

New England's Book of Acts

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New England's Book of Acts
2007 Intercultural Leadership Consultation
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Preface

Acts tells the story of the in-breaking of God's Kingdom in the first century. It describes how the Gospel advanced and churches were planted through key events and key people, addressing key issues. The story follows the concentric movement set forth in Acts 1:8, "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

A similar phenomenon is occurring in our cities, region, and world, today. Like the book of Acts, God is using "devout peoples from every nation under heaven" for his mighty works. These people are finding the city to be a corridor for the Gospel, a passageway into the region and various nations represented in a single movement.

New England's cities and region as a whole are part of the "Acts 1:8" dynamic. New England's Book of Acts, therefore, is an endeavor to tell the story of how the Kingdom of God is growing in New England and "to the ends of the earth," through key Christian leaders from the various ethnicities of the world living in New England.

The following articles and reports tell the story of the ongoing work of God through the ethnic and immigrant churches of the New England region. These are merely summaries, highlights, and examples of some of the significant churches, leaders, and events. In this brief summary, we could not mention and cover in detail all of the hundreds of significant churches and people which have been used by God to further his kingdom. The story of God's work continues to be written in the lives and hearts of people, and we welcome additional contributions to add to the written record. We realize that we have not yet included the stories of many groups and churches which have seen the hand of God working in their midst. We trust that this beginning document will inspire others to contribute further information, and encourage us all to learn from one another's experiences.

Add your story to New England's Book of Acts online at:
www.newenglandsbookofacts.org

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Introduction

The articles in this publication give an overview of the many and varied ways that God has worked through the lives of his people in New England. In these pages, you will taste a bit of the history of the acts of God in this area, especially over the last forty years. The hopes and challenges of the future are also described. God is still writing this story. It involves thousands of churches. We cannot hope to cover everything, but we have collected and written samples of the very diverse cultural elements of the growing edge of God's kingdom in New England.

People from many countries of the world have come to Boston after being refined by the fires of persecution, conflict, famine, and hardship in their home countries. They have brought a vitality of faith and have planted hundreds of new churches in the area. Many of God's servants have come from countries like Nigeria, Korea, and Brazil with a missionary vision to bring revival, to call America to repentance from idolatry, and to plant churches to reach people of all nations who now live in New England.

SECTION ONE of *New England's Book of Acts* provides an overview both historically and internationally of some of the ways God has worked among people who came to Boston and New England. This section gives a framework to guide our thinking. Research on past revivals and the current Quiet Revival help us gain perspective and look forward to what God will continue to do in our midst. Hopefully, these articles will give us "Kingdom Eyes" to expand our vision and work together in new ways which build on what we learn from the past, what we learn from experience gained in many different countries, and what reflection on God's Word has revealed to us.

SECTION TWO gives a variety of examples showing how God is at work. Leaders of the various groups wrote many of these reports. Other reports were written or revised by the research staff at Emmanuel Gospel Center. This section also includes reports on multi-cultural churches, international student ministry, and summaries of the way God has worked among people groups which have been in this region much longer. We trust these reports can be an inspiration, a source of ideas for ministry, and a resource that enables leaders to network with people and ministries of other cultures. We realize that not every specific church or ministry can be mentioned in this publication, but we have provided specific information about some people and ministries so that people will have examples and sufficient information to tap into networks and find other ministries which are not mentioned.

SECTION THREE offers a rich selection of articles on important topics like leadership development, evangelism/church planting, youth ministry and the second generation, diaspora ministry, and social ministries. Some of these selections describe models of ministry in these areas, while others give nuggets of wisdom from experienced leaders. These topics were selected based on the areas of greatest concern expressed by participants in the 2002 Multicultural Leadership Consultation. We hope other groups who also face similar challenges in developing leadership, reaching youth, and meeting other needs both here and around the world, can use these ideas and models.

The Two Consultations: 2002 and 2007

The Multicultural Leadership Consultation (MLC) of 2002 and the Intercultural Leadership Consultation (ILC) of 2007

The Multicultural Leaders Consultation of 2002 and Boston's Book of Acts

In preparation for **The Multicultural Leaders Consultation of 2002**, the Emanuel Gospel Center compiled “Boston’s Book of Acts” which in some ways shared the purpose and pattern of the biblical book of Acts. Dr Luke, after having “carefully investigated everything from the beginning”, set out to write “an orderly account” of the life and ministry of Jesus (Luke’s Gospel) and the life of the Early Church (The book of Acts). Acts represents a history of the first 30 years of the Christian church, telling the story of how the Church/Kingdom of God grew from “Jerusalem, Judea, Samaria, to the ends of the earth”. Similarly, ‘Boston’s Book of Acts’ written for the Multicultural Leaders Consultation of 2002, compiled stories of the ongoing work of God through a sampling of the ethnic and immigrant churches of Greater Boston from 1965 to 2002.

In the original Book of Acts, capturing all the stories was impossible and therefore Dr. Luke chose key events, persons and churches. Once again we followed his example 2000 years later as we considered: Who carried the Gospel to new cities and regions? What people or churches were a catalyst for church planting and development? When and where were those churches planted? What were the challenges and key breakthrough events along the way? These were just some of the questions asked to help focus the storyline. As key leaders within the church of Greater Boston responded, we were able to compile ‘Boston’s Book of Acts’ thereby providing a unique and multi-faceted narrative of the church in Boston.

Dr. Luke’s book of Acts provides informative content and teaches us through its methodology. This was also the case in our experience with ‘Boston’s Book of Acts’. By researching and writing the story, we learned about the establishment and expansion of various people groups across the Boston region. We also observed that some of the dynamics of the first century church were present in the twenty-first century ethnic and immigrant churches of the Boston area. Although not inspired as the original book of Acts, Boston’s Book of Acts has been extremely useful in understanding and nurturing vitality in the church especially during what is being called the “Quiet Revival.”

In 2002, nearly 200 leaders from 16 people groups gathered at the Boston Missionary Baptist Church in Roxbury, Massachusetts for the first-ever Multicultural Leadership Consultation. After working with a diverse team for over nine months, we gathered for a time of worship and began to share the story of Boston’s Book of Acts—how the Kingdom of God is growing in Boston and to the ends of the earth—through key Christian leaders from the various peoples of the world living right here in Boston.

The Intercultural Leadership Consultation of 2007 and New England's Book of Acts

The Intercultural Leadership Consultation in October of 2007 will gather leaders from the New England region and beyond. It will be larger in size and scope, representing more people groups and a wider geography (New England) than the original Multicultural Leadership Consultation of 2002 that focused on Metro Boston. Furthermore, the 2007 ILC will serve as a prelude to the National City Impact Roundtable in Boston during April of 2008.

The specific purposes of the 2007 Intercultural Leadership Consultation are:

1. To better understand and articulate what God is doing in New England via the perspective of ethnically diverse leadership and Intercultural Dialogue;
2. To foster Intercultural Kingdom Relationships
3. To foster Intercultural Learning... all with the aim of strengthening and advancing the Kingdom of God in our region and beyond.

New England's Book of Acts

In preparation for The Intercultural Leadership Consultation in October of 2007, the Emmanuel Gospel Center has collaborated with various groups within the church to compile stories, articles and resources from numerous people groups and ministries that help tell the story of what God is doing in New England. For some groups we updated and expanded reports that were written for the previous Multicultural Consultation of 2002. For other groups not covered in 2002, we opened a new chapter that we hope will continue to grow. As in the 2002, "Boston's Book of Acts", the 2007 "New England's Book of Acts" cannot contain every thing but rather compiles key stories and articles of the ongoing work of God through a sampling of the ethnic and immigrant churches of Greater Boston from 1965 to 2007.

The 2007 ILC will also include panel discussion on topics and issues that build on the experience of the 2002 Multicultural Leadership Consultation and the 2002 Multicultural Leadership Council that processed the findings and engaged churches after the original 2002 event. The 2007 ILC will include the following five panels and a prayer team which will continue the stream of these conversations to better inform, connect and engage the whole church:

- **Leadership Development**
- **Evangelism and Church Planting**
- **Youth and Second Generation**
- **Social Ministry**
- **Diaspora**
- **Prayer**

Acknowledgments

This initial version of *New England's Book of Acts* is the product of hundreds of hours of work by many researchers, writers and editors. Specific contributors for each article or reporting group are noted within the article. The Emmanuel Gospel Center is grateful for everyone who helped make this book a reality.

Section One: Overview

Seeing, discovering, describing, understanding, learning, connecting,
and engaging the whole church for God's Kingdom!

1. Seeing the Church with Kingdom Eyes

When we don't view God's work from a Kingdom perspective, we are in danger of missing what he's doing...

by Rev. Dr. Gregg Detwiler
Director, Intercultural Ministries, Emmanuel Gospel Center

When I was a missionary in Boston in the 1980s, many local and national church leaders told me nothing was happening in the church in Boston. The common wisdom was that the church in Boston was dead and declining. Amazingly, that analysis couldn't have been farther from the truth! According to a landmark study done by the Emmanuel Gospel Center, it was discovered that the church in Boston was experiencing what was perhaps its greatest growth in the city's history! This remarkable move of God has now been dubbed Boston's "Quiet Revival."

An important question to consider is this: How could very sincere and well-respected mission and church leaders miss the mark so completely? As I have pondered this question for many years, I have come to see the fundamental problem was caused by a deficient Kingdom perspective. When leaders gave their analysis of Boston, they looked through three lenses that impaired their ability to see a clear Kingdom vision. I refer to these lenses as three *ism-lenses*: denominationalism, ethnocentrism, and ecclesiastical elitism.

The first lens was the lens of *denominationalism*. In saying this, please understand that I am not speaking against denominations (I am a happy member of one), but against vision-impairing denominationalism. I have come to see that a denominational lens alone is too narrow to get an accurate view of what God is doing. Had my friends widened their view beyond our denomination they would have seen more clearly what God was doing in Boston. But even from a denominational perspective their conclusions were incomplete because they were missing the faithful work of our own denomination's Spanish, Portuguese, and Korean-speaking churches. This oversight occurred because of the second *ism* at play—ethnocentrism.

Ethnocentrism is a learning disability of evaluating reality from our own overly dominant ethnic or cultural perspective. We are all susceptible to this malady, which clouds our ability to see clearly. The reason my friends made their miscalculation was that they were not in relationship with people who lived where the Kingdom growth was occurring in the city—namely, among the many and varied non-Caucasian ethnic groups. In fact, they were actually partially correct in their assessment because the portion of the church they were best acquainted with—the "church of the lighter hue" (Euro-American)—was, in truth, declining. But there was a third *ism* at work as well—what I call, *ecclesiastical elitism*.

Ecclesiastical elitism happens when we evaluate Christian ministry with a bias toward large local churches and what Dallas Willard calls “the three C’s of success:” crowd, campus, and cash. Unfortunately, many American Christian leaders have so embraced this model of success that it has disabled their ability to see the other ways that God works. In the ’80s, there were very few large churches in Boston. Most of the growth was occurring among poorer ethnic churches comprised of 100 or less people, yet these churches were being multiply productive in growing churches in Boston, the region, and the world. In addition to this, there were hundreds of vital mission networks leading from Boston back to the homelands which were virtually undetected (or de-legitimized) by traditional mission agencies because they did not fit their familiar way of doing missions.

The problem with *isms* is that they limit our sight and thereby cause us to act with limited vision. At best, we are in danger of being misinformed and missing what God is doing. At worst, we are at risk of actually working against God by initiating programs that are out of step with how he is working. Furthermore, these three *isms* work against the Kingdom vision of the church as it is described in the Bible. Jesus prayed to his Father in his high priestly prayer “that they [all believers] may be one as we [the Father and Jesus] are one” (John 17:22).

