

Revivals in Religion

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What is the relation between ebb-tides in religious enthusiasm and flood tides? That there is such a relation is the common experience of all religions, and not least of the Christian religion. Pastoral ministering to individuals clearly recognises that mountain-top discoveries must be followed by another kind of discovery in the plain. There are, of course, perils on the plain which can lead to an ebb-tide of faith. But it is no less true that there are perils on the mountain-top and few people can breathe that rarefied air for long. Wise pastoral guidance proves that ecstasy best retains its formative power if it is followed by the relaxation provided by quiet, by steady growth toward maturity. All this is indisputable in the life of the individual. Is there a corollary in the life of a group or of a larger community? This is a real question and calls for study. Is it possible that an ebb-tide in corporate enthusiasm is necessary for corporate maturity; and that such an ebb-tide is not lightly to be equated either with an ebb-tide of faith, or spiritual exhaustion, let alone infidelity?

There is scope here for a sensitive exploration of the history of religion, for the phenomenon is universal. But, as a start, we properly investigate our own history, the history of Christianity. Yet so vast is the field that we must narrow our first area of study. This involves exhaustive historical research.

Readers of *Enthusiasm – a Chapter in the History of Religion* by Ronald Knox, that monumental but essentially sad study, will remember that on the very first page he writes of the religious experience of enthusiasm.

Always the first fervour evaporates; prophecy dies out, and the charismatic is merged in the institutional. “The high that proved too high, the heroic for earth too hard” – it is a fugal melody that runs through the centuries.

I have called this great book ‘sad’ because of the pathos of its closing words –

How nearly we thought we could do without St. Francis, without St. Ignatius! Men will not live without vision; that moral we do well to carry away with us from contemplating, in so many strange forms, the record of the visionaries. If we are content with the humdrum, the second-best, the

hand-over-hand, it will not be forgiven us. I have been haunted by a long remembered echo of *La Princesse Lointaine*

Frere Trophime L'inertie est le seul vice,
Maitre Erasme; Et le seule
vertu est . . .

Erasme Quoi?

Frere Trophime L'enthousiasme!¹

Edwin Orr's Challenge to Ronald Knox

Ronald Knox's almost unrelieved pessimism about religious enthusiasm in the setting of Christian experience needs correction. An important corrective is to be found in the writings of Dr. J. Edwin Orr. Six volumes of his are listed at the end of this article, together with the source from which they can be obtained in this country.

For convenience quotations from Dr. Orr's six volumes will be noted as follows:

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| E.F. denotes | <i>The Eager Feet – Evangelical Awakenings 1790-1830</i> |
| F.P. denotes | <i>The Fervent Prayer – The World-wide impact of the Great Awakening of 1958</i> |
| F.T. denotes | <i>The Flaming Tongue – The impact of 20th Century Revivals</i> |
| E.A. denotes | <i>Evangelical Awakenings in Eastern Asia</i> |
| S.A. denotes | <i>Evangelical Awakenings in Southern Asia</i> |
| A. denotes | <i>Evangelical Awakenings in Africa</i> |

Dr. Orr's books represent a magnificent piece of pioneering in a field hitherto unattempted, the history of the Evangelical Revivals, or, as he prefers to call them, Evangelical Awakenings, of the last two centuries. This review-article is both a tribute of respect to his achievement, a not uncritical assessment, and a pointing forward to land not yet possessed.

Before, however, looking at the evidence which Dr. Orr has produced, it is proper to recognise the limits he has chosen for his exploration. Let him define his own understanding of his task.

An Evangelical Awakening is a movement of the Holy Spirit bringing about a revival of New Testament Christianity in the Church of Christ and in its related community. Such an awakening may change in a significant way an individual only; or it may effect a larger group of believers; or it may move a congregation, or the churches in a city or district, or the whole body of believers throughout a country or a continent; or indeed the larger

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body of believers throughout the world. The outpouring of the Spirit effects the reviving of the Church, the awakening of the masses, and the movement of uninstructed peoples towards the Christian faith; the revived Church, by many or by few, is moved to engage in evangelism, in teaching, and in social action.

