

Great Awakenings in American History Part 4

by J. Edwin Orr

J. Edwin Orr explores the historical significance and impact of the 20th-century revivals, particularly focusing on the Welsh revival and the role of the Holy Spirit in transforming communities.

Duration: 1:01:18

Scripture: Psalm 51:2, Matthew 6:33, Matthew 18:19-20, Acts 2:1-4, Acts 2:46-47, 1 John 1:9

Topics: "Revival History"

Description

In this sermon transcript, the speaker describes a powerful revival that took place in Wales. The meeting was filled with fervent prayer, with many individuals standing up to pray one after another. The speaker mentions a missionary retirement home where the ex-Korea missionary, Dr. William Newton Blair, coached others in their faith. The revival spread throughout Wales, with numerous people, including a 78-year-old granny and a 12-year-old boy, participating in preaching and prayer. The speaker also shares an incident where Evan Roberts, a key figure in the revival, arrived at a church unexpectedly and led a powerful meeting that lasted until the early hours of the morning. The sermon emphasizes the conviction and transformation that occurred during this revival, with individuals facing the issues in their lives and experiencing a decrease in crime in the area.

Transcript

I always counted a privilege to come and minister at Lake Avenue Church, ever since I came to live in this general neighborhood. If this were 1999, there would be a great deal of excitement about the coming 21st century. Everyone and his brother would be having special meetings for the 21st century.

You'd have 21st century crusades and 21st century stewardship and 21st century missions and so forth. Now can you understand that in 1899 Christians were excited about the coming of the 20th century? And in fact were praying that the 20th century might be a century of the not pouring of the Holy Spirit. There is a well-known Christian journal of more liberal theology called the Christian Century.

It was founded at that time and they gave it the title the Christian Century because they felt quite sure that the 20th century would be the Christian Century. Of course they didn't know what the Lord knew, that there would occur two of the bloodiest wars in the history of the world, and a great economic depression, and two if not three major revolutions. They didn't know that, but the Lord knew.

Now you can understand then that at the very beginning people were praying for the revival to come in the 20th century. At Moody Bible Institute they were having all nights of prayer. At the Keswick Convention in England.

I found in my research is way up in the hills of India in the Nilgiri Hills they had special meetings of ministers and missionaries to pray for a revival throughout India. It seemed to be part of the pattern all over the world, whether at home or on the mission field, Christians were praying for revival in the 20th century. I made another interesting discovery.

The two main topics of scripture study at that time were on the person of the Holy Spirit and in 1 John chapter 1. You may wonder why, but that's the chapter that contains the verse, if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. A very significant verse in the coming of revival. Now revival came in the 20th century and it was the most extensive of all the revivals.

I mentioned that the 1858 revival was the most approved, most unanimously welcomed. But the movement of the 20th century turned out to be the most extensive. It affected Anglicans, Baptists, Congregationalists, Disciples, Lutherans, Methodists, Presbyterians and Reformed Churches and other evangelical bodies throughout Europe and North America and Australasia and South Africa and the daughter churches on the mission fields throughout Asia and Africa and Latin America.

By the way, Dr. Paul Ramsey, a very famous Princeton professor, made a statement some years ago in writing a preface to Gabriel Vahanian's book on the death of God. He said that every great revival in the past 300 years had revived less and less of Christendom and each such revival was less and less an enduring revival. I would say the very opposite.

I did write to Professor Ramsey and asked him on what criteria he made this judgment. I never got an answer. They don't answer these questions.

When I come to write a book on revival, giving the whole breadth, I think I'll take him up. It's worth taking up. But that's the impression that people have been given, that these great revivals are the thing of the past, that they don't happen anymore.

I still remember a student at Chicago asking Professor William Warren Sweet, why don't we have these great revivals nowadays? He said, why don't we have dinosaurs? The climate has changed. But I find that the Holy Spirit works in the same way. The pattern is found in the first two chapters of the Acts.

Now, why did this great revival of 1905 occur at the time it did? I came across a very interesting paragraph in the official biography of Wilbur Chapman, the great evangelist. His biographer said in review of these very years, God in gracious providence was reaping a spiritual harvest before he permitted the outburst of revolutionary forces. The harvest is gathered before the field is doomed to death.

This has happened internationally and nationally. It's very interesting that revival has begun in Korea before Korea has faced trouble. Now, the story of the 1905 revival is a very fascinating one.

I had a letter just two days ago from a well-known congregational pastor, Dr. Martin Lloyd-Jones of Westminster Chapel, since retired. He said to me once, if you're interested in the Welsh revival, get the records of the church at Newquay in Cardigan. I found that about ten months before the outbreak of the great revival in Wales, a local revival began in a church in Cardigan.

The minister was Joseph Jenkins, who was what we call a Keswick man. Most people in America have heard the word Keswick, but they only have a vague idea of what it means. The Keswick Convention is committed to a view of holy living, which might be summed up in a word, a crisis with a view to a process.

Protestants tend to be divided at this point. They either believe that sanctification is a second work of grace, as the Methodists and Nazarenes and Salvation Army do, or else they believe it's growth and grace, as the Baptists and Congregationalists and Presbyterians do. Keswick believes in both.

They believe in a crisis with a view to a process. In other words, a Christian must come to a place in his life where he says, Lord, you're going to have all of me there is. Then he really grows in grace after that.

Joseph Jenkins was a Keswick man. He was greatly concerned over the spiritual life of his young people, and one Sunday morning he said to them in their meeting before church time, what does Jesus Christ mean to you? These were decent young people, but their meeting was more a social gathering. Oh yes, they sang hymns and prayed, read the scripture, but it was their social focus, and they were embarrassed with the question.