What’s the solution to see our vision problem corrected? I would suggest three prescriptions.

First, we need to ask God to heal our spiritual eyes so that we might see as he sees. Like the church of Laodicea, we need the “eye salve” of God to heal our vision: “And I counsel you to buy... salve to put on your eyes, so you can see” (Rev. 3:18).

Second, we need to ask God to give us a new pair of spectacles that will replace the deficient “ism-lenses.” I have suggested that the lens that offers the clearest vision is the lens of the Kingdom. In the Book of Revelation, God enabled John the Revelator to see a vision of the consummated Kingdom in heaven. What did John see? “After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing [and worshipping] before the throne and in front of the Lamb” (Rev. 7:9). Notice, in heaven there are no *isms*, only Christ-honoring worship from people of every tongue, tribe, and nation!

Third, one practical way to help us start seeing the church from a Kingdom perspective is to simply talk about the church the way God talks about it in the Bible. In the Bible, the local church is always viewed from the perspective of the larger Kingdom. Problems arise when we reverse this and see the larger Kingdom from the perspective of the local church. My colleague, Doug Hall, makes the point that New Testament Christianity is always seen as the highly interrelated body of Christ. Listen to the language of the Bible in describing the New Testament Church:

“all the beloved of God in Rome”,

“to the seven churches in Asia”,

“to all the saints who are at Ephesus”,

“to all the saints and faithful brothers in Christ who are at Colossae”,

“the church of God which is at Corinth with all the saints who are throughout Achaia”,

“to all who reside as aliens scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.”

Regaining and using the language of the Bible will serve as “eye-strengthening exercises” to help us to see the Church with Kingdom eyes and thereby align ourselves with his vision.

2. What is the Quiet Revival & Why is it Important?

Boston's Quiet Revival began around 1965. The Emmanuel Gospel Center worked with the churches experiencing this revival since its inception, but we really didn't even know it existed until 1989. It took decades to see the breadth of what God was doing in our city...

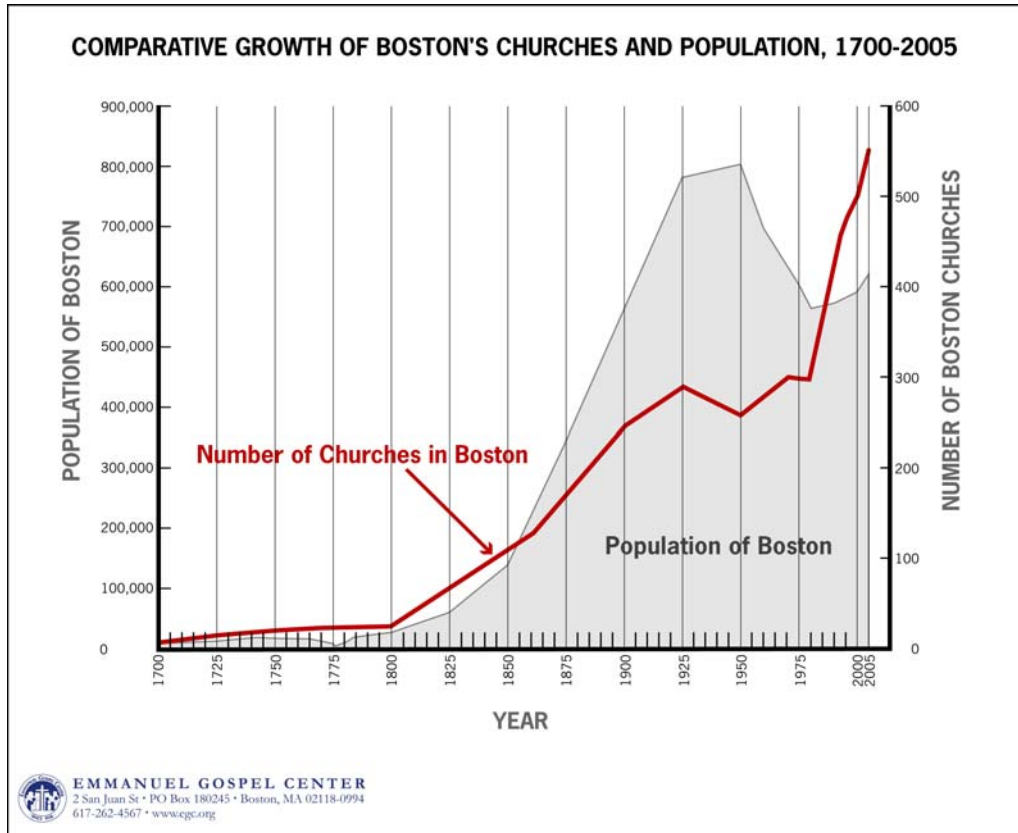
**by Dr. Doug and Judy Hall
President, and Assistant to the President, Emmanuel Gospel Center**

What is the Quiet Revival?

The Quiet Revival has been the most **long-term productive revival** in Boston's long history of revivals! It has produced **a high number of churches and has lasted over four decades.**

None of the revivals in Boston's history lasted as long as the Quiet Revival, not even the First and Second Great Awakenings in the 1700s, under the preaching of George Whitefield and Jonathan Edwards, nor the one-year revival of 1842. Neither the great 1870s Moody/Sankey tabernacle meetings in Boston's South End nor the 1900 turn of the century campaigns in Boston and many major cities produced as sustained a period of church planting as the Quiet Revival.

The chart on the next page explains what happened. The population of Boston and the number of churches grew together until the middle of the 1800s, when the population increased beyond the growth of new churches. During the "white flight", the population dipped, but the overall number of churches in the city was maintained because of increased migration and church planting of African Americans in the city. Then in the Quiet Revival period (1965-present), the population initially continued to dip while the number of churches skyrocketed.



What is the significance of the Quiet Revival?

It is ongoing.

This was neither a one-month nor a one-year revival. It has gone on for over four decades, from 1965 to the present. From all indications, church planting is continuing unabated.

It is producing significant growth.

The number of churches in Boston has more than doubled since 1965. (From 1969 to 1993 the total number of churches in the city increased by 50%, even after it overcame a 23% loss of churches that died.)

The new churches in Boston nurtured the development of many more churches in the region and the world than it did in the city itself. (The 200 churches planted in Boston from 1965-1993, planted 200 more in the region around Boston and 600 more around the world.)

It changed the city.

This revival changed the face of Christianity in the city. This revival helped to change the social realities of the city as well.

It is part of a world-wide phenomenon.

3. The Changing Shape of Boston's Church Community

How many churches have recently emerged in Boston? How has the system of churches changed, and what do those changes mean? Here are some of things that catch our eyes as we survey this ever-changing landscape, with the question always in the back of our minds, "What is God doing?"

by Rudy Mitchell

Senior Researcher, Emmanuel Gospel Center, Boston

The First Stage of Boston's church history was the period beginning in 1630 during which the early Puritan church and governmental organizations were dominant. The zeal of the early Puritans maintained a tight control over religious life, especially from 1630 until 1665. The Puritans planted several churches including the First, Second and Old South Churches of Boston; the First Church of Dorchester; the First Church of Roxbury and the First Church of Charlestown. Even after the Baptists were able to gain a foothold by starting the First Baptist Church in 1665, and the Anglicans had started King's Chapel in 1686, the Puritans were still the dominant group in the religious life of Boston. Although a small number of Boston residents were from various other countries and ethnic backgrounds, the majority were from England during this period. The first governor, John Winthrop, "informed the first settlers of Massachusetts Bay that they had taken out a divine 'commission' to make their New World society a godly 'City upon a hill' that would be a beacon for lost humanity. For that city to grow and enjoy God's covenant protections, God's Word would have to be pre-eminent."¹

The **Second Stage** in Boston's religious development was characterized by the growth of the Unitarian movement and the theological and church planting response by traditional Christians. The Unitarian view took hold in Boston beginning in the later 1700s and continued to grow during the 1800s under the leadership of Rev. William Ellery Channing of the Arlington Street Church and numerous others. The first church to become Unitarian was King's Chapel. Many of the Puritan "First" churches in and around Boston also became Unitarian by 1830. In 1805, Harvard College's shift to Unitarianism was signaled by the choice of Henry Ware to become the new theology professor and the selection of liberal presidents (Webber and Kirkland) over the next few years. The Boston area was the epicenter of Unitarianism, and through Harvard and several popular literary authors, the movement had widespread influence. Rev. Jedidiah Morse of Charlestown and several of the faculty at the newly founded theological seminary at Andover, Massachusetts, led the opposition to Unitarianism. Morse and others founded the seminary in 1808 as a new center of orthodoxy. Andover Seminary exerted a great influence on Boston and the whole nation through the writings of professors like Moses Stuart and Leonard Woods, and

through the ministry of its enthusiastic graduates in pastorates and on the mission field. The controversy had a major impact on local churches as well. In many cases the original Puritan churches became Unitarian. Either through church splits or through new church plants, many new churches were started during this period to affirm the traditional Trinitarian view. For example, in Brighton the First Church split and Brighton Evangelical Congregational Church was started. In downtown Boston, a group of evangelical Trinitarians organized Park Street Church in 1809. Throughout the Boston area new churches emerged out of this controversy. While the Unitarian movement inspired the “Flowering of New England” literary culture, it left a lingering influence on the spiritual climate of Boston.

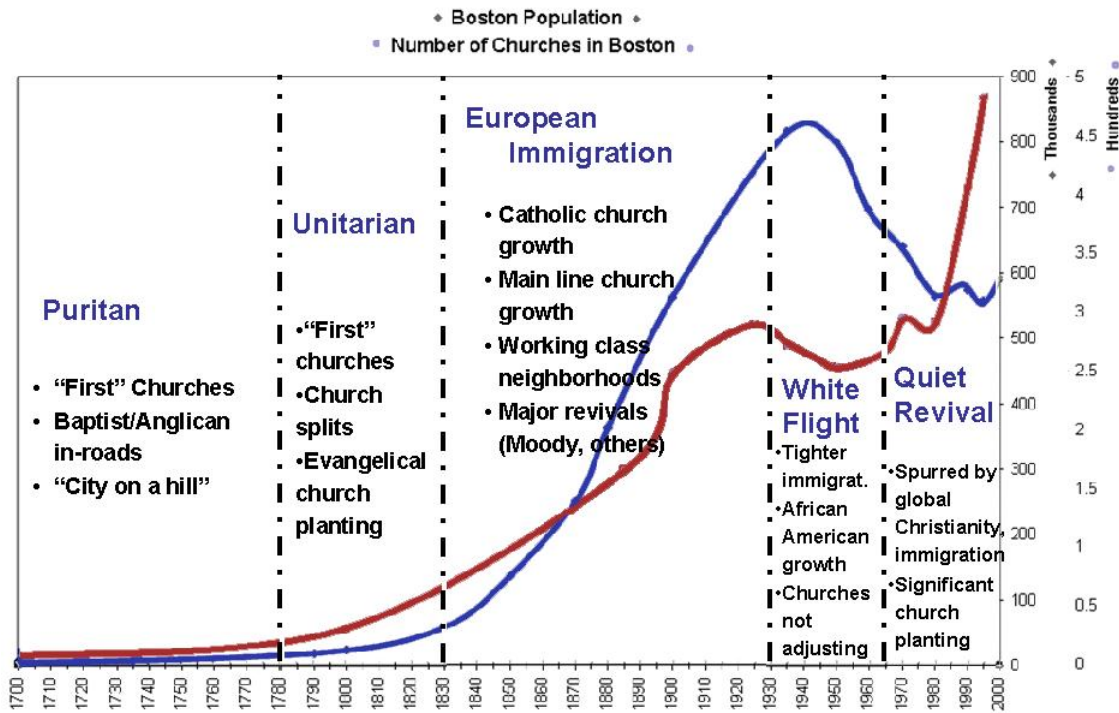


Chart: The Stages of Change in Boston’s Church Community

The **Third Stage** in Boston’s church development stretched from about 1830 until 1930. This stage was characterized by the growth of immigrant churches, especially among the Catholics; the development of many new Baptist, Methodist, Congregational and Episcopal churches in growing neighborhoods; and the vibrant impact of urban revivalism. The development of the church during this period was influenced by a number of national and international factors. As American cities were growing and the Boston area was leading the way in the industrial revolution, people in various European countries were facing difficult times. For example, the Potato Famine in Ireland led to the immigration of a huge number of Irish to Boston. As these immigrants moved beyond the crowded North End, they became a major part of the growth of Boston’s working class neighborhoods of South Boston, Charlestown, Jamaica Plain, Dorchester, East Boston, Roxbury, and Brighton. Especially after streetcar lines reached these neighborhoods, there was a large influx of modest income, working class immigrants in areas formerly settled by wealthier, old Yankee