Such an awakening may run its course briefly, or it may last a lifetime. It may come about in various ways, though there seems to be a pattern common to all such movements throughout history.

The major marks of an Evangelical Awakening are always some repetition of the phenomena of the Acts of the Apostles, followed by the revitalising of nominal Christian and by bringing outsiders into vital touch with the Divine Dynamic causing all such awakenings – the Spirit of God. The surest evidence of the Divine origin of any such quickening is its presentation of the evangelical message declared in the New Testament and its re-enactment of the phenomena therein in the empowering of saints and conversion of sinners. (E.F. vii)

That is a very fair definition of the task which Dr. Orr has attempted. A query, however, may be raised as to whether it is not at one and the same time too comprehensive and too limited. As being too comprehensive it leaves too vague the boundaries between evangelism, revivals, and the regular use of the means of grace. The reader must be prepared for a measure of this vagueness about these boundaries in all these volumes, though Dr. Orr tries to meet this objection in various ways. ‘A revival may be described as the reviving of believers, an awakening as the winning of the related community, but a folk movement the ingathering of untaught outsiders, (E.F. 127) This still lacks precision. Clearer are some words in *The Fervent Prayer*. ‘On the mission fields, the pioneers encountered three types of response to their evangelistic outreach and prayer: folk movements of unindoctrinated people, awakenings of instructed communities, and revivals of believers in such places as South India, South Africa . . .’ (F.P. xvii)

The fact is that any precise definition is impossible. By our human reckoning the Holy Spirit is untidy and unpredictable, as we ought to expect from John 3:8. On the other hand Dr. Orr’s definition of his task is too limited. Even the word ‘Evangelical’ used as an adjective to describe such awakenings will not bear too narrow a definition. What about the Charismatic Movement in the Roman Catholic Church today? And we are seeing a genuine awakening in many a local situation with an ecumenism which embraces far more than those here defined as Evangelicals. And these awakenings show most, if not all, of the marks which Dr. Orr himself describes in a Biblical reference.

The promise of renewal, given Solomon in the days of the Kings, has made it clear that the humbling of the people of God, their diligence in intercession, their seeking of the Divine Will, and their turning from recognised sin – these are the factors in Revival, bringing about in God's good time an answer to their prayers, forgiveness of their sin, and a healing of their community. (F.P. 5)

Countless Christians who would not call themselves Evangelicals would say 'Amen' to this.

A Wider Perspective Called for.

If we are to achieve historical perspective and grapple with the questions with which this article opened, we need to view the whole record of the Christian church in which there have been significant movements of revival, which, however different their expressions may have been, cannot be denied the title 'evangelical'. The search for God by the Desert Fathers, the monastic movements both Celtic and Benedictine, the Cluniac revival, the movement of the Friars, the Old Believers of Russia, with their unexpected development into Baptist communities, the Reformation itself and the Puritan movement in its many ramifications, and the great movement initiated, under God, by the Wesleys and Whitefield, all had as genuine marks of Evangelical awakening as the more modern movements described so thoroughly by Dr. Orr. All experienced a flood-tide enthusiasm preceded and followed by an ebb-tide. Our fundamental questions abide.

And here let it be added that only a very narrow interpretation of 'awakening' can deny the validity of the term, spiritually understood, as applying to the other great Faiths of mankind.

Furthermore it needs to be added that, in the centuries covered by Dr. Orr's researches, a passionate search for God and for holiness of life were to be found in the Roman Catholic Church. It has also been found no less in the Oxford Movement within the Anglican Church to which Dr. Orr does a great deal less than justice. (e.g. E.F. 142).