Finally one boy spoke up and he said, Jesus Christ is the light of the world. Jenkins said, that's very nice, but that's not what I mean. What does he mean to you? In that meeting there was a girl called Florrie Evans who had been converted only three weeks.

She said fervently, I love the Lord Jesus with all my heart. Immediately a hush fell in that group. In fact, that was the beginning of a revival among the young people.

Joseph Jenkins formed them into teams and traveled around with them giving testimony as he preached. Jesse Penn Lewis wrote to the Life of Faith in London and said, a cloud no bigger than a man's hand had arisen in Wales. That still wasn't the public side of the revival.

I wonder if anyone here knows a Presbyterian minister, Dr. Peter Joshua? Yes, someone does. He has spoken at Fuller Samuel many times. He's retired, living in Port Wynemy.

He is the surviving son of a famous Presbyterian evangelist called Seth Joshua. Seth Joshua was what we call the stated evangelist of the Calvinistic Methodist Church of Wales. Some Fuller students think I'm joking when I speak of the Calvinistic Methodists, but the Calvinistic Methodists were the followers of George Whitefield.

He was a Methodist, but he was a Calvinist. They are now known as the Presbyterian Church of Wales, but they were known in those days as the Calvinistic Methodist Church of Wales. Seth Joshua went down to Newquay in September of 1904 to conduct what the British call a mission.

We would call it a campaign. A week of meetings. I've read his diary.

You'll find his diary in the National Archives of Wales in Aberystwyth. 19th, he said, revival is breaking out, especially among the young. He said, last night I closed the meeting several times, but it went on without any help from me.

In other words, he pronounced a benediction, and the young people just went on praising the Lord and praying and so forth. He couldn't close the meeting until one o'clock in the morning. There they were having a renewed revival.

He went from there to Newcastle Emlyn College, where the students studied for the Presbyterian ministry. At that college were two students who were roommates. One called Evan Roberts, a coal miner, 26 years of age.

His roommate was Sidney Evans, who afterwards married his sister. Seth Joshua told the theological students what had happened in Newquay. They were so excited they asked the principal permission to close down classes so that they could go to Seth Joshua's next meetings in a Welsh town called Blaenannach.

They had good evening meetings. The church was crowded. But at ten o'clock in the morning, the attendance wasn't so good, because the women with children didn't have babysitters in those days, and only elderly women who could take the time off in the morning came to the meetings.

Maybe a dozen or two dozen elderly women and a couple of pastors and these theological students. But it was in that meeting that Seth Joshua prayed in Welsh, O our glued pligny, O Lord, bend us. The Welsh word bend is much more significant than the English word.

Evan Roberts was in that meeting, and he went forward of his own accord and knelt at the front with great agony and tears, praying, O God, bend me. He knew that the spiritual crisis of his life had arrived. I talked to a professor, a Russian by the way, whom I met at Columbia Bible College in South Carolina, who said he saw the tears on that chair.

Now, Evan Roberts went back to college, but he found it very hard to study Greek under these circumstances. And finally, he went to Principal Phillips and he said, I want to go home. I keep hearing a voice that says, you must go home and speak to the young people.

Mr. Phillips, he said, is that the voice of the spirit or is that the voice of the devil? And Principal Phillips says, the devil never gives orders like that. So you can take a week off. So Evan Roberts took a train back home, went to see his parents.

They said, what are you doing home? We thought you were studying for the ministry. The first thought was he had been expelled. Oh no, he had come to preach for the young people.

Where? In our church. But we didn't hear about it. Well, the minister hasn't asked me yet.

So he went to see the minister. Now, I wonder what Pastor Orton would do if some zealous youngster here went to Moody Bible Institute and after eight weeks came back and said he wanted to hold a campaign. I think the pastor would be careful not to hurt his feelings, but it would be even more careful not to hurt the people's feelings.

And so the pastor said to Evan Roberts, how about speaking for us on Monday night? There's a prayer meeting on Monday night. He didn't ask him to speak at the prayer meeting, but he said to the people at prayer, our young brother Evan Roberts feels he has a message for you if you care to wait behind, meaning it's up to you. And 17 people waited behind.

I wonder why they waited. I can almost see them getting up to go and then seeing Evan Roberts standing there. And they all knew him.

They didn't want to disappoint him. So they waited behind. Instead of preaching, he spoke directly from the Lord.

He said, I have a message for you from the Lord. You must confess any known sin to God and put any wrong done to man right again. In the second place, you must put out of your life any doubtful habit.

He said, you must obey the Holy Spirit promptly. You must confess your faith in Christ publicly. Those became the four points of the Welsh revival.

Nobody ever suggested you had to do that for revival, but those were the messages that Evan Roberts gave. By 10 o'clock, all 17 had responded. The pastor was so pleased, he said, would you speak tomorrow night at the Mission Church? He had them speak on Wednesday at the midweek service.

On Thursday, they had a temperance meeting, but they converted it into a general meeting. On Friday, they had a class meeting, Calvinistic Methodist style. They converted that into a general meeting.

No meeting on Saturday. On Sunday, a visiting clergyman preached, and the pastor said, I'd love to give you the pulpit, but Evan Roberts said, I understand. He just sat in the congregation.

But after the evening service, the people demanded an after-meeting and had Evan Roberts preach again. Then the meetings got hard. I think it was the Wednesday.