families. This cultural and class change was also accompanied by religious change. Many of the new residents were either Catholic or Jewish. Other immigrant groups of this period included Germans, Italians, Canadians, Swedes, Norwegians, Finns, Armenians, Poles, and Russian or Eastern European Jews. Protestant churches in various languages multiplied in the immigrant neighborhoods to serve these groups. Many synagogues also sprang up in central Boston and then in East Boston, Roxbury, Dorchester and other areas. After the Civil War, many newly freed African Americans migrated to Boston, where they joined other former slaves and free Blacks at new churches like Ebenezer Baptist Church or swelled the ranks of older churches like Twelfth Baptist. This was a period of strong city growth and the accompanying vigorous growth in the number and size of Boston's churches and their Sunday Schools. This was fed not only by immigration, but also by the urban revivalism characteristic of the period. Large evangelism campaigns were held for weeks in huge auditoriums and specially built halls. Although Dwight L. Moody was the most well known of these evangelists, many other revivalists, including Rev. J. Wilbur Chapman, caught the attention of the whole city in their well-organized campaigns. This was also the period of the YMCA's rise and of its central involvement in evangelistic efforts like Moody's. This stage of development made Boston a much more Catholic city, but it was also characterized by a rapidly growing Protestant church, filled with a new variety of European immigrants.

The **Fourth Stage** in Boston's church history began about the time the U.S. passed stricter immigration laws in the late 1920s, continued through the period of suburbanization, and ended with the 1965 Immigration Act, which opened the door to a new wave of immigration from Asia, Latin America, the Caribbean, and Africa. The impact of immigration was an important influence on Boston's churches, but other dynamics related to this timeframe were also significant. The foreign language churches, which grew by the dozens in the Boston area with the increasing immigration during the previous period, faced a cutoff in newly arriving people with the strict immigration law of the 1920s. Gradually the members of these churches had been assimilating into American society, moving to new homes farther from the neighborhood ethnic church, and eventually leaving the cultural haven that had attracted them as new immigrants. Many of these ethnic language churches began to die in the 1930s and 1940s. Some of the stronger churches, like the Swedish Covenant Congregational Church and Calvary Baptist, continued to survive, but eventually shed much of their original cultural and linguistic distinctives. From the late 1940s through the late 1960s, many of Boston's mainline churches were greatly impacted by the new wave of suburbanization taking place in Boston and other American cities. Boston in particular was experiencing a general malaise. Many of the older neighborhood churches, which in their heyday had memberships of 300-700 members, went through major declines. In attempts to consolidate, several denominations asked these declining neighborhood churches to merge. This did little to halt the general decline. During this period, evangelical fervor was not strong in the majority of the neighborhood churches. Although Billy Graham's citywide crusade in 1950 had an impact on some congregations like Park Street Church, it didn't reverse the general decline in neighborhood churches. After World War II, especially, there was significant growth in the city's African American churches as Boston's black population grew rapidly and spread out into new neighborhoods. In general, many of the city's traditional mainline denominations reached a peak in the late 1920s and 1930s and went into a long decline through the rest of this period and into the 1970s.

The **Fifth Stage** in Boston's church development beginning in 1965 can be seen as a Quiet Revival spurred by the vitality of a new wave of global Christianity, which has returned to Boston

through new immigrants from Latin America, Brazil, the Caribbean, Asia, and Africa. This has been accompanied by the continued healthy growth of Christianity among African-Americans and some Euro-Americans in Boston. One significant aspect of this new movement of growth and church planting is the dynamic spread of Pentecostalism around the world and in Boston over the last century. Growth has also been strong among Baptists and groups that did not have strong denominational ties. For example, the number of Boston's Protestant churches grew from about 200 in 1970 to 412 in 2000. Most of this growth was in new Pentecostal, Baptist and independent churches. The number of Pentecostal and Pentecostal-Holiness churches grew from 35 to 143, while the number of Baptist churches grew from 35 to 83. In the last 24 years, Jubilee Christian Church (formerly called New Covenant Christian Church), an independent church, has grown to become the city's largest Protestant church. During this fifth stage, more new churches have been planted than in any other comparable time period in Boston's history. Immigrants or African Americans started the vast majority of these new churches. Since the first churches were started in the 1960s, more than 100 Spanish language congregations have been started in Boston. Beginning in 1969 the Haitian Christians began planting churches. More than 50 Haitian churches now serve the large Haitian population in greater Boston. These are just examples of the new global diversity of the Boston church community, where services are regularly conducted in over 30 languages. Christians representing more than 100 nations are represented in Boston churches. While many of the new congregations are quite small and share building space or rent storefronts, other congregations have grown to a thousand members or more. The growth of these churches has been aided by educational programs like the Center For Urban Ministerial Education, the urban Boston extension program of Gordon-Conwell Theological Seminary, which has its roots in Boston. In light of the global context, this Quiet Revival can be seen as partly the result of the strong growth of Christianity in parts of Asia, Africa, and Latin America. As Christians from those areas have come to Boston, they have brought a new spiritual zeal to once again make Boston a "City Upon a Hill."

¹Harry S. Stout, *The New England Soul: Preaching and Religious Culture in Colonial New England* (New York: Oxford University Press, 1986), 13

4. The Growing Edge of Boston's Church Community

God's work can be discovered in the changing church demographics of Boston between 2001 and 2006...

by Brian Corcoran
Research Associate, Emmanuel Gospel Center

In this article, we will focus on the more recent activity of Christianity in Boston (2001-2006) especially with regard to the number and nature of churches planted during this timeframe. Our scope includes all the new churches planted in Boston and Cambridge from January of 2001 to July of 2006 with brief observations and analysis. This topic will be of interest to those in Boston who wish to see more of the context in which they serve, as well as those from other cities who may want to use this kind of research as a model to begin to take a closer look at the ebb and flow of churches in their region and to help them see how God is at work in their midst.

As our recent survey results are compiled, we begin to see a picture of the activity of Christianity in Boston (2001-2006) emerging. The growing edge of Boston's church community is coming into view. Furthermore, we can now begin to ask some of the more particular questions regarding the vitality of the church in Boston, such as, "Is the Quiet Revival stage which began in 1965 continuing?" "What is the number of new churches planted in Boston?" "Is the rate of church planting consistent with what has been observed in the past decades of the Quiet Revival?" "Where in Boston are these new churches being planted?" "Who is planting them?" and, "What populations are being engaged in the process?" With this current survey information, we can begin to see the number and nature of the churches in the growing edge of Boston's church community.

Based on our recent church survey research we have encouraging news with regard to the "Quiet Revival" and the vitality of the church in Boston. The "Quiet Revival" stage of recent decades appears to be continuing and perhaps even increasing! This can be seen by the chart above that combines historic research findings of the church from 1630 with EGC's church survey research data from 1970 to the present along with population data. In our previous directory, The Millennium Edition, we identified a total of 501 active Boston churches and 84 active churches in Cambridge. In our current research, we have identified 98 new churches planted in Boston between January of 2001 and July of 2006. Similarly, across the river in Cambridge, we have identified 16 churches planted. However, in order to determine the number of active churches we have to deduct the number of churches, which have moved out of the area, closed or merged. Making this adjustment, the combined total for the number of active churches in Boston and Cambridge is approximately 675.

To read the full report on these churches, and to examine the data from which the report was derived, please go to the EGC website, then newsletters, Emmanuel Research Review, and select Issue No. 19. (http://egc.org/research/issue_19.htm). We will summarize the findings below.

Where are the new churches? In our past research, we located Boston churches within 1 of 16 neighborhoods: Allston-Brighton, Back Bay/Beacon Hill, Central, Charlestown, East Boston, Fenway/Kenmore, Hyde Park, Jamaica Plain, Mattapan, North Dorchester, Roslindale, Roxbury, South Boston, South Dorchester, South End, or West Roxbury. Our results for the city of Cambridge were grouped together and not identified by neighborhood. New churches of 2001-2006 have been planted in every one of the 16 Boston neighborhoods and the city of Cambridge.

Regarding the nature of the populations being engaged in the new churches, we can consider the languages and ethnic groups reported by the churches as an indicator. Within the 98 new churches in Boston, 76 of them reported the language used for worship. Of these 76 churches, almost half of them, 36 are non-English or bi-lingual, 19 worship in Spanish, 8 in Haitian Creole and 9 in Portuguese. Greek, Korean and Russian languages also were reported—one new church for each of these languages. In the 16 new Cambridge churches, 15 reported their languages as follows: English 4, Portuguese 4, Korean 2, Amharic 1, Bengali 1, Creole 1, French 1, and 1 church which offers bi-lingual Taiwanese-English worship services. Within the new churches of Boston and Cambridge, ethnicities reported included: African, African American, Anglo, Asian, Brazilian, Eritrean, Ethiopian, Greek, Haitian, Hispanic, Indian, Korean, Korean-American, Latvian, Multi-ethnic, Nigerian, Taiwanese, Vietnamese and West Indian. As mentioned in *The Millennium Edition*, “new church development in Boston during 1995-2000... reflected the continued growth of many international immigrant communities in Cambridge and Boston’s increasing multi-ethnic neighborhoods.” The same appears to apply to the current 2001-2006 research results and a glimpse of the vision of the church in Rev. 7:9.

For a complete and up-to-date directory of churches in Boston, Cambridge and Brookline, go to egc.org/churches.

For the rest of this article, with data tables, visit www.egc.org and select Newsletters, Emmanuel Research Review, Issue No. 19.

5. History of Revivalism in Boston

A fisherman speaks to the crowd in Jerusalem, “and about three thousand were added to their number that day” (Acts 2:41). A former baseball player speaks to the crowds in Boston two thousand years later and 64,484 more were added. A simple country preacher speaks and thousands “make decisions” in 1950. After reading such accounts from the past, one can’t help but ask, “What’s next?”

by Rudy Mitchell

Senior Researcher, Emmanuel Gospel Center, Boston

“Certainly it becomes us, who profess the religion of Christ, to take notice of such astonishing exercises of his power and mercy, and give him the glory which is due when he begins to accomplish any of his promises concerning the latter days: and it gives us further encouragement to pray, and wait, and hope for the like display of his power in the midst of us.”