My somewhat critical introduction to this article derives from a concern with the fundamental question raised at the beginning – 'What is the relation, within the divine ordering, of flood and ebb-tides in the spiritual life?' The fact that Dr. Orr's invaluable record deals with flood-tides does pose this question, as much for those in leadership in the church in relation to the whole community, as it does for the pastor in his ministry to individuals. To raise this question in no way discredits the importance of what Dr. Orr has discovered and described. The Evangelical Awakenings of the past two centuries themselves raise the question.

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The Hidden Springs of Revival.

Perhaps the single most important fact about the awakenings which these volumes describe is the pre-eminent and prevenient part played by prayer. Sometimes, as in Ulster in 1859, it would be a handful of friends (F.P. 45), a very common feature in all these awakenings, and, indeed, throughout history. Sometimes it was on a much wider scale, as with the Concert of Prayer in the U.S.A., and the Union of Prayer in Britain (E.F. 12 ff), involving thousands of people. In the 1858-1859 Revival initiative, on a very large scale indeed, was taken by laymen (F.P. 123 ff) – a single illustration from Philadelphia may suffice – 1,779 firemen from 38 companies met for prayer, this being organised by the men themselves.

There is no understanding of the Evangelical movement of the last two centuries which fails to see as its fundamental characteristic a profound preoccupation with spontaneous prayer. The emphasis on the vital importance for the individual of a Quiet Time before the day's work; the 'family altar'; the corporate prayer meeting; all this was very informal. In the flood-tides it was the real source of enthusiasm, while in the ebb-tides this concern with prayer safe-guarded for multitudes the assurance born during the flood-tides, led on to spiritual maturity, and sustained a spirit of expectancy.

Dr. Orr also establishes beyond doubt that these awakenings which he describes were essentially spontaneous in character. He makes a categorical statement which his researches would seem fully to justify, and in which he comes near to a precise definition and an important distinction.

Mass evangelism has developed techniques, but the general revivals of religion were not techniques but rather spontaneous movements. This confusion of revival with mass evangelism may be traced to Finney who said that "a revival is the result of the right use of the appropriate means", a notion valid in evangelism but utterly false regarding the three general awakenings of Finner's lifetime – 1792, 1830, and 1858 – which were neither planned, promoted nor programmed. (E.F. 229)

Dr. Orr establishes clearly that the Awakening of 1859 in Ulster was spontaneous, as also was that in Wales in the same year, whereas in Scotland and England a more prominent place was found for leadership, thereby making it more difficult to distinguish between revival and evangelism. And this became very obvious in the sequel, with the great evangelistic campaigns of Moody and Sankey in 1874 and 1881.

On the attempt to organise revival a personal experience may be permitted. In 1943 when I was in Chicago I remember well seeing on the

pages of the newspaper advertising church services, a common heading – ‘On Thursday next at such and such a time there will be a Revival’ in such and such a church. That is the kind of thing which for many discredits the whole idea of revivals in religion.

On the subject of evangelism Dr. Orr has a forthright paragraph of some 20th century manifestations. He writes: ‘Evangelism in the United States suffered much after the period of spiritual awakening had passed, chiefly because of the commercialism, sensationalism and irresponsibility shown by free-lance evangelists without loyalty to any organisation or submission to any discipline.’ (F.T. 96)

In contrast, the great pastor and teacher Dr. G. Campbell Morgan writes of the Welsh Revival of 1905 –

What is the character of this revival? It is a church revival. I do not mean that by merely a revival among church members . . . meetings are held in the chapels, all up and down the valleys, and it began among church members, and when it touches the outside man, it makes him a church member at once . . . It is a movement in the church and of the church, a movement in which the true functions and forces of the church are being exercised and fulfilled. (F.T. 20)

The Overwhelming Experience.

From that it might be inferred that what was happening was no more than the proper use of the usual means of grace. Indisputably, however, this revival in Wales, which was to have such repercussions in inspiring Christians all over the world, was conspicuous for its sense of great companies of men and women being overwhelmed by an experience of the Spirit of God, which took them right out of themselves, services ending in prayer meetings not infrequently going on all night.