At three o'clock in the morning, Evan Roberts' mother got up and left the meeting. At midnight, sensing the meeting was hard, Evan Roberts said, we're going to pray all night if need be. And he meant it.

But his mother didn't agree with him, and she left the meeting. He followed her to the door. He said, are you going home, mother? She said, son, these people are tired, and the meeting's hard, and you're stubborn, and these people have to work in the morning.

So she went on home. Evan and his brother Dan got home at daybreak, went to bed to catch up on their sleep. Ten o'clock in the morning, they heard someone weeping, and came downstairs.

The mother was sitting by the fireside with her Bible on her lap. She felt she'd grieved the Holy Spirit. So they prayed with her, and they sang a hymn together, and that night the break came.

Now, you might say, what do you mean, the break? Well, I've read the Welsh newspapers of that period, little snippets of what I call ecclesiastical news. The Reverend Peter Jones has just been appointed chaplain to the Bishop of St. David's. Very interesting, but not earth-shaking.

Then it said Mr. and Mrs. John Johnson have volunteered for service in India under the Missionary Society. Then it said Butte Street Methodist Church has had a very interesting rummage sale, and so on. Then suddenly a headline, Great Crowds of People Drawn to Lahore.

That was Evan Roberts' hometown. And it said for some days now, a young man called Evan Roberts, a native of the place, had been causing great surprise. In fact, the main road that ran from Flannery through to Swansea, right past that church, was packed from wall to wall, people trying to get into the church.

It said that shopkeepers were closing early to find a place in the church, and steel workers were coming directly from work in their dungarees. And now the news was out. Newspapers always like a story, so they sent a reporter down from Cardiff, and he described this remarkable meeting.

He said it didn't end until 4.25 in the morning. Even then the people didn't seem to want to go home, because they were standing around in the road discussing what was now the most important thing in their life. And then a very British remark.

He said, I felt that this was no ordinary gathering. On Saturday, every grocery shop in that area was emptied of groceries by people coming to the meetings. On Sunday, every church was packed.

Evan Roberts wouldn't announce where he was preaching. In fact, he'd just go from one church to another. He would just go all morning, like the church would be full from early daybreak, and he would just go from one church to another.

Then after the revival began sweeping Wales, he couldn't do that. He couldn't go to all the churches. He just went wherever he felt led.

Now here's the significant thing. The very day that break occurred in South Wales. In North Wales, in a town called Rhos, Dr. R. B. Jones, a very famous Baptist preacher, was conducting a week of meetings and was drowned out by simultaneous audible prayer.

The response to his preaching was so great that people began to call upon the Lord for mercy for their sins, and the volume of prayer became so great they couldn't hear the speaker, so it dissolved into a prayer meeting. And now it became simultaneous all over Wales. I want you to understand this, because this is one of the remarkable things about revival, that there's a generality.

It's never tied to any one man's ministry. There's always a generality. It may raise up a great figure like Moody, but in its initial stages, it's an outpouring of the Holy Spirit upon all flesh.

I had a friend with whom I was staying when I was a boy preacher. His name was H. J. Galley. He had just graduated, he told me, from Spurgeon's College when he read in the newspapers of the Welsh revival.

He thought, this I must see. He sent a telegram to one of his seminary classmates telling him, meet me off the London Express tomorrow. When he alighted at Rhondda, there was Williams with a shining face.

So Galley said, is this really revival? And Williams said in his enthusiastic way, it is like the gate of heaven to our souls. Well, said Galley, I've come a long way, I'd like to hear Evan Roberts preaching. Where is he preaching? He told me he was quite taken aback when Williams said, I don't know, he doesn't tell anyone.

But, said Galley, I thought he was the leader of the revival. Oh no, the Holy Spirit is. Yes, said Galley, we always say that.

Nobody says he really is. Look, brother Galley, he said, Evan Roberts might show up in my church tonight, but it's only one chance in a thousand. But the Lord will be there in great power.

So Galley said, you're having meetings too? He said, my church has been packed for six weeks. He said, you mean the other churches are using your churches for united meetings? He said, every church in Rhondda is packed. Galley said, when do you have the meetings? He said, we start at six, and we close at midnight.

He said, that's six in the morning, and we close at midnight. He said, not the same people. Oh no, he said, first we have minors going on shift.

Mid-morning we have housekeepers. Noon, a united meeting. Afternoon, school children.

But from six p.m. to midnight, the place will be packed. Galley said, how do you keep up with the preaching? And Williams left. He said, I haven't preached for six weeks.

He said, I don't need to preach. He was more there like a coach, if you know what I mean, coaching the others as it were. So Galley said, who preached last night? Well, he said, I didn't keep track of it.

You couldn't keep track of this. About seventeen people, I suppose, including an old granny of seventy-eight and a boy of twelve. Now this was what was happening all over Wales.

Not only in that time, but in town after town, all over Wales simultaneously. It can be documented. Not only where Evan Roberts was, but whether he was there or not.

I can document these things. On one occasion, he arrived at a big church where they weren't expecting him. But they were glad to see him, of course.

There were between two and three thousand people in the church. So they asked him to say a word. He began by saying, how many of you believe the promises of God? A great roar of Amen.

He said, would you agree with me that a promise made by the Lord Jesus is especially precious? Yes, yes. Do any of you remember a verse that says where two or three are gathered together in my name, there am I in the midst? Amen. Do you believe it? Yes, yes.

Great roar from the crowd. Do you really believe it? Yes. They were going to convince him that they believed it.