—John Guyse and Isaac Watts (preface to Jonathan Edward’s “A Faithful Narrative of the Surprising Work of God...”)

Revivalism

“**R**evivalism is the movement that promotes periodic spiritual intensity in church life, during which the unconverted come to Christ and the converted are shaken out of their spiritual lethargy.”¹ Revivalism has not been confined to rural and frontier areas, but has been strongly urban as well. Boston, New York, Chicago, Los Angeles and other cities have all experienced revivalism. While revivalism has sometimes been characterized as highly emotional, it has had strong rational and educational elements as well. Preachers like Jonathan Edwards and Lyman Beecher were serious, rational theological writers. Even the dramatic and emotional Billy Sunday drew on considerable research and statistical data in some of his revival sermons. Other revivalists promoted education and started schools. While God has often used well-known Christian leaders in evangelism and revivals, local churches and lay people have also played an important role. For example, the Prayer Meeting Revival of 1857-1858 was initiated and led largely by laymen.

First Great Awakening in Boston

Prior to the First Great Awakening, there had been considerable religious interest in Boston on the occasion of the 1727 earthquake. Although a significant number were converted, this renewed spiritual interest was short-lived. After several years of declining spiritual life, the pastors were so dissatisfied “that in the summer of 1734 they agreed to propose another course of days of prayer and fasting among their several congregations, to humble themselves before God for their unfruitfulness under the means of grace, and to ask for the effusion of his Spirit to revive the power of Godliness among them.”² In spite of the prayer and fasting that summer there was no immediate revival in Boston. The pastors and people were receiving word of the awakening under Jonathan Edwards in Northampton and western New England. The news caused people to reflect and to pray that the revival might spread throughout the country. However, in Boston the lack of piety and spiritual vitality continued.

In the summer of 1735, Dr. Benjamin Colman of the Brattle Street Church wrote to Jonathan Edwards and received back a letter with a report of the Northampton revival. Colman was very impressed and sent a copy to Rev. Guyse in London.³ The resulting interest eventually led to the publication of a longer version of the report, titled *A Faithful Narrative of the Surprising Work of God...* in London in October, 1737. By the end of 1738, Boston printers had already published three editions with a second preface by some of the Boston ministers.⁴ This influential publication was certainly being read with interest in Boston, as well as in the British Isles. This very important report helped lay the foundation for the revival in 1740. Mark Noll says:

It was Edwards’s narrative of revival more than the theology he himself presented as its foundation that most fired the evangelical imagination. The *Faithful Narrative* became an instant classic. It was the exemplary exposition of revival,... [his] exposition of the preparation, onset, maintenance, regulation, dangers and effects of revival became normative for many in his generation and even more in the generations that followed.⁵

By 1738, some of the Boston pastors had received reports of the power and success of George Whitefield’s preaching. There was a general interest among the pastors and people to have Whitefield come to Boston. Not long after Whitefield came to America, Dr. Colman sent an invitation asking him to come to Boston. Later, other ministers, as well as the Secretary of Massachusetts (Mr. Josiah Willard), had also written to urge him to come.⁶ Whitefield “came to America just in time to infuse new energy into the languishing work begun under Edwards, and to thrust it forward like a flaming torch into all the colonies.”⁷

George Whitefield was well known and widely read about before he arrived in Boston. Printed accounts of his life, ministry, and sermons were best sellers, which paved the way for his effective evangelistic ministry in Boston. In May 1740, Benjamin Franklin printed the first volumes of Whitefield’s journals and sermons. He and Whitefield had developed a subscription and distribution network of merchants and booksellers which included James Franklin, John Smith, Benjamin Elliot, and Charles Harrison in Boston. Elliot purchased 250 sets and Harrison received 1,000 volumes.⁸ The fifteen booksellers in Boston competed aggressively with each other to sell Whitefield’s books before, during, and after his tour to New England. Some published their own editions. “In the peak revival year, 1740, Whitefield wrote or inspired thirty-nine titles, or 30 percent of all works published in America. ...[F]rom 1739 to 1742, one of the largest publishers in the colonies, Daniel Henchman of Boston, spent more than 30 percent of his printing budget

on producing the evangelist's books."⁹ News accounts in the *Boston Weekly News-Letter* and other sources all contributed to advance publicity for Whitefield. Rev. Thomas Prince of Boston noted the influence of all this printed publicity: "Accounts of the Rev. Mr. Whitefield as they successively arrived before his appearance here... prepar'd the Way for his Entertainment and successful Labours among us."¹⁰

On Thursday, September 18, 1740, Whitefield started out at daybreak from Rhode Island and traveled all day to Boston. Four miles outside of town, he was met by a welcoming party, which included the son of the Governor, one or two ministers, and several other gentlemen. They arrived in Boston at 8:00 in the evening, and he conducted a time of devotions and prayer for blessing on his ministry.

The next day, Friday, Sept. 19, he met with Gov. Belcher, who was moved to tears several times during personal meetings with Whitefield. Later Whitefield worshipped at King's Chapel and then met with the Church of England clergy, who questioned him on his beliefs. He met with several other ministers, and then was asked to preach at the Brattle Street Church in the afternoon. Rev. Prince observed that a crowd of 2,000 or more quickly gathered. The sermon was from John 17: 2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Whitefield made it clear that education and morality would not save them, but they must come to know God personally and experientially in Christ. Thomas Prince observed that Whitefield spoke "in demonstration of the Spirit and power. And especially when he came to his application, he addressed himself to the audience in such a tender, earnest and moving manner, exciting us to come and become acquainted with the dear Redeemer, as melted the assembly into tears."¹¹

On Saturday, Dr. Sewall and his associate, Rev. Prince, arranged for Whitefield to speak at Old South Church. The message emphasized the Reformation teaching of justification by faith and the necessity of regeneration by the Holy Spirit. He spoke "with a mighty sense of God, eternity, the immortality and preciousness of the souls of his hearers, of their original corruption, and of the extreme danger the unregenerate are in."¹² His message was well received, and the pastors were charitable about the youthful preacher's occasional slips. In the afternoon he spoke to 5,000 people on the Common.¹³

At the First Church of Boston, the senior pastor, Rev. Thomas Foxcroft, was sympathetic to Whitefield's efforts to kindle the flames of revival. He gave a supportive sermon occasioned by Whitefield's visit and ministry (published in 1740), and in 1745 wrote an "Apology" defending his right to a fair hearing.¹⁴ On the other hand, Foxcroft's colleague, pastor Charles Chauncy, was a strong opponent of the revival and its accompanying "enthusiasm." Although the pastors had their differences, Whitefield was invited to come over after attending the Sunday morning service at Brattle Street Church and preach at the First Church in the afternoon. His message had "a great and visible effect"¹⁵ on the large audience. Apparently many more people were eager to hear him because immediately following this he went over to the Boston Common and preached to a huge crowd of 12,000 to 15,000 people.¹⁶

When Whitefield spoke in the Boston churches, they were often crowded with people squeezed into the pews, standing in the aisles, filling the pulpit area and stairways, and stretching to look in the windows. On at least one occasion the crowd was so packed that he had to enter the Old South church through a window.¹⁷ After preaching at Rev. Webb's New North Church on the

morning of Monday, September 22, he went to speak at the Rev. Checkley's New South Church. That church was so overcrowded that when people heard the sound of a cracking board they were thrown into a panic, thinking the galleries were falling.¹⁸ People jumped from the galleries onto the people below, threw themselves out of the windows, and trampled people trying to get outside. Within a couple of days, five people died as a result of the panic. Whitefield arrived in the midst of the chaos and had the presence of mind to calm the stampede and announce that he would preach on the Boston Common instead. Even though the weather was wet that day, many thousands followed Whitefield for his outdoor sermon.

The following day Whitefield went to Roxbury to visit Rev. Walter, who had succeeded Rev. John Eliot, Apostle to the Indians, as pastor of the First Church of Roxbury. Later in the day he returned to Boston and preached at both the Second Church and Old South Church. As usual he also exhorted and ministered in the evening to a crowd gathered around the house where he was lodging.

On Wednesday he went over to Cambridge and spoke twice at Harvard Yard to a large audience of students, teachers, and a great number of ministers from neighboring areas. Whitefield said, "In the afternoon I preached again in the College Yard with particular application to students. I believe there were seven thousand hearers. The Holy Spirit melted many hearts."¹⁹ He had an opportunity to meet the lieutenant governor, Spencer Phipps; the local minister, Rev. Appleton; and the president of Harvard, Mr. Holyoke. The latter observed that religion had been "too much in show and profession only" and lacking in power at Harvard. President Holyoke commended the work of Whitefield and, later, Gilbert Tennent:

Indeed, these two pious and valuable men of God, who have been labouring more abundantly among us, have been greatly instrumental, in the hands of God, to revive this blessed work; and many, no doubt have been savingly converted from the error of their ways, many more have been convicted, and all have been in some measure roused from their lethargy.²⁰

Thus the College, which had been founded one hundred years earlier to train clergy for the churches, received a new infusion of spiritual life. Dr. Colman wrote, "At Cambridge the college is a new creature; the students full of God."²¹ The Harvard visiting committee of the overseers reported in June 1741 that "they find of late extraordinary and happy impressions of a religious nature have been made on the minds of a great number of students."²²

On Thursday, Whitefield spoke at the weekly lecture at the First Church taking Dr. Sewall's place. He then had dinner at the governor's home, along with most of the pastors. At the governor's request Whitefield prayed for all the ministers. After ministering privately to the governor, he took the ferry over to Charlestown where he preached in the afternoon. The next day he preached in Roxbury where Rev. Walter was pastor. This elderly minister commended his preaching saying it was "Puritanism revived." Later in the day Whitefield returned to Boston and spoke from a scaffold raised up outside the Hollis Street Church of Rev. Mather Byles.

On Saturday he preached in the morning at the New Brick Church pastored by Rev. Welsted. In the afternoon, Whitefield again preached on the Boston Common to a huge audience of 15,000. Both sermons apparently had a powerful effect.²³ Rev. Thomas Prince of Old South Church described his sermon on the story of Zaccheus the next morning, saying he preached "to a very

crowded auditory, with almost as much power and visible appearance of God among us as yesterday afternoon.”²⁴ Although he was very ill in the afternoon, he was able to preach at the Brattle Street Church, where “Dr. Colman said it was the pleasantest time he had ever enjoyed in that meeting house through the whole course of his life.”²⁵ In both services Whitefield took up a collection for his Bethesda Orphanage in Georgia, and the total received was over 1,000 pounds (Massachusetts currency). Then he went and preached to a large group of African Americans at their request. He spoke on the conversion of the Ethiopian eunuch and had a great impact. When he returned to his lodging place, he found a large crowd waiting for him, and so he gave another message of exhortation. He wrote in his journal that he was exhausted and thought his legs would give out from under him, but the Lord gave him strength and he went to bed refreshed.

Early the next morning, Monday, September 29, he left Boston and traveled up the New England coast speaking at Marblehead, Salem, Ipswich, Newbury, Hampton, Portsmouth, and York during the week. The following Tuesday, October 7, he was back in Boston preaching morning and evening services at Dr. Colman’s church. During that week many people under conviction and spiritual distress sought to meet with him.

On Wednesday he spoke at the New North Church where he noted in his journal, “Many hearts were melted down. I think I never was so drawn out to pray for little children, and invite little children to Jesus Christ, as I was this morning.”²⁶ The next day he decided to speak on Nicodemus, since there were many ministers present at the public lecture at Old South Church. This is the occasion of his famous words, “For I am verily persuaded the generality of preachers talk of an unknown and unfelt Christ; and the reason why congregations have been so dead is, because they have had dead men preaching to them.”²⁷ In the afternoon he spoke to a vast audience on the Boston Common. On Friday he spoke in Charlestown and Reading, and on Saturday he preached on Noah from the meetinghouse steps in Cambridge to a great crowd standing in the rain.