Dr. Orr would invite psychologists to study one particular phenomenon corresponding, it would see, to ‘the sound of a rushing mighty wind’ (Acts 2:2). This has not been a frequent phenomenon in any of the awakenings he has described, but there have been instances. In Wales it was described as ‘a hurricane of audible prayer’. (F.T. 192) In Korea in 1906 a great company of 1,500 people began praying, all together, a vast harmony of sound and spirit, like the noise of the surf in an ocean of prayer (E.A. 28). In India, in the Telugu area in 1906, reports of revivals in Wales and elsewhere led to a decision to pray every evening for the blessing of revival. This continued for ten days. Suddenly there was a rumbling noise like distant thunder, and a simultaneous, agonising cry went up from the whole congregation. Some were sobbing, some crying out, and all were confessing their sins and

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beseeking God for mercy. This continued far into the night. (S.A. 119) Donald Fraser, that great African missionary, describes one experience in what is now Malawi. A prayer meeting was in progress when 'suddenly there came the sound of a "rushing wind"'. It was the thrilling sound of two thousand five hundred people praying audibly, no man apparent conscious of the other. I could think of no better image to describe the noise than the rushing of wind through the trees. We were listening to the same sound as filled that Upper Room at Pentecost. Not noisy, or discordant, it filled us with great awe. (A. 139) In Manchuria, on the other hand, it was again and again found that in great prayer meetings where hundreds might be praying together there would come 'a wonderful sense of quiet', described by one observer as 'great silences'. (F.T. 162)

As Dr. Orr suggests, here are phenomena well worth a careful study by psychologists. None of these illustrations suggests hysteria, but rather the effect of a sudden spiritual solidarity. John Buchan, in his historical study, *Montrose*, quotes from the diary of Wariston that, on an April Sunday in Edinburgh in the year 1638 the preacher, after reading the Covenant, asked the nobles present to lift up their hands and swear by the name of the living God that they would adhere to the National Covenant, 'at the which instant of rising up, and then of holding up their hands, there rose sic a yelloch, sic abundance of tears, sic a heavenly harmony of sighs and sobs, universally through all the corners of the church, as the like was never seen nor heard of.'² The issue at stake in Scotland was at once political and religious. Was that collective response in the church that morning religious or political, or something of both? It is a nice question for the student of history at that time. It is important for our study that we realise that there is a human factor in all religious experience, which does not mean that we dismiss the divine factor.

The Myopia of Historians.

Here perhaps is the point at which to introduce a protest registered by Dr. Orr. He notes the way in which historians, including church historians, as well as journalists, have given much attention to the extravagance of revival movements on the American frontier, while entirely ignoring the fact 'that at the same time there were stirring awakenings in the cities and college towns of the eastern seaboard without any such emotional extravagance.' (F.P. 44. See also E.F. 58)

This is a legitimate protest. The great Awakening of 1858 - 1859 was from the sensational point of view rather 'dull', though it had probably more far-reaching results than any of the other movements which Dr. Orr

describes. Its impact in some respects lasted for fifty years and in human terms it can be claimed that many of the awakenings of the 20th century can be traced back to the profound influence of what began in America in 1858, spread to Ulster in 1859 and then to Scotland, England, to Scandinavia and other continental countries, and through the great impetus it gave to the missionary movement, to many other parts of the world.