He said, then is Jesus here? And they all shouted, yes, Amen. Then said Evan Roberts, you don't need me. So he put on his hat and coat and went to another meeting.

Well, what did they do? Sing a closing hymn and go home? No, the meeting went on until two o'clock in the morning. Well, maybe not two. It became a rule after a while, no meetings after twelve midnight.

But the meeting went on till midnight. I have a friend, a congregational preacher called Merton Lewis. He lives in Birmingham.

If he's still alive, he must be about seventy-eight. He told me, when he was a boy of seven, the revival came to his home town. His father was a miner.

He came home from the early shift at three in the afternoon, took a bath, put on his Sunday clothes, and said, come mother, we're going to the meeting. When they got to the meeting, the big church was packed out at four o'clock in the afternoon. They couldn't get in, but when they saw a mother with children, they made room for her.

Evan Roberts came at seven o'clock that evening. The church was so packed, he had to walk on the shoulders of the men to get into the pulpit. Climbed up over the pulpit.

He got up and said one word in Welsh, gwelywm. That's three words in English, let us pray. And immediately, all eighteen hundred people began to pray.

I said to Merton Lewis, well now, was it just ejaculatory prayer? You know, when you go to some meetings where they all say Jesus, Jesus, amen, hallelujah, you know the way they keep murmuring while somebody else is praying. No, each person was praying his own prayer. One man would be praying, oh God, give me another chance, Lord, give me another chance, I'll put things right.

And perhaps a mother was saying, Lord, my son, my son. And perhaps a theological student was saying, Lord, I'll go to the mission field, I don't want a big church, I'll go to the mission field, and so on. One man said, would you stop praying and tell me how I can become a Christian.

That's what was happening. They never heard another word out of Evan Roberts. Now, of course, these meetings were described by those who were outsiders as noisy, because everybody praying, of course, sounded noisy.

But at ten o'clock, Evan Roberts left the meeting. It took him quite an effort to get out, as it did to get in. The family with whom he stayed said he prayed all night, but Merton Lewis told me that his father, about two o'clock in the morning, said, come mother, we must get the children to bed.

So they forced their way out, had to walk home in the drizzle, put the children to bed, but Merton Lewis's father slept in the rocking chair until daybreak, went to the mines, came back at three in the afternoon, took a bath, put on his Sunday clothes, and went back to the same meeting going full tilt. Now, can you understand what I mean by something unusual in times of revival? Well, you've heard of this sort of thing at Asbury College or sometime back at Wheaton College, but can you imagine this happening in the majority of churches in Pasadena? Because that's what happened in Wales. R.B. Jones was preaching, every minister was, of course, his own evangelist.

At the same time, they couldn't keep up with all day meetings, so whoever was raised up of God preached. Some people say there was no Bible teaching in the Welsh revival. It's quite true that most of the time was taken by testimony and confession, prayer and singing, but the amount of preaching during the revival was ten times as much as before the revival.

The social effects were astounding. Drunkenness was cut in half. I have the records of arrests for drunkenness for five years, and for about three years after the revival, they stayed cut in half.

There was a wave of bankruptcies all over Wales due to the revival. Tavern after tavern couldn't pay for its booze and went bankrupt. Sometimes the churches very gleefully bought out the tavern and used it as a youth club.

David Lloyd George, who became Prime Minister of Great Britain, later said that the total sale of liquor in his hometown on Saturday night, the drinking night of the week, was fourpence ha'penny, nine cents. The Swansea police in Swansea, the industrial city of South Wales, said on New Year's Eve, the drinking night of the year, there were no arrests for drunkenness at all. I found in Radnorshire and Marionthshire, within a year of the beginning of the revival, the illegitimate birth rate dropped forty-four percent.

It didn't drop as low as that in Glamorgan, it only went down eight percent, but even eight percent is a very significant drop. District councils met to discuss what to do with the police now that they were unemployed. In fact, in one district council where I had the records, some councillors suggested, well, we must dismiss half of the police force.

And a minister who was a councillor said, that's not very fair to men who have dedicated their lives to the protection of the community. So they sent for the sergeant of the police, and they said, Sergeant Roberts, what do you do with your time now? Well, he said, before the revival, we had two main functions. One was to prevent crime, and the other was to control crowds, you know, like a football game on Saturday and so forth.

He said, since the revival, there's practically no crime, so we go with the crowds. They said, what does that mean? Well, he said, you know where the crowds are. We have seventeen police in our station.

We've got three policemen's quartets. If any church wants a quartet, they just call the police. I came across a case of a policeman on the island of Anglici on duty outside a courtroom, I suppose to prevent any unauthorized flight from the courtroom.

When he heard a burst of singing from the courtroom, rushed in to see what had happened. The prisoner at the bar had broken down and wept and confessed he was a sinner. The judge took his gavel and suspended the court for the moment, said, I would like to speak to you as a Christian man.

The judge pointed the prisoner to the Lord, the prisoner accepted Christ as Savior, the jury burst into one of those great Welsh hymns, and the policeman stayed and added his base to the choir. In court after court, judges were presented with white gloves, not a case to try. No rapes, no robberies, no murders, no embezzlements, nothing.

Sounds incredible. Profanity was reduced everywhere. In fact, there was a slowdown in the coal mines.

He said, well, how can a religious revival cause a strike? Not a strike. Actually, the management and the miners on each shift would meet for a prayer meeting before the strike. They allowed the miners to have prayer meetings on company time, because the production rate was up so much.