On Sunday, October 12, his final day in Boston, George Whitefield preached to an estimated 23,000 on the Boston Common at his farewell sermon.²⁸ This was probably the largest gathering of people in North America up to that time. It was more than the entire population of Boston (which was 17,000 in 1740). Whitefield described the gathering, “a sight, perhaps never before seen in America. It being nearly dusk before I had done, the sight was more solemn. Numbers, great numbers, melted into tears when I talked of leaving them.”²⁹

On Monday morning, Whitefield left Boston and continued his New England tour westward through Massachusetts. “In a whirlwind forty-five day tour of central places in Massachusetts and Connecticut, Whitefield delivered over 175 sermons to thousands of hearers that included virtually every New England inhabitant.”³⁰ By that Friday he reached Northampton, where he was able to spend the weekend with Rev. Jonathan Edwards and speak several times in his church, the site of the 1734-35 revival.

Jonathan Edwards wrote of Whitefield’s visit to his church, “The congregation was extraordinarily melted by each sermon, almost the whole assembly being in tears for a great part of the time.”³¹ His wife, Sarah Edwards, described him in a letter.

It is wonderful to see what a spell he casts over an audience by proclaiming the simplest truths of the Bible. I have seen upwards of a thousand people hang on his words with

breathless silence, broken only by an occasional half-suppressed sob.... A prejudiced person, I know, might say that this is all theatrical artifice and display; but not so will anyone think who has seen and known him. He is a very devout and godly man, and his only aim seems to be to reach and influence men the best way. He speaks from a heart aglow with love, and pours out a torrent of eloquence which is almost irresistible.³²

Gilbert Tennent, a Presbyterian leader from New Jersey, came to Boston in December, 1740 to continue the Awakening at the request of Whitefield. He stayed through the cold winter months until March, 1741.

Results of the revival included an increased reading of religious books, increased demand for church meetings, home meetings, widespread demand for pastoral counsel, increased church membership, and a renewal among the pastors themselves. The churches had to add new weeknight meetings for teaching because there was such a demand for religious instruction. Small groups also sprang up in a great many private homes. These private societies for religious exercises increased to a greater number than ever before, until there were thirty groups. "The people were constantly employing the ministers to pray and preach at these societies, as also at many private houses where no formed society met; and such numbers flocked to hear us as greatly crowded them as well as more than usually filled our Houses of public worship both on Lord's day and Lectures..."³³ Rev. Prince stated, "The Rev. Cooper was wont to say, that more came to him in one week in deep concern for their souls, than in the whole twenty-four years of his preceding ministry. I can also say the same as to the numbers who repaired to me. Mr. Cooper had about 600 persons in three months; and Mr. Webb has had in the same space above a thousand."³⁴ These and other visible signs showed that the city had been transformed by the Awakening.

Chart of Boston Churches and Pastors Related to the 1740 Visit of Whitefield

Church	Pastor
First Church	Rev. Thomas Foxcroft; Rev. Charles Chauncey (opponent)
Second Church	Rev. Gee; Rev. Samuel Mather
Old South Church	Rev. Joseph Sewall; Rev. Thomas Prince
Brattle Street Church	Dr. Benjamin Colman; Rev. William Cooper
First Baptist	Rev. Jeremiah Condy
West Church	Rev. Hooper
Hollis Street Church	Rev. Mather Byles
Christ Church	Dr. Cutler (opponent)
Trinity Church	Rev. Addington Davenport (1740)
King's Chapel	Rev. Price
New North Church	Rev. Webb
New South Church	Rev. Samuel Checkley
New Brick Church	Rev. Welsteed; Rev. Gray
First Church of Roxbury	Rev. Walter
First Church of Cambridge	Rev. Appleton

The Revivals of 1823-24, 1826-27

During the 1800s, Boston experienced several cycles of revival and church planting which reflected a general renaissance of evangelical Christianity in the city. In general this was related to the northern development of the Second Great Awakening. As Charles Hambrick-Stowe points

out, the awakening did not have a clearly defined beginning and end, but can be seen as the ebb and flow of revivalism even through the 1840s and beyond; it is useful to see it as “the renewal of the evangelical spirit in American society.”³⁵ During the early 1800s, Park Street Church, Old South Church and Andover Seminary were very active in forming missionary organizations. They commissioned missionaries, and raised money to send them off to Hawaii, Jerusalem, India, the Pacific Islands and other distant lands. This evangelical effort and the planting of new churches in Boston were closely related to revival and growth in Boston’s evangelical church community. The mission efforts encouraged revival and in turn benefited from it. Likewise, revivals resulted in church planting. Park Street Church and Old South played a role in starting many churches during the first half of the nineteenth century. Many of these church plants also participated in the revivals of the period.

Growth of Evangelical and Christian Orthodox Churches in Boston: 1808-1842³⁶

Church group	No. of churches in 1808	No. of churches 1842	No. of total members (in 1842)
Congregational Trinitarian	1	14	5,000
Baptist	3	9	4,000
Episcopalian	2	6	1,300
Methodist	2	9	2,613
Other	0	7	1,116
Total	8	45	14,029

Prior to the revival of 1823, Congregational pastors had met together during the 1822 annual convention to pray for revival, and had later joined with the Baptists to establish a union prayer meeting.³⁷ Rev. Benjamin B. Wisner of Old South Church says, “In January 1823, the church in full meeting, unanimously voted, to ‘observe a day of fasting and prayer, to humble ourselves before God for their sins, to seek direction as to their duty in endeavoring to promote the work of God, and to supplicate the more plentiful effusions of his Holy Spirit.’”³⁸ That same month three young women at Park Street Church came under “deep conviction,” and this was considered the start of the 1823-1824 Revival. Soon both men and women were meeting more often in homes for prayer and confession. The three orthodox congregational churches were holding special weekly prayer meetings. “By the end of March... some 250 persons were attending the inquiry meeting at Park Street Church, while 100 were present in Old South.”³⁹ “During Mr. Huntington’s ministry [at Old South] there were continual accessions [to membership], frequently of five, eight, and ten persons at one time. And since, there have been two seasons of general attention [revival]; each of which, in less than two years, added above an hundred members.”⁴⁰ Many conversions were occurring, and special meetings were multiplying. “Lectures, public and private are held as often as ministers can attend them. Seasons of fasting and prayer have been numerous and manifestly followed with a blessing.”⁴¹ In 1823, Park Street Church added 97 new members by profession of faith, thereby growing by 34 per cent in one year.⁴² The Boston leaders then sent for help from Rev. Lyman Beecher in Litchfield, Connecticut. He had experience in revival preaching and in battling the Unitarians. The Litchfield church allowed Beecher to come to Boston for a month of ministry beginning in April 1823.

Rev. Lyman Beecher was an important figure in the revivals of the 1820s, first as a guest preacher from Connecticut and later as pastor of the Hanover Street Church. He was educated at Yale and

studied there for the pastorate under Timothy Dwight, who was a “revivalist-oriented preacher stressing decision and commitment.”⁴³ Beecher recalled this time of study:

“[A] new day was dawning as I came on the stage... Dwight was a revival preacher,... and I was baptized in the revival spirit.” However, the kind of revival to which he referred was not of the same cut as that which flared out again and again on the edges of the cultural centers and on the moving frontiers. This was not a revivalism of ‘jerks’ and expostulations, of camp meetings and visions. The revivalism of Dwight and later of his students, like Beecher, was centered more fully in the existing church’s life. It was indeed a sharpening and focusing of this life in such a way that all attention was directed to the issues of life and death.... Its preaching and teaching called on the hearers to take their stand immediately in the army of the Lord, that they might fight against the hosts of infidelity and darkness.⁴⁴

The new Hanover Street Church, which called Rev. Lyman Beecher, had a core group of leaders who were involved in many of the city’s revival activities. The church had been started by Park Street Church, Old South Church and the Union Church. In January, 1826, Beecher agreed to begin his pastorate in March. When he arrived the city was already in the midst of a new period of awakening. Hanover Street Church was to become a fortress of orthodoxy and a fountainhead from which many other new churches would flow. Hanover Street Church in the next few months had many seeking salvation, and the inquiry rooms were regularly filled with 50 to 60 people.⁴⁵ By the fall, the revival was cross-fertilized among the churches by an agreement to have orthodox pastors preach in one another’s pulpits. By November, there were 300 people inquiring after salvation in the three main churches holding revival meetings.⁴⁶ The revival was also characterized by combined prayer meetings. During Beecher’s first year at the new Hanover Street Church more than 150 conversions had taken place. However, Beecher had a larger vision for Boston. He wrote to his son Edward:

As to the importance of the stand in Boston,... I have never stood in such a place before, and do not believe there is, all things considered, such another, perhaps, on earth. It is here that New England is to be regenerated, the enemy driven out of the temple they have usurped and polluted, the college to be rescued, the public sentiment to be revolutionized and restored to evangelical tone. And all this with reference to the resurrection of New England to an undivided and renovated effort for the extension of religion and moral influence throughout the land and through the world.⁴⁷

The Revival of 1841-1842

The Revival of 1842 was primarily a Boston area revival, and it produced a remarkable amount of church growth in a large percentage of Boston’s churches. In many cases its focus was within the local churches and among the laity. Although the complementary styles of ministry of Rev. Edward N. Kirk, Charles Finney, and Elder Jacob Knapp had a great impact, many people were converted in their churches apart from the work of these evangelists. This revival began as early as July, 1841 in Boston’s Garden Street Church, and by autumn was evident in several other churches with an increased spirit of prayer. Martin Moore summarized the testimony of a number of churches which experienced increased prayer and the beginnings of revival in the fall of 1841: “It is evident that there was an awakened spirit of prayer considerably extensive in the city during the autumnal months.”⁴⁸ The Bowdoin Street Church, Marlboro Chapel, the Central

Congregational Church, South Boston Baptist, and several Methodist churches were among those experiencing early signs of revival.

In October, 1841, Charles Finney came to speak at the Free Congregational Church (Marlboro Chapel) at the invitation of his friend Willard Sears. He was not sponsored by other churches in this visit, but did minister to inquirers from various other congregations. The Marlboro Hotel, which was the base of his ministry, was a Christian hotel and chapel bought by Christian abolitionists. The Free Congregational Church meeting there was open to revivalists, abolitionists, and others promoting social reform. Finney reported, "I ...preached with all my might for two months. The Spirit of the Lord was immediately poured out, and there became a general agitation among the dry bones. I was visited at my room almost constantly every day of the week by inquirers from various congregations in all parts of the city, and many were obtaining hopes from day to day."⁴⁹

One of the other evangelists who was even more visibly involved in the revival was Rev. Edward N. Kirk. In the summer of 1840 Rev. Kirk first preached in Boston at Park Street Church. "He preached the Gospel with great fervor and directness, and in a most winning manner... he had few equals in the land in making a popular impression."⁵⁰ He began a nine-day series of messages with a sermon titled "Prepare to Meet Thy God." "The daily services, afternoon and evening, were soon attended by overflow crowds, the people filling the aisles and the pulpit stairs. Many were turned away for lack of space."⁵¹ In a letter, Kirk wrote, "All this week I have had three meetings a day... The interest in religion is rising here. The Unitarians are said never to have taken so much interest in the orthodox service before."⁵² That fall he returned for a campaign of several weeks. Prayer meetings were held before and after each meeting, and the deacons had a daily prayer meeting. At an evening service after this campaign, seventy-one persons gave their testimonies of conversion. One hundred and one new members were added to the church as a result of the revival meetings.⁵³ Rev. Kirk gave another series of revival messages at Park Street Church in the fall of 1841. One noteworthy aspect here was the awakening of spiritual interest among young men and children in the congregation. Following the third series of revival meetings by Rev. Kirk, a number of evangelicals led by Daniel Safford and Rev. Silas Aiken helped organize the Mount Vernon Congregational Church and, in 1842, called the evangelist to be the founding pastor.