Of course there was emotion involved. Enthusiasm is essentially emotional, and if you want to generate enthusiasm for any cause you must excite the emotions. William Sargant, whose *Battle for the Mind*³ brings a clinically psychological approach to the study of certain aspects of revival movements, does not underestimate the beneficial aspects of religious emotions. He drily remarks that 'intellectual indoctrination without emotional excitement is remarkably ineffective, as the empty pews of most English churches prove.' He also makes the point that 'most powerful religious movements are attended by physiological phenomena which caused intellectual disgust and dismay in nonparticipants.' Dr. Orr gives evidence of just such a revulsion occurring in many minds at the spectacle of movements of mass emotion. But he is surely entitled to insist that a judgement on any movement should be assessed on the enduring fruits and not on the eccentricities or even occasional moral lapses. Dr. Sargant quotes from the Rev. George Salmon, later Provost of Trinity College, Dublin, a sober assessment of the 1859 Revival in Ulster which ends with these words

I desire to add, that the testimony that I have received leaves me no room to doubt that the Revival movement in the North has been attended by the suppression of drunkenness and profanity; by general reformation of moral character; by increased interest in everything pertaining to religion; by increased attendance at public worship, and at the holy communion. That this work will be permanent in every case it would be too much to expect – that it will be so in very many, I hope and believe.⁴

Dr. Orr provides ample evidence of just such direct moral effects as following upon all the awakenings which he describes.

The Perils of the Mountain-top.

What then are we to say to Ronald Knox's dictum, based more particularly on three very eccentric minor movements, one in Germany, one in England, and one in the U.S.A., all three being 'obsessed with sex-consciousness,' to which he added: 'I seemed to be looking back across the centuries to a time older than Christianity, when sex was part of the stuff of religion. The danger is notoriously present in all revivalism?'⁵

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For good measure I quote a passage from Edwin Muir's *Autobiography*. He writes as a man who grew up in a Christian home, had an experience of conversion during a revival, later lapsed into agnosticism, and later still returned to a genuine religious faith. Here he is looking back. The revivals of which he speaks occurred in the Orkneys, and appear to have been influenced by the revivals in Wales in 1905-1906.

Though they were glad at the conversion of my sister and myself, my father and mother had doubts of the virtue of these revivals which periodically swept over the country, Much later I remember someone telling me that each revival was followed by a great increase in the number of illegitimate children. In one of them which took place when my mother was a young girl people fell down in fits in the church and rolled on the floor. How these orgiastic movements were set going I do not know; their effect while they lasted was probably good in some ways; they made people forget their narrow concern and open their hearts to one another. But the wave passed, and people returned to their private concerns again and became more sparing of love. These revivals were communal orgies such as were probably known long before Christianity came to these islands, and they cleansed people's hearts for the time being: but they had very little to do with religion, and, like most orgies, they often left behind them a feeling of shame.⁶

Patently, that extract reflects, on the part of his parents, some suspicion of revival movements; on the part of Muir himself, recollections of gossip about one by-product of revivals being 'illegitimate children'; and what he calls orgiastic movements as being hang-overs of pre-Christian paganism; and his final judgement. None of this represents objective reporting. But undoubtedly it reflects a widespread judgement. We do well to be frank, and recognise that sexual excitement and religious excitement are human responses to stimuli which can be very closely related. There have been more aberrant developments from great religious movements of revival than Dr. Orr allows in his justifiable enthusiasm for their positive achievements. Here is another field for research, not just by sociologists neutral on religion, but by Christians who can face facts and 'test the spirits whether they be of God.' The study of revivals in religion has nothing to fear from facts.

The Vision Splendid

In assessing some of these positive achievements of the awakenings Dr. Orr has studied, there is no need here to consider the direct results in the way of social and political action. Historians, by and large, have done justice to

these results, though rarely tracing them to the inner springs of the awakenings. Dr. Orr has provided much interesting evidence of the way in which great social initiatives can be traced back to a spiritual experience of which historians appear to know nothing.