But so many Welsh coal miners were converted and stopped using bad language that the horses that dragged the trucks in the mines couldn't understand what was being said to them. Archdeacon Wilberforce referred to this in Westminster Abbey, and Merton Lewis told me, yes, he said, my father told me about it. In fact, his father told him that there was one profane haulier, they called him, the man that operated the horses.

He had just been converted, and the horse didn't understand him. And finally, he said, come on, Betty, I can't swear at you. Come on now, girl, come on, come on, Betty.

Betty couldn't understand. Betty just put her ears flat, you know. So the miner took off his hat and he said, well, I can't swear at you, but I can pray for you.

So there's no question about this. This was in all the newspapers, everywhere. They admitted that the ethical results of the revival were just astounding.

Martin Lloyd-Jones said to me, I didn't know the Welsh revival affected England. I saw on Christianity Today an article by a friend of mine in which he mentioned again, why didn't the Welsh revival touch England? It swept all over England. The Archbishop of Canterbury called for a day of prayer.

The Bishop of London laid aside his miter, cope, and staff and went out preaching the gospel in the Church of England throughout London. Cosmo Lange, who became Archbishop of Canterbury later,

preached in St. Paul's Cathedral on oil for your lamps. Thirty English bishops met to discuss what was to be the attitude of the Church of England to the revival.

The first speaker was the Bishop of St. Asaph's, and he said, Fathers and Brethren, I have just come from Oswestry in Shropshire, that's in England, where in a single parish church I confirmed 950 new converts. The bishops voted in favour. The Midland Railway ran excursions to Nuneaton, to the prayer meetings near Birmingham.

In Motherwell in Scotland near Glasgow the streets were packed from wall to wall, and when the excitement of the revival died down a bit, seven churches and four public halls were packed nightly. The revival broke out in Lurgan in Ireland, so it became general. Except that in England, Scotland, and Ireland, nothing happened that surpassed what happened in Wales.

Wales seemed to be the demonstration model, and after a while the newspapers took it as nothing new. But I can give you this place called Kirkby-Steven, up in what's now called Cumbria in England, not far from Keswick, where they had a big political rally. And two members of Parliament came up to address this huge rally, and they called on someone to lead in prayer, but whoever it was got carried away, and it became a wonderful prayer meeting, but they never did hear the political speakers.

So it became a religious meeting. This revival swept Norway, under the leadership of Albert Lunde, whom I knew and for whom I preached. I knew Evan Roberts, too, in the 30s.

In fact, the revival in Norway was so great that the Norwegian Parliament passed special legislation to permit laymen to offer Holy Communion to the converts. The clergy couldn't keep up with it. The revival broke out in Sweden.

In Denmark, the Lutheran Home Mission, Indre Mission, reported that they hadn't had a winter like it since Christianity came to the Vikings. I remember, to my great surprise, seeing in a German textbook that God graciously revived his people in Germany before those dark days of World War I. The revival broke out in Imperial Russia, under a man called Fetler, who was a student at Spurgeon's College and went back to Russia. Great revival in 1905 in St. Petersburg.

Now, you know, of course, this news was bound to reach the United States. It was in every newspaper. I found out some interesting things.

For instance, at the beginning of the twentieth century, the Methodists had a Methodist forward movement. The Baptists had a Baptist advance. The Congregationalists had their movement.

Everyone was going to do something for the Lord at the beginning of the twentieth century. I found from the Methodist figures that they were going to win two million souls to Christ, and they raised a fund of twenty billion dollars to do it. But nothing much happened.

They had a few thousand converts. One Methodist said, God waited until we got our project out of the way, and then he sent us the great revival. Because the revival came in 1905.

For a long time I've studied the subject of revival, and in fact people used to refer to my writings on the subject, but I didn't know about this revival until maybe seven years ago now. I was reading through some files of the Christian Alliance Weekly, now called The Witness, I think, in which in January of 1906, surveying 1905, it said, 1905 has been the year of the Holy Ghost. What are they referring to? Then I

discovered that everywhere in the United States there was revival in 1905.

Yet I wrote a book in 1965 for Professor F. F. Bruce, in a series in Church History, in which I said that although Wales had the great revival in 1904, there was nothing significant in 1905 in the United States. This isn't true. What happened was, all the Protestant ministers of New York City got together in the Marble Collegiate Church to discuss what to do when the revival came.

All the ministers of Chicago got together in the First Methodist Church in the Loop. The same thing happened in St. Louis, in Louisville, in Cincinnati, in San Francisco, everywhere in the country. They had meetings of ministers to discuss what to do.

I noticed an interesting thing. The Southern Baptist said, we are, as usual, doing the inconsistent thing. We read that the Welsh revival was born in prayer and has no machinery, so we get all our machinery working in order to have revival.

That's the American response. If they heard of a great revival beginning, let's say, in Scotland or New Zealand or something like that, then they'd try to form committees to organize it here. It doesn't come that way.

It actually broke out in Wilkesbury, Pennsylvania. Anyone here from Pennsylvania? Well, you know where Wilkesbury is? A lot of people of Welsh extraction there, who had worked in the mines, began a little Baptist church of Welsh-speaking people, who were excited by the letters they were getting from Wales. The pastor in one month baptized 127, mostly men.

It spread from Wilkesbury to Scranton. When it reached Philadelphia, the Methodists alone had 6,000 on trial membership. That means new converts.

It broke out in Pittsburgh, Newcastle. It jumped to Schenectady. I've got a very good friend there, I shouldn't have mentioned it because I can't remember his name.