The third and most controversial leading evangelist in this revival period was Elder Jacob Knapp. Being a Baptist preacher, he primarily ministered in the Bowdoin Square Baptist Church, the First Baptist Church, the Baldwin Place Baptist Church, the Harvard Street Baptist Church, and the Tremont Street Church. He arrived from Providence, Rhode Island, at the end of December, 1841, and preached continually until March 18. His schedule included preaching afternoon and evening services and, for part of the time, a predawn service in South Boston. Knapp said, "Even at this early hour the house [South Boston Baptist Church] was crowded, for the religious interest was so intense in the community, that almost any sized house could have been filled at almost any hour in the twenty-four."⁵⁴

He dressed in a humble fashion, and his preaching style has been compared to John the Baptist. He spoke out strongly against false teaching, the liquor trade, and other things, arousing strong opposition. In January, when he was speaking at the Bowdoin Square Church, mobs gathered and threatened to stone or club him, as the mobs in Lystra attacked the Apostle Paul. The mobs grew more fierce and intense day after day, until through prayer, support of other pastors, the mayor,

and the newspapers, the tide finally turned. One of the opposition “sat up all night preparing clubs with which to break my head,” said Knapp, “but coming in to hear me, God broke his heart. The chief officer, who called out the Lancers to quell the riot and disperse the mob, confessed that his heart was in sympathy with the mob and, that he hoped they might succeed, though at the same time he was resolved to discharge the duties of his office. He was convicted of his sins, and became an inquirer after salvation.”⁵⁵

Though some said Knapp’s preaching was not always in good taste, most people agreed that he spoke with great power and was greatly used by God. One seminary professor said, “He is a man of genius and power, and though his preaching is not always in good taste, yet no thief, or profane swearer, or drunkard, or adulterer, can sit and listen to him a great while without feeling that the constable is after him.”⁵⁶ On February 9th, a periodical called the *Reflector* said:

The work has now attained to a degree of prevalence and power that renders it utterly impossible for us to convey to our more distant readers an adequate conception of what God is permitting his people to witness and enjoy in Boston. Every day brings to light facts and scenes of the most thrilling interest. Among the converts which now amount to hundreds, there are persons from every class and of every description of moral character.⁵⁷

Knapp was especially concerned that churches welcome the poor and neglected, and not just cater to the wealthy. In the early months of 1842 dozens of new members were added to each of the Baptist churches. Martin Moore, in *Boston Revival 1842*, documents many amazing stories of conversions. The revival was not only strengthening the churches, but also having an impact on the city. While the population was flocking to the churches, they were abandoning the less than reputable theaters. By March 2, the great Tremont Theater had to close; it was then sold and turned into Tremont Temple. Billiard halls and bars were neglected, and several rum dealers were converted. Knapp observed, “You could scarcely meet a man in the market or on the street whose countenance did not indicate seriousness and whose language was not subdued. The Spirit of God was poured out on the whole city, and all the people seemed to be affected by power of his presence.”⁵⁸

As a result of the 1842 Revival, over 4,000 new members were added to the forty-five orthodox churches of Boston in a single year.⁵⁹ Seldom, if ever, have so many churches received such a large proportionate increase in their memberships. For example, 266 of First Baptist Church’s 725 members were added in 1842; 126 of First African Baptist’s 267, and 187 of Baldwin Place’s 861 members.⁶⁰ Between 1840 and 1842 over four hundred of Harvard Street Baptist Church’s 558 members were newly received.⁶¹ In 1842 the North Bennett Street Methodist Church received 530 new members on probation, and some estimated that as many as 800 people had been converted at the church. One hundred and fifty new members were received at both the Bromfield Street and North Russell Street Methodist Churches.⁶² Among the congregational churches, Central Congregational Church added 203 new members in 1842, and the following churches added more than 100 new members: Marlboro Chapel, Park Street, Bowdoin Street, Salem Street, and Garden Street Churches.⁶³ The Spirit of God was truly moving throughout the city during this period, using a variety of revivalists, pastors and lay people to build up his church.

The Revivals of 1857-58

Even before the Prayer Revival of 1857-58 reached Boston in full force, there were preliminary elements of revival. Thousands of young men were in the habit of gathering on the Boston Common on Sundays in the 1850s. Therefore, in the summer of 1856 the Boston YMCA started a series of Sunday evening outreach meetings under a great tent. “These were attended by thousands, and this work took on the character of a general revival.”⁶⁴ Preliminary cultivating of the soil also included the preaching of Charles Finney at Park Street Church beginning in the winter of 1856-1857. Although some of the other churches did not join in the meetings, Finney’s messages did have an impact on Pastor Andrew Stone himself, and many conversions resulted.⁶⁵

In 1857-1858 the Prayer Revival led largely by laymen was sweeping across the country, beginning from New York City. Businessmen were gathering for noontime prayer meetings, and at its peak, there were thousands of conversions per week. In December, 1857, Finney returned to Boston with his wife and found the city full of religious interest. He was not the cause of the revival of religious interest, but he and his wife joined in what was already happening. Mrs. Elisabeth Finney held daily prayer meetings for women at the large vestry of Park Street Church. These meetings were filled to overflowing with women standing everywhere they could to hear. Her husband said, “If the businessmen have had their daily meetings, so have the women; if the men have visited and conversed with individuals, so have the women. God has greatly honored the instrumentality of woman... In Boston I have seen the vestries crowded to suffocation with ladies’ prayer meetings.”⁶⁶ While this revival is often reported as one involving businessmen, women like Elisabeth Finney, Phoebe Palmer, and others made important contributions.

In Boston, the “Businessmen’s” noon prayer meeting started on March 8, 1858, at Old South Church. At the time there was also some opposition and a divisive influence in Boston. Therefore, when the meeting place was reserved and advertised, there was considerable doubt about whether it could succeed. Charles Finney recalled in his *Memoirs*, “To the surprise of almost everybody, the place was not only crowded, but multitudes could not get in at all. This meeting was continued day after day, with wonderful results.”⁶⁷ From the beginning the Old South Church was too small; therefore, other daily prayer meetings were established throughout the city. Wherever there was a prayer meeting, the place would be full, even if it was at Park Street Church. Although Finney carried on a typical preaching schedule at Park Street Church and other churches in Boston and surrounding communities like Chelsea, this revival was strongly characterized by prayer. Finney commented, “But there was such a general confidence in the prevalence of prayer, that the people very extensively seemed to prefer meetings for prayer to meetings for preaching. The general impression seemed to be, ‘We have had instruction until we are hardened; it is time to pray.’ The answers to prayer were constant, and so striking as to arrest the attention of the people generally throughout the land. It was evident that in answer to prayer the windows of heaven were opened and the Spirit of God poured out like a flood.”⁶⁸

The Dwight L. Moody Revival Meetings in Boston

In 1854, young Moody left rural Northfield, Massachusetts, and came to Boston. After searching for work, he asked his uncle, Mr. Holton, for a job in his shoe store. His uncle gave him the job on the condition that he attend church and Sunday School. Moody started attending Mount Vernon Congregational Church and the young men’s Bible class taught by Mr. Edward Kimball. Mr. Kimball decided to talk personally to Moody about his salvation. So one day he went to Holton’s Shoe Store and met with him in a back room. Here in a Boston shoe store Moody

accepted Christ as his Savior. Moody later moved to Chicago where he was successful in business and soon became involved in Sunday School ministry among the poor. He also was deeply involved in the Chicago YMCA, leading it with an emphasis on evangelism and Bible teaching. Moody and Ira Sankey toured the British Isles from 1873 to 1875 and returned to America as famous revivalists. During the following years they led successful revival campaigns in major American cities.

Moody returned to Boston in 1877 for an evangelistic campaign. The Boston YMCA, along with the churches, invited him while he was in New York. The YMCA threw itself into the work, and its building became the campaign headquarters. The meetings began January 28, only a month after Moody had lost one of his close associates, P.P. Bliss. Bliss had died in a train crash on December 29 while on his way to join Moody in his Chicago crusade. A. J. Gordon, pastor of the Clarendon Street Baptist Church, was a supporter and friend of Moody in this campaign. Moody urged him “toward a love of the Holy Spirit”, and Rev. Gordon “set Moody afire with a desire to encourage worldwide missions.”⁶⁹ The Tabernacle built for the Moody and Sankey campaign seated 6,000, and was located around the corner from Rev. Gordon’s church, between Clarendon and Berkeley Streets facing on Tremont and Montgomery Streets. “It is estimated that often seven thousand people were crowded into this building. For three months three services daily, except on Saturday and Monday, were conducted by the evangelists. The revival grew to such proportions that other auditoriums were brought into contemporary use... In March, a Christian convention, lasting three days, to which delegates from all New England were invited, was held. This resulted in revivals throughout the six states.”⁷⁰ Moody also developed a close relationship with Henry F. Durant, founder of Wellesley College, who opened his home to Moody and his family during the ten-week Boston campaign.⁷¹

By almost every angle of vision, Boston was another great success. Hundreds of thousands attended the meetings, thousands made commitments of faith in Christ, and many churches gained new members. One of the remarkable success stories came to A. J. Gordon’s church. Moody had pushed the pastors and lay leaders to look to the hurting masses. He especially urged them to reach out to alcoholics, prostitutes, the poor, and dispossessed children. Thirty alcoholics who were rescued by Moody’s zealous program were baptized and became members of Gordon’s city church. Nearly twenty years later, twenty-eight of these ex-drunkards were still on the wagon, and they were loyal disciples and faithful churchmen.⁷²

In addition to his emphasis on temperance, Moody encouraged a well-organized, cooperative effort by 90 churches to do house-to-house religious visitation, especially among the poor. Two thousand people were spending a large part of their time in visitation, covering 65,000 of Boston’s 70,000 families.⁷³ YMCA workers visited every saloon in Boston to bring a word of witness or invitation. Rev. Joseph Cook wrote, “If there is one measure in which our American evangelist has shown his generalship more effectively than anywhere else, it is in setting men [and women] to work, and in so setting them to work as to set them on fire.”⁷⁴ The effort to reach out to urban families through visitation was a strategy Moody felt was necessary to reach those in the large cities who would not come out to church. He believed women could best get into homes by serving the practical needs of mothers and children. To train women workers Moody established two training schools at Northfield, Massachusetts (in addition to Moody Bible Institute).