But there is one particular area in which it is important to endorse the claims of Dr. Orr, and that is in relation to the Missionary outreach of the last two centuries. Here the link is direct and decisive and beyond dispute, and Dr. Orr makes it explicit. Each of his three larger volumes deals at considerable length with the missionary impact of the revivals he describes. And while the Welsh Revival of 1905 is far less well known and documented than almost any other great spiritual awakening, the same awareness is certainly true of its world-wide impact. Perhaps because it did not issue, as did the 18th century awakening, in the formation of a great many missionary societies, it has been overlooked. But what Dr. Orr does legitimately claim is that the 'sound' of it really has gone out into all lands, to the very great inspiration of Christian churches in every country, with fresh spiritual movements as the sequel. Many of those so inspired may never have heard of the Welsh Revival, yet from that spring, as well as from many others, rivers of living water have been irrigating Christian communities everywhere.

No Law of Diminishing Returns.

It is quite time that the great awakenings here described were given their due. Writing in 1950 Ronald Knox, among his other *obiter dicta*, states that 'revivals, all through the last hundred years, show a law of diminishing returns'.⁷ How wrong can a good man be! Those who know little of the deep under-currents of history, and even less of the varieties of working of the Holy Spirit, may accept such a dictum at face value. But it is at least arguable that we are seeing in our own day a number of movements of revival, of spiritual awakening, of a new experience of the Holy Spirit, which will in the long perspective of history, prove to be of as far-reaching importance as any that have gone before. Dr. Orr hints at this in his references to the Charismatic Movement. To this could well be added the independent church movements in Africa, movements as yet veiled to Westerners by their distinctive African features. But Dr. Orr has a very thought-provoking reference to 20th century revivals in Asia and Africa. He notes how often the initiative, since the early nineteenth hundreds, has lain with Asians and Africans and not with foreign missionaries. He speaks of a 'certain coming of age in Revival'. That is an interesting and very suggestive phrase.

A question which will occur to many to ask of these volumes is what

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evidence they offer of the divisive effect of revivals. Among the many mordant comments of Ronald Knox is the following — 'The enthusiast always begins by trying to form a church within the Church, always ends by finding himself committed to a sectarian opposition'. That statement is not even true of the Roman Catholic Church, itself, where the enthusiasm of the founders of the great religious orders, far from being divisive in the schismatic sense, has proved to be for the greater strengthening of the church.

What then is the evidence of these volumes? The answer is not a simple one. What Dr. Orr demonstrates conclusively in his volume on the awakening in the years between 1790 and 1830 (E.F.) was the very great addition made to the membership of the churches during these years. even to those which, like the Episcopalians, tended to be lukewarm. This decisive effect of revivals has to be borne in mind when considering what can be and sometimes, perhaps often in history, is a splintering process. But in America, for instance, a distinction must be made between the settled areas of the Eastern sea-board and the moving frontier to the West. On the vast frontier, in days when communications were negligible, and the traditional churches not always mindful of their duties and opportunities on the frontier, small isolated communities, once awakened, easily formed new denominations. They were living and working under conditions wholly unfamiliar to their parent churches. The individualism of the frontier made for individualism in religious practice.

But this was not the effect in the settled areas. There one of the most notable results of the revival was the significant increase in the number of men going to college, and offering for the ministry. In one small New Hampshire town one hundred 'awakened' men opted for a university education, and forty of these entered the ministry. (E.F. 51) That remarkable result was perhaps exceptional. But all churches recorded an increase in vocations to the ministry, and a great increase in offers for service abroad as missionaries.

During the same period in Britain there was a great awakening to missionary responsibility. The only significant break in Christian unity occur occurred when the Methodists finally formed their own church, independent of the Church of England. Opinions will always differ as to whether John Wesley's pastoral concern for Methodists in America, which led him to appoint Coke and others as superintendents; or the blind stupidity of the Anglican leaders in not facing an obvious spiritual problem, was most responsible for the break. But does schism necessarily mark an ebb-tide? May it possibly foreshadow a new flood-tide? That is a nice question. Only a very long perspective will provide the answer.