He never heard of this. Yet when I was looking up the Schenectady papers to see if I could find any trace of the revival, I found the Schenectady Gazette was running a column called Yesterday's Conversions. If you want to know who was converted yesterday, they had a special column in the paper.

When the revival reached New York City, before, 2,200 in Calvary Methodist Episcopal Church, they took in 384, mostly heads of families. When the revival reached the Brooklyn Baptist Tabernacle, 500 waited behind for counsel, one meeting. The revival swept New England like a tidal wave.

It broke out everywhere. For instance, in Atlantic City, the ministers reported of a population of 60,000. To their knowledge, there were only 50 people left unconverted.

That doesn't mean the whole population was converted in the revival, but it meant so many were converted that to their knowledge there were only 50 adults holding out. The revival swept the South. The First Baptist Church in Paducah in Kentucky received 1,000 new members in two months.

The pastor was an old man, Dr. J. J. Cheek, and he died of overwork. The Baptist said a glorious ending to a devoted ministry. They said that the revival rolled through Houston like a tidal wave.

In Chicago, the ministers got together and arranged a central clearinghouse prayer meeting. The ministers all met at ten o'clock in the morning to discuss what was going on, and one after another would report

simply, My church has never seen such a blessing as we're having today. And they were getting converts as well as seeing the church members revived.

In Lansing, in Michigan, a Methodist church reported 700 converts, of whom a certain number joined the church. This is what struck me. They claimed 700 converts, of whom 740 joined the church.

They must have picked up 40 in the way or something to the membership meeting, but they said this is no guesswork. I think it was the 20th of January, 1905, that the mayor of Denver called for a day of prayer. At ten in the morning, all churches were filled.

At noon, all the theaters were filled. Every school was closed. The Colorado legislature closed.

And they said Denver never saw a winter like it. The only man I ever met who ever heard of this was Joshua Gravett of Denver. He was pastor in Galilee Baptist Church, long since dead and gone.

In Portland, in Oregon, 240 department stores signed an agreement among themselves to close each day from 11 to 2 for prayer, so that nobody would cheat, to allow their employees and customers to go. The report said from boot blanks to bank presidents, all for soup, money making for prayer. You find the same sort of report from Seattle.

I find that just at the height of the revival, Wilbur Chapman was in Los Angeles. Los Angeles had a population of about 100,000 at that time. And yet, Wilbur Chapman had the same attendance that Billy Graham had when Los Angeles had a population of over two million.

You read of great demonstrations. You know, we've had dry weather, but when it rains here, it rains heavily. But great demonstrations, marching through the streets, picking up all the drunks and prostitutes and taking them to the Grand Opera House to be converted.

I taught a Bible class at Temple Baptist for a while. They were making renovations to the auditorium, and Paul Copp asked me to come teach a Bible class at the worship time. And he said to me, I never heard of this.

Well, I said, why don't you look it up in your own records? Doesn't any deacon have records anywhere? Next Sunday, he said, you know, our church took in 500 new members. Temple pastor was a man called Burdett. Yes, that's what Burdett Hall was named for.

This was happening in Redlands, San Bernardino, all around. Do any of you know Dr. Arnold Bold, the secretary of the Baptist City Mission here? He said to me, I suppose that would explain why the Baptist City Mission was founded in 1906. I said, yes, it also explains why Biola was founded.

The Bible Institute of Los Angeles was built in that revival. Whoever tells you these things? The movement was felt in Canada from Newfoundland to the coast of British Columbia. Dr. Oswald Smith, with whom I was associated for a long time, or he's still my good friend, said to me, well, I never heard of this revival.

I said, Dr. Smith, I found out that First Baptist Church in Winnipeg was turning thousands away. So we talked about it, and I said, well, when will you convert it? He said, 1905. He couldn't see the forest for the single tree.

I find that church membership in the United States in seven major Protestant denominations increased by more than two million in five years. In 1906, it had 870,389 new communicants, not counting the

Pentecostals and the Nazarenes and the new denominations. In Britain, it's very hard to count numbers because the Church of England doesn't keep record of them.

If a man is baptized and confirmed and then is converted, he doesn't resign from the church and join over again. So it's very hard to get totals there. But in the free churches, there were 300,000 conversions.

There were phenomenal awakenings throughout India. Every part of India was swept by this. In Telugu country, that's Andhra, they had meetings lasting from five to ten hours.

It began with the phenomenon of the rushing mighty wind. I have a report written by a medical missionary, Dr. David Downey. He said that in 1906, it was agreed that the Telugu church should pray until the blessing of revival came.

This continued for ten days, with the meetings getting bigger and more intense. Then he said, while someone was praying, the spirit came with power. He said there was a sound of distant thunder, and then the whole meeting was enveloped in prayer of confession.

Some crying out, some beating of their breasts. This went on until two o'clock in the morning. I find in India, the Christian population increased sixteen times as fast as the Hindu population during that revival decade.

Burma, in gatherings, surpassing anything known in the history of the mission. In China, sweeping movement, 1903, 1905, 1906, and then 1908 under Jonathan Goforth. Dr. Andrew Gee is the surviving evangelist of the great Chinese revival of 1927-1939, and he told me he hadn't heard of this.

Yet, the number of Protestant communicants in that decade doubled to a quarter of a million. The number in the evangelical community, half a million. So it shows that something was happening.

Perhaps the most remarkable revival of all was in Korea. Now, you know that Billy Graham's biggest meeting was not in the United States, but in Seoul. The police reported an attendance of over a million.