The revival meetings in Boston lasted about three months and were accompanied by many prayer meetings. The noon prayer meetings were crowded with men. Meetings were established for men

in the dry-goods business, for men in the furniture trade, for men in the market, for men in the fish trade, for newspaper men, for all classes in the city. Prayer meetings were springing up all over the city. “Certainly Moody’s determination to focus on God and not on himself, plus the tremendous prayer support before and during the meetings, were significant factors in the ensuing blessing.”⁷⁵

Some additional evangelistic meetings were held in the Tabernacle after Moody left. It was decided to leave the building standing through the following year. In March, 1878, Moody returned for twelve days of further evangelism. The crowds were as large as the year before.⁷⁶

The 1916–1917 Billy Sunday Revival

In our time it is hard to imagine the excitement and anticipation generated in the population of greater Boston by the visit of Billy Sunday in the late fall of 1916. At that time, Billy Sunday was at the height of his popularity. Boston’s religious leaders started planning the campaign in early 1915 with the help of Sunday’s advance men. The preparations included recruiting and training 1,500 ushers, 500 secretaries, 5,000 personal workers, 7,000 prayer group leaders, and 4,500 choir members.⁷⁷ Close to \$50,000 was raised to build a steel and terracotta brick tabernacle on Huntington Avenue for the three-month crusade. The large building would hold 15,000-18,000 people, and the city built an extra train track down Huntington Ave. to handle the huge crowds.⁷⁸ Over 1,000 people came to the tabernacle in early November just to hear one of the three choirs practice. The two main choirs each had 2,000 members and the Women’s Choir had 500 more singers.⁷⁹ The papers were full of stories about Billy Sunday and every aspect of the coming revival in the days leading up to his arrival. On November 6, the main story on page one of *The Boston Globe* was “12,000 Aid Dedication: Huge Throng Flows in for Tabernacle Service.” This was before Billy Sunday even arrived in Boston. The article goes on to say:

Twelve thousand men and women by their presence, their prayers, their singing and their chatauqua salutes, dedicated yesterday afternoon the largest building ever erected on this continent for religious purposes, the \$50,000 tabernacle built on the old Huntington Avenue Ball Grounds for the greatest evangelist of modern times to preach in.⁸⁰

Preparation for the revival meetings included six weeks of prayer meetings. Well over 100,000 greater Boston Christians attended the 7,402 parlor prayer meetings leading up to the campaign.⁸¹ By January 16, Christians had held 48,661 home prayer meetings with an aggregate attendance of 630, 828.⁸² In addition, campaign workers visited every shop, factory and store with more than a few employees, inviting workers to meetings and recording all places where Sunday’s assistants might hold meetings in the coming months. This led to 160 meetings attended by nearly 34,000 men. Booklets called “Suggestions for Personal Workers,” with practical, sensitive, and common-sense words of advice were provided for the personal workers. On Thursday before the first week of meetings Christians fasted and continued to pray.

Then on Saturday, November 11, at 11:55 a.m., Billy Sunday leapt from the Twentieth Century Limited train onto the South Station platform to greet a crowd of several thousand held back by 150 policemen. Upon his arrival, he led a motorcade parade through Boston to the five-story townhouse on Commonwealth Avenue where he and his team were to live for the coming weeks.⁸³

The Boston campaign began with three services on Sunday, Nov. 12, 1916. In first page headlines, *The Boston Globe* reported that Billy Sunday “Rivets the Attention of All from Start to Finish.” He was in “his best form” for the opening day crowds of 40,000-50,000, although he decided to cut down on his typical slang. Another 12,000-15,000 people were unable to get into the Tabernacle that first day.⁸⁴

Billy Sunday’s campaign had a profound impact on men. As a former professional baseball player with the language of the common man, he attracted thousands of men. On November 23, he began a series of meetings for men only. On that night every last seat in the Tabernacle was filled with men. After an impassioned invitation to come up and say, “I will live for Christ from this time on,” over 1400 came forward amidst cheers and tears.⁸⁵ On Saturday, December 2, nine men had to be carried out after they fainted in the meeting. That day 36,000 men saw Billy jump around like a boxer and climax a story from his baseball days with a slide across the platform. The *Globe* said, “words slipped from his lips at a rate which makes a ‘Gatling gun-delivery’ an inadequate descriptive.”⁸⁶ At the invitations, nearly 2,800 men came forward. “Billy was the [Teddy] Roosevelt of preachers, the tough, manly Rough Rider of religion, charging into the enemy lines sword drawn, slashing at those who would tear down his America or blaspheme his God.”⁸⁷ With his dramatics and stories, he could move tough men to tears.

On December 10, he preached his famous sermon against saloons and “booze,” called “Get on the Water Wagon.” This message detailed the effects of alcoholism on fathers and families, but also used extensive statistical data on the liquor industry and its negative impacts to argue for national structural changes to eliminate this social evil. In today’s terms it was parallel to declaring war on drug trafficking. Anticipating a great speech, 17,000 men packed the Tabernacle in both the afternoon and evening services, and 20,000 more were turned away. “With an effect like that of a potion, [the sermons] sent those 34,000 bursting the bounds of ordinary enthusiasm, brought them to their feet with the suddenness of jumping jacks, time and again and set them cheering loudly and louder.”⁸⁸ At least two or three Boston area mayors and an ex-governor attended. On December 10, his powerful presentations of those sermons made this the biggest day of his career up to that point.

Women were touched by the revival in a variety of ways. They thronged to the regular meetings at the Tabernacle and to special meetings there, like the Day for Mothers. Miss Frances Miller also led several special mass meetings for women at Mechanics Hall. For example, on December 2, 4,500 women heard her message on “Personal Purity.”⁸⁹ As a part of the overall campaign, working women were invited to noon luncheon meetings at Park Street Church. Frances Miller led these meetings, which drew 500-1000 women three times a week.⁹⁰ She organized 200 volunteers to go out to all the downtown businesses and invite female employees to the lunches prepared by two thousand volunteers.⁹¹ On December 1, *The Boston Globe*, evening edition reported, “Business Women’s Luncheon Thronged – Miss Miller gave four of these half-hour talks, and at each one, the historic building was well filled with young women... At the close of each talk the girls went to the parlor downstairs where luncheon was served for five cents.”⁹² Overall they held 54 of these meetings providing spiritual and physical food for 28,456 working women. Mrs. William Asher organized an additional 130 meetings in various shops and workplaces for another 26,000 women. An additional 81,000 women attended the 54 afternoon Bible classes at the Tabernacle led by Grace Saxe.⁹³ Thus Billy Sunday, his well-organized staff, and local volunteers all contributed to the effective outreach to women in greater Boston.

By the end of the Revival, the total attendance for the 133 messages Sunday gave at the Tabernacle reached 1,320,000,⁹⁴ and the number of “trailhitters” who had made a decision and come down the sawdust trail was 64,484.⁹⁵ On the closing day, attendance was 62,000 as he preached four sermons. Probably 40,000 more were turned away. *The Boston Globe* commented, “No one can gainsay that 100,000 persons tried to hear him, for there seemed to be as many outside the Tabernacle as inside through the afternoon and evening.”⁹⁶ The record-breaking free will offering for that day alone was \$50,898 plus church offerings, and 5,196 came forward at the invitations.⁹⁷ These January 21 goodbye meetings brought to a climax the greatest revival campaign Billy Sunday had experienced to date, “meetings which had broken every high record Billy Sunday had set up in other great cities of America.”⁹⁸

The 1950 Billy Graham Revival

While the Billy Sunday campaign had been planned in detail over a two-year period, the Revival of 1950 began initially with a simple invitation for Billy Graham to come and speak at Park Street Church for ten days after a mass meeting at Mechanics Hall. In some ways, the keys to these evangelistic meetings were in the preparation of the speaker and in his previous Los Angeles campaign six weeks before. During 1949, Graham had led unremarkable campaigns in Miami and Baltimore and a discouraging one in Altoona, Pennsylvania.⁹⁹ Why did he then have such a big impact in Los Angeles and Boston less than a year later? During the summer of 1949, Billy had some deep experiences in prayer where he asked “the Lord for a chance to serve him in a greater way.”¹⁰⁰ Before coming to Los Angeles, he had also struggled with the issue of accepting the full authority of Scripture. He had made the decision to surrender “to the authority of the Bible, which he would simply accept by faith as God’s Word.”¹⁰¹ As he began the Los Angeles campaign, his preaching seemed transformed. Billy Graham’s experience demonstrates that one cannot preach with power and authority from God unless one believes in the authority of the Bible. The Los Angeles meetings were also supported by more than 800 prayer meetings and 250 churches. Then the latter half of the campaign led to some high profile conversions and subsequent national publicity. Therefore, when Graham came to Boston six weeks later, people were waiting with considerable interest and anticipation. By then, more churches were supporting the meetings. Nevertheless, the organizers were not fully prepared for the revival and its large crowds.

Dr. Harold Ockenga had prayed for revival for fourteen years and preached about it throughout the 1940s. He had organized evangelistic meetings and invited well-known speakers before, but the desired large-scale revival response he prayed for had not yet materialized. Although Billy Graham was still a young country preacher from the South, this time would be different.

The campaign began on New Year’s Eve, 1949, with a surprisingly large audience of 6,000 at Mechanics Hall, where hundreds more were turned away. The organizers quickly decided to rent the hall again for the next afternoon. It was again filled nearly to capacity with little advance publicity. The front page of *The Boston Globe* said, “Although hotels, night clubs, and bars in the city were crowded last night, the largest gathering in all of Greater Boston packed Mechanics Building to hear Rev. Billy Graham.”¹⁰² He used the New Year’s opportunity to speak out against all forms of wickedness and to urge people to let Christ change their lives and enable them to make a new beginning for the new year. According to the *Globe* report, he said, “Your gangsters can be converted.¹⁰³ Your places of iniquity can be closed up. Your politics can be cleaned up. And when that is done, the city could enter the greatest year of its history. It isn’t impossible. It

can be done if the church people will meet God's conditions for revival.' He made a dramatic plea to all of Boston to make a new start."¹⁰⁴ In those first two services a total of 300 people came to Christ. The front page story in *The Boston Globe* on January 2 read, "Attracted by the magnetic personality and youthful fervor of blonde, handsome evangelist Billy Graham, thousands of Bostonians thronged his revival meetings yesterday, in what was described by local ministers as one of the greatest religious outbursts to sweep the city in years."¹⁰⁵

On the evenings of January 1 and 2, Billy spoke to 2500 people packed into Park Street Church, with thousands more turned away. The sponsoring leaders had promised God that if they all clearly discerned that he was at work in Monday night's meeting, they would step out in faith and seek larger meeting space. God was leading them step by step in faith. They had originally rented the massive Mechanics Hall with the assurance that businessmen Allan C. Emery, Jr. and Malcom Calder would back up any financial needs.¹⁰⁶ However, now they followed the moving of God to rent it for the next four days in faith. On Tuesday, the editor of the *Boston Post* called Dr. Ockenga and challenged his faith further by asking, "If I get you the Boston Garden, will you take it?"

God moved Mr. Emery and all the trustees to agree to this added expense, even though a leading pastor cautioned Ockenga not to rush in and make a fool of himself.¹⁰⁷ The Boston Garden was engaged for January 16 even though it had previously seemed to be fully booked for months. With this new meeting arranged, the organizers decided to fill in the extra days and double the length of the campaign. They were able to rent the Opera House and the Mechanics Hall for the additional days. Even though the additional rentals added up to more than \$10,000, God was clearly moving in a special way, and by the end all expenses were covered. The next four meetings at Mechanics Hall each drew well over 5,000 people.

On January 4, Billy's call for a week of prayer in Boston made first page news in *The Boston Globe*. Prayer meetings for revival were being held every day at Tremont Temple. In the first week of meetings, about 900 people accepted Christ as Savior and signed cards.¹⁰⁸ Thousands attended the second week of meetings as well. With the various Boston papers giving front-page coverage to the meetings, the greater Boston area was becoming aware of the growing revival.