Meanwhile the awakening of 1858-1859 was significant not for any

schismatic effects but for a general deepening of the spiritual life in all the churches, and for an undercurrent of pressure towards Christian unity, which took many forms. One form was the formation of undenominational missionary societies. Immediately, this often led overseas to the formation of new denominations, but it also led to a new insistence that the missionary task was so vast that greater co-operation was an absolute necessity. This in turn led to the formation of missionary councils and then councils of churches, which proved to be an important source for the growth of the Ecumenical Movement. We have to take long views of history.

A fair assessment of the 1858-1859 Revival in every country should recognise its continuing effects over the next fifty to sixty years. In one sense the Welsh Revival of 1905-1906 and its wide repercussions across the world, was essentially a child of the earlier awakening, just as that of 1858-1859 found some of its roots back fifty years before. The last two hundred years are, religiously speaking, far more closely integrated than is commonly realised. In what have been two centuries of revolution in so much human thinking and action the effect of this succession of spiritual awakenings, and of others, has in fact meant the provision of a stabilising influence in society. On the long view, this basically stabilising influence of a religious awakening even applies where, as in Asia and Africa, the immediate effect may be fissiparous. That conclusion finds some evidence in the work of Dr. Orr. It deserves to be seriously considered in our contemporary phase of negative thinking about almost everything. God works positively in human affairs. And he works in very different ways. And he does not work to any human time-table. In more senses than one Dr. Orr is surely right when he insists that 'the Holy Spirit *does* not surrender His prerogatives for a Pentecost to anyone' (F.T. 171), and we might add, not even to historians or sociologists. His ways are not our ways, neither are our thoughts his thoughts, as Isaiah observed (Isa. 55:8).

These reflections on Dr. Orr's six volumes, and there are more to come, make no claims to do adequate justice to what he has written. In a real sense it is a compliment to him to say that his researches so far have raised as many new questions as they have provided many valuable answers. As I suggested at the outset, the whole subject of revivals in religion raise theological questions. But these must await adequate answers until a long, complex and comparative study by historians has been accomplished. Dr. Orr, like Kipling's Explorer, has gone beyond 'where the trail runs out and stop'. and like that Explorer he has opened up 'illimitable' prospects. That is the role of the pioneer. This review-article is a salute to one adventurer and an invitation to more adventurers to follow.

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Footnotes

1. Ronald Knox, *Enthusiasm – A Chapter in the History of Religion* (Clarendon Press, Oxford, 1950) p. 591.
2. John Buchan, *Montrose* (Thomas Nelson, 1928) p. 78
3. William Sargant, *Battle for the Mind – A Physiology of Conversion and Brainwashing* (Heinemann, 1957) pp. 98-99.
4. Sargant, *op. cit.*, pp. 118-119.
5. Knox, *op. cit.*, p. 570.
6. Edwin Muir, *Autobiography* (Hogarth Press, Revised Edition, reprinted 1972) p. 88.
7. Knox, *op. cit.*, p. 549.

Books by Dr. J. Edwin Orr

The Eager Feet – Evangelical Awakenings 1790-1830

(Moody Press, Chicago, 1975) pp. 248 S5.95 £3.85

The Fervent Prayer – The World-wide Impact of the Great Awakening of 1858

(Moody Press, Chicago, 1974) pp. 236 S5.95 £3.85

The Flaming Tongue – The Impact of the 20th Century Revivals

(Moody Press, Chicago, 1973) pp. 241 S4.95 £3.85

and three smaller volumes in paperback –

Evangelical Awakenings in Eastern Asia

(Bethany Fellowship Inc., Minneapolis, Minnesota 55438, 1975)
pp. 180 S2.95 £1.90

Evangelical Awakenings in Southern Asia

(Bethany Fellowship Inc., 1975) pp. 240 S2.95 £1.90

Evangelical Awakenings in Africa

(Bethany Fellowship Inc., 1975) pp. 245 S2.95 £1.90

These volumes can be obtained in England from

Send the Light Trust, 9 London Road, Bromley, Kent.

N.B. The sterling prices are those obtaining at the time of going to print of this article.