But one of the fuller graduates, Joon-Gon Kim, was greatly taken with Bill Bright's idea of layman's institute. You know what I mean by layman's institute? Where laymen get together to study soul winning, and to memorize texts to use, and so forth. Use methods of speaking to people.

What they do is, they expect maybe 500 people will sign up and pay so much in advance, and all the rest of it. Joon-Gon Kim had this all over Korea, but two summers ago, he had a big one in Seoul, and 347,000 signed up and paid. And the evening meetings were open to the public.

The police reported an attendance of well over a million. I've heard those figures challenged. I've seen pictures of the vast crowd, but I've heard the figures challenged.

Let's say they exaggerated, and there were only half a million people in the meeting. But this began in 1907. The Presbyterians had a wonderful idea.

North Korea has a climate like Saskatchewan. The ground's frozen for three months. The farmers can't work outside, it's too cold.

The Presbyterians said, why not get them into town for Bible school? They can stay with their relatives. It will be a festival occasion. It was very successful.

They liked the idea. In 1907, in January, they had Central Church packed with men, 1,500 men, and Southgate Church packed with women. And in the Central Church there came a great spirit of prayer.

Now, Dr. Graham Lee was moderator of the Bible School, an American. He said, brusquely, before we get to the business of Bible study, let's have a short season of prayer. Mr. Kim, would you open with prayer? Mr. Young, would you conclude? One or two others, but Mr. Young, be ready to conclude.

You know what I mean, like, let's have some prayer, but not too much. When Mr. Kim was praying, at least half a dozen stood waiting their turn to pray. When the second person started to pray, there were at least a dozen on their feet.

After five or so had prayed, Mr. Young tried to conclude, but somebody beat him to it every time. Finally, he gave up and sat down. So Graham Lee shouted, stop! He finally stopped the praying.

He said, look, you seem to want to pray. All right, then we'll make this a prayer meeting. You may pray.

He was quite taken aback when all 1,500 began to pray aloud. He had never seen that in a Presbyterian meeting before. Now, at Duarte, at the missionary retirement home, I talked to a dear old ex-Korea missionary, Dr. William Newton Blair.

He died at the age of 93. He was in that meeting. He said the effect was beyond imagination.

Not confusion, but a vast harmony of sound and spirit, he said. And as the prayer continued, there was an intense conviction of sin. Every man's sins seemed to be rising before him.

Now, not only every Korean, but missionaries would be suddenly convicted of jealousy of another missionary, and that sort of thing. A Korean elder got up to confess a grudge against an American missionary. Actually, it was Dr. Blair, against Dr. Blair.

And Dr. Blair wanted to offer forgiveness publicly. He was going to do it by saying, Heavenly Father, bless our dear brother who has so courageously confessed his faults. He never got any further than up, oh gee, Heavenly Father.

When, it said, with a rush, some power seemed to take over the meeting. He said men were standing at their feet, calling out for an opportunity to humble themselves. Others were so convicted, they were beating their fists against their heads.

This went on until two in the morning, when the missionaries couldn't take it anymore and brought it to a halt. Next morning, the missionaries had an emergency meeting. One said, we prayed for revival, but we didn't expect this.

But after a storm, there will be a calm, and we'll teach them the word of God. That night, they had their plans well laid, but the Holy Spirit took the meeting out of their hands again, and the conviction began again, and went on all week until everyone that professed the name of Christ had faced the issues of his life. I asked Dr. Newton Blair if there were any holdouts.

He said, yes, there were some that hardened their hearts. There was one man, an elder, who got up and mumbled some prayer, Lord forgive me, but he wouldn't confess his faults, whatever they were, until a woman's confession exposed him. So they removed him from eldership.

The last the missionaries heard of him, he had become owner of a brothel. 95% of all college students were converted in Korea that year. If you want the significance of it, John Wesley, after 50 years, left 70,000 Methodists in England.

In the Korean Revival, there were 79,221 added to the Church rolls permanently. These are subject to verification. Yet, I must confess, a lot of people are more impressed by the number of white people converted than the number of Orientals or black people.

They seem to think if an American is converted, that's a greater work of grace than a lot of these Africans getting converted. No, no. There was a recession after that, and that's worth discussing.

An American Methodist missionary had a wonderful idea. Why not in 1910, three years after the Revival, why shouldn't we have a great soul-winning crusade? So they worked out that the Methodists would be responsible for winning 200,000 to Christ. Then they shared the idea with the Presbyterians and others, and they worked out that for the whole of Korea, they were going to win a million souls to Christ.

It was called the Million Souls Crusade. They even had Chapman and Alexander help them kick it off. What was the outcome? They had 15,000 conversions.

That would be wonderful in a normal year, but when you're aiming for a million, 15,000 isn't so many. Most Koreans felt that the Million Souls Crusade was a failure. What lesson do we learn from this? Then there came a time of dryness, and then a renewal, and 300,000 church population.

Today, about one-third of all South Koreans are members of Evangelical churches. The Awakening touched Indonesia. 100,000 Evangelicals in 1903 became 300,000 within seven years.

In one little island, Nias, just after that, 300,000 people were converted in a phenomenal revival. The same sort of thing happened in Madagascar. There was an unusual revival in Brazil, Mexico, and Chile.

Those three countries are still the leading countries for Evangelicalism in Latin America. The Edinburgh World Missionary Conference said that more progress had been made in all Africa in the first decade of the twentieth century than experienced hitherto. I found in that decade the communicants had risen from 300,000 to 500,000.