The preparation for the final meeting included an all-day prayer meeting at Tremont Temple, attended at various times by 2,000 to 3,000 people. An hour before the service that night, the Boston Garden was packed with 16,000 people, with 2,500 people in the lobby and 10,000 more in the streets outside. In response to Graham's message on Noah, 1,200 to 1,500 people made decisions to turn to Jesus. In all, the campaign resulted in 3,000 conversions in January.¹⁰⁹ In his autobiography, Graham says, "Response to the invitation at each service overwhelmed us physically. There had been no significant training of counselors in advance of the meetings. Hence, all of us on the team – including Grady, Cliff, Bev and myself – met with individual inquirers, helped by volunteers who stepped forward on the spur of the moment."¹¹⁰ Dr. Ockenga and other pastors were experiencing many additional conversions in response to their own preaching within their churches.

Because all the meeting places were unavailable after January 16, Billy and the campaign leaders reluctantly decided to close the Boston effort. However, they agreed to organize a second phase beginning in late March. When the Billy Graham team returned on March 28, local committees in many of New England's larger cities were prepared to spread the revival to all six states in the region. Dr. Ockenga provided leadership with the help of the Evangelistic Association of New

England and the New England Fellowship of Evangelicals. In the intervening months, pastors and leaders had a little more time to prepare and plan for overflow crowds. They had also recruited people in New England and around the country to pray for the revival. The twenty-day itinerary covered about fifteen cities including Portland, Maine; Manchester and Concord, New Hampshire; Burlington, Vermont; Springfield, Worcester, and Lowell, Massachusetts; Hartford, Bridgeport, and Waterbury, Connecticut; and Providence, Rhode Island among others. God used national and local news media to give the meetings widespread publicity, with newspapers sending fifteen to twenty reporters everywhere Billy went.¹¹¹ “Headlines appeared constantly throughout the campaign, and no less than four hundred and seventy-six newspaper articles were printed about the meetings.”¹¹² Hundreds and thousands of people packed the city auditoriums, sports stadiums and theaters,¹¹³ with crowds overflowing halls and spilling out into the streets. Attendance at the indoor meetings of this second phase was conservatively estimated at 115,000, and more than 6,000 people signed confessions of faith on the decision cards. This phase of the campaign also included important meetings held on college campuses, including MIT, Brown, Harvard, Yale, Amherst, Vassar, Wellesley and the University of Massachusetts. Graham learned that in spite of students’ apparent lack of seriousness, they were open to his straightforward presentation of the Gospel.

After speaking in the various New England cities and universities, Graham returned to Boston for four nights (April 19-22) at the Boston Garden and a final Sunday afternoon rally on the Boston Common. When Sunday came, there was a cold, pouring rain, but Billy’s team prayed for the sky to clear. In the afternoon as the first hymn began, the rain stopped, and when Billy stood up to preach the sun came out on the crowd of 40,000-75,000.¹¹⁴ Here on the same hallowed ground, George Whitefield had preached 210 years before with the theme, “Shall God Reign in New England.” Dr. Ockenga planned the final meeting as a “Peace Rally,” a theme which he felt would draw together many people in those times of cold war and gathering threats to peace in the Far East. Using Genesis 6 along with Romans, “Ockenga concluded that wherever you have righteousness you have peace, which is the fruit of righteousness. And the way to peace is through repentance, revival, and righteousness.”¹¹⁵ Ockenga presented a peace offensive for America, and Graham outlined a five-point peace plan emphasizing a revival of true religion of the heart. Then the audience joined in a prayer for peace. In his main message, Billy urged the vast crowd to “Prepare to Meet Thy God.” In response to his closing invitation, hundreds raised their hands to receive Christ.

In all these times of revival, prayer played an important role. While persistent prayer for revival was clearly evident, God often did not bring revival until several years later. In some revivals, church planting was an important result or ingredient. Generally, God worked through a specific person or persons who were filled with his Spirit and power and provided a focus for attracting the public’s attention. Quite often God used publicity from newspapers and other printed sources to prepare the way in arousing the interest of the general public. Although well-known personalities were often involved, the efforts of local pastors and countless laymen and laywomen were always crucial. God seemed to often use people who, in the world’s eyes, were not the most experienced or the most well-educated. These speakers were totally dedicated to God, and their weaknesses perhaps enabled the power of God to shine even more brightly. They were not known for brilliant, and uniquely new ideas, but for preaching the basic Gospel with simplicity, clarity, and power.

Footnotes

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- ³ Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield, and the Wesleys* (Downers Grove, Ill.: InterVarsity Press, 2003), 79.
- ⁴ Jonathan Edwards, *A Faithful Narrative of the Surprising Work of God... 3rd edition* (Boston: S. Kneeland, T. Green, 1738). Shorter preface by the Boston ministers signed by Joseph Sewall, Thomas Prince, John Webb, and William Cooper.
- ⁵ Mark A. Noll, 91.
- ⁶ Arnold A. Dallimore, *George Whitefield: The Life and Times of the Great Evangelist of the Eighteenth-Century Revival, vol. 1* (Westchester, Ill.: Cornerstone Books, 1970), 1:527.
- ⁷ Edward S. Ninde, quoted in Dallimore, 1:412.
- ⁸ Frank Lambert, "Pedlar in Divinity": *George Whitefield and the Transatlantic Revivals* (Princeton, N.J.: Princeton University Press, 1994), 123.
- ⁹ *Ibid.*, 128.
- ¹⁰ *Ibid.*, 127.
- ¹¹ Hill, 1:506.
- ¹² Hill, 1:506 (Quoting Rev. Thomas Prince's account).
- ¹³ Edwin Scott Gaustad, *The Great Awakening in New England* (New York: Harper & Brothers, 1957), 26. Quoting *The Boston Weekly News-Letter*, 25 Sept. 1740.
- ¹⁴ Arthur B. Ellis, *History of the First Church in Boston, 1630-1880* (Boston: Hall and Whiting, 1881), 182, 202.
- ¹⁵ Hill, 1:506.
- ¹⁶ *Ibid.*
- ¹⁷ Dallimore, 1:533.
- ¹⁸ This had actually happened in Jonathan Edwards's church, and he had written up the account of how God had miraculously preserved the congregation from death and serious injury.
- ¹⁹ Hill, 1:508 (quoting Whitefield's Journals).
- ²⁰ *Ibid.*, 1:508 footnote.
- ²¹ Hill, 1:510 footnote.
- ²² Justin Winsor, editor, *The Memorial History of Boston*, 4 vols. (Boston: Ticknor and Company., 1881), 1:234.
- ²³ Dallimore, 1:531; Hill, 1:508.
- ²⁴ Hill, 1:508.
- ²⁵ *Ibid.*, 1:509.
- ²⁶ Dallimore, 1:532.
- ²⁷ Hill, 1:509 (quoting Whitefield's Journals).
- ²⁸ Mark A. Noll, 105. (Citing Peter Timothy's crowd estimate. Whitefield estimated 20,000).
- ²⁹ Hill, 1: 534.
- ³⁰ Harry S. Stout, "Whitefield, George," *Dictionary of Christianity in America*, ed. Daniel G. Reid (Downers Grove, Ill.: InterVarsity Press, 1990), 1252.
- ³¹ Dallimore, 1:538.
- ³² *Ibid.*, 1:539.
- ³³ Hill, 1:519
- ³⁴ Dallimore, 1:536-537.
- ³⁵ Charles E. Hambrick-Stowe, *Charles G. Finney and the Spirit of American Evangelicalism* (Grand Rapids, Mich.: William B. Eerdmans, 1996), 204.
- ³⁶ Moore, 143.
- ³⁷ Vincent Harding, *A Certain Magnificence: Lyman Beecher and the Transformation of American Protestantism, 1775-1863* (Brooklyn, N.Y.: Carlson Publishing, 1991), 173.
- ³⁸ Wisner, 64.
- ³⁹ Harding, 174.
- ⁴⁰ Benjamin B. Wisner, *The History of the Old South Church in Boston, in Four Sermons* (Boston: Crocker & Brewster, 1830), 63.
- ⁴¹ Harding, 174.
- ⁴² Park Street Church records, Feb. 1809-Feb. 1834.
- ⁴³ Harding, 25.
- ⁴⁴ *Ibid.*, 26-27.
- ⁴⁵ *Ibid.*, 222.
- ⁴⁶ *Ibid.*, 224.
- ⁴⁷ *Ibid.*, 223.
- ⁴⁸ Martin Moore, *Boston Revival, 1842* (Wheaton, Ill.: Richard Owen Roberts, Publisher, 1980), 135. Originally published in Boston by John Putnam, 1842.
- ⁴⁹ Hambrick-Stowe, 205.

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- ⁵¹ H. Crosby Englizian, *Brimstone Corner: Park Street Church, Boston* (Chicago: Moody Press, 1968), 142.
- ⁵² David Otis Mears, *Life of Edward Norris Kirk* (Boston: Lockwood, Brooks and Company, 1877), 165.
- ⁵³ Englizian, 142.
- ⁵⁴ Jacob Knapp, *Autobiography of Elder Jacob Knapp* (New York: Sheldon and Company, 1868), 125.
- ⁵⁵ *Ibid.*, 126-127.
- ⁵⁶ *Ibid.*, 134.
- ⁵⁷ *Ibid.*, 134.
- ⁵⁸ *Ibid.*, 129.
- ⁵⁹ Moore, 141.
- ⁶⁰ *Ibid.*, 96.
- ⁶¹ *Ibid.*, 85.
- ⁶² *Ibid.*, 107, 125.
- ⁶³ *Ibid.*, 67.
- ⁶⁴ L. L. Doggett, *History of the Boston Young Men's Christian Association* (Boston: Boston Young Men's Christian Association, 1901), 27.
- ⁶⁵ Englizian, 148-149.
- ⁶⁶ Hambrick-Stowe, 281.
- ⁶⁷ Charles Finney, *Memoirs of Charles G. Finney*, Chap. 33, www.gospeltruth.net/1868Memoirs/mem33.htm (Jan. 2007).
- ⁶⁸ *Ibid.*
- ⁶⁹ Lyle Dorsett, *A Passion for Souls: The Life of D. L. Moody* (Chicago: Moody Press, 1997), 251.
- ⁷⁰ L. L. Doggett, *History of the Boston Young Men's Christian Association*, 55-56.
- ⁷¹ Dorsett, 252.
- ⁷² *Ibid.*, 253.
- ⁷³ Joseph Cook, "Introduction," in *To All People...* by Dwight L. Moody (New York: E. B. Treat, 1877), 9.
- ⁷⁴ *Ibid.*, 11.
- ⁷⁵ Dorsett, 241.
- ⁷⁶ *Ibid.*, 56.
- ⁷⁷ Margaret Lamberts Bendroth, *Fundamentalists in the City: Conflict and Division in Boston's Churches, 1885-1950* (New York: Oxford University Press, 2005), 144,145.
- ⁷⁸ *Ibid.*, 145.
- ⁷⁹ *The Boston Globe*, Nov. 4, 1916.
- ⁸⁰ *The Boston Globe*, 6 Nov. 1916, 1.
- ⁸¹ *The Boston Globe*, 11 Nov. 1916, 2.
- ⁸² *The Boston Globe*, 22 January 1917, 5.
- ⁸³ *Ibid.*, evening edition, p. 14.
- ⁸⁴ *The Boston Globe*, 13 Nov. 1916, page 1; Bendroth, 146.
- ⁸⁵ Bendroth, 149; *The Boston Globe*, 22 January 1917, 4.
- ⁸⁶ "Nine Men Knocked Out by Sunday Talk," *The Boston Globe*, 3 December 1916, 1.
- ⁸⁷ Roger A. Bruns, *Preacher: