going to them. God is moving! ✎

Contact Information:

Prayer and Worship

Location: The Charles Hotel
Harvard Square
One Bennett Street
Date and Time:
Fridays and Saturdays 7 pm

Boston Noon Hour

Prayer Revival Meeting
Location: Tremont Temple
Baptist Church
88 Tremont Street
Date and Time:
Every Wednesday at noon

Upcoming events and info:

www.bostonawakening.com
contact@bostonawakening.com



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