David Barrett, who has the computers for the World Council of Churches' World Church Handbook, says that within a generation, Africa will in the main be a Christian continent, and the number of Africans, he said, has been increasing faster than the population explosion since 1910. Why 1910? It was an ecumenical awakening in the best senses of the word. I've been asked in these meetings twice.

There's no evidence of any response among the Roman Catholics or the Greek Orthodox. Some people have said to me, does that mean that revival doesn't touch them? The Roman Catholic churches had spiritual renewal, but it takes quite a different pattern. It generally issues in the formation of a new order, an elite, until John XXIII.

And since John XXIII, there have been grassroots movements in the Roman Catholic Church, Evangelical and Charismatic. I say that deliberately, because there are Evangelical movements that are not necessarily charismatic. My friends in the Charismatic movement tell me that the Roman Catholic Charismatics are the most moderate of the Charismatics.

In other words, they're quite willing to accept evidence for the fulfilling of the Holy Spirit, other than one single gift. What about the social impact of the revival? Throughout Britain, there was unanimity over the high ethical character of the movement. I told you about Wales.

It reduced crime, promoted honesty, inculcated truthfulness, and produced chastity. Drunkenness and gambling were sharply curtailed. It was the same in the United States.

A wave of morality went over this country. I saw in the Methodist Review, reviewing the previous year, it said during the past 12 months, we've had a revival of national righteousness. It said it had revived the public conscience, overthrowing corrupt officials, crossing party lines, electing governors, senators, assemblymen, mayors, and district attorneys of recognized honesty.

For instance, they had a very corrupt civic government in Philadelphia. The Christians went to the polls and voted them out, put in a Christian mayor. Washington Gladden, the Congregationalist who was called the father of the social gospel, a man with a very sensitive social conscience, we remember him for having written a hymn called, O Master, Let Me Walk With Thee.

He said he was assured that the General Awakening was creating a moral revolution in the lives of the people. There are many more things I could say about this awakening, but this all happened just before World War I. And as I quoted about Wilbur Chapman, it seemed as if God were gathering a harvest before the terrible days of the First World War. Now, to round out the discussion tonight, out of the Welsh Revival period came two great emphases.

I told you people were praying and studying about the work of the Holy Spirit. In the wake of the Welsh Revival, there arose the Pentecostal movement. Now, the General Revival was not glossolatic.

As in 1858, I found no evidence, for instance, in Wales of speaking in tongues during the intense conviction period of the Revival. A rather well-known Pentecostal professor from Georgia made the statement in one of his books that speaking in tongues came from Wales to Azusa Street in Los Angeles. I phoned him up long distance, and I said, I thought it was the other way around.

Well, he said, I heard that some people in Wales who had never spoken Welsh before preached in Welsh. I said, yes, indeed, but they knew what they were saying. For instance, Seth Joshua always had preached in English until the Welsh Revival.

Then he was so enthusiastic during the Revival, he preached in Welsh, which he had never preached in before. But that's not speaking in tongues. Then, said Professor Simon, how did speaking in tongues come to Wales? Well, I said, the first occurrence was on the 23rd of December, 1907, three years after the Revival began.

It happened in a town called Wanllwyd, in the Ebbw Vale, I think it is, and in the home of the Reverend Thomas Maddox Jeffreys at about 8.30 in the evening. But beyond that, I wouldn't care to be specific. He said, I'll take your word for it.

I said, don't take my word for it. I got it from George Jeffreys and Donald Gee, the great Pentecostal leaders. So the Pentecostal movement arose as a post-Revival movement.

And actually, it had some connections with Pasadena. The pastor of the First Baptist Church of Los Angeles was a man called Joseph Smale. His church sent him to the Holy Land for a vacation, the most

unusual thing in those days.

He came back through Wales and saw such a wonderful thing in the Revival. As soon as he got back to Los Angeles, he had a meeting that went on for weeks and weeks describing what happened in the Welsh Revival. And the same sort of thing broke out in Los Angeles.

But the meetings were spontaneous, as in Wales. Anyone could speak who felt led of the Spirit. After a while, the deacons tried to control it.

The result was Joseph Smale resigned. He did a very Baptist thing. He founded the First New Testament Baptist Church of Los Angeles.

They met in a hall called the Burbank Hall. Now, the same sort of Revival broke out in First Methodist Church of Pasadena. And some of the eager beavers from those two churches got together and decided to pray for something more.

They met in a private house in Bonny Bray Street. Some of you may know Bonny Bray Street. There, the meetings were so hilarious, with hand clapping and foot tramping and hallelujahs, that the ceiling fell in on them.

So they looked for something more permanent, and they found a little disused Methodist church on Azusa Street. And that became the granddaddy of the Pentecostal movement. So you could say that the Pentecostal movement arose in the wake.

Oh, by the way, it began at Azusa Street, this phenomenon of glossolalia, just after the San Francisco earthquake. And it spread from here all over the world. I'm not a Pentecostal, but I have to admit that it's an evangelical denomination.

And if you travel in Latin America, you know that they're on the ball there. And they've done a remarkable work. I don't accept some points that they stress.

Lord, we pray thee for our nation. We pray thee for our state. We pray thee for this great metropolitan area.

We pray thee for Pasadena, and we pray thee for this congregation. Lord, wilt thou not revive us again, that thy people may rejoice in thee? Lord, help us to learn the lesson. It's not by might nor by power.

It's not by organization or chain of command. But by my Spirit, saith the Lord. Lord, teach us to pray for revival.

Now may grace, mercy, and peace from Father, Son, and Spirit be our portion now and always. Amen.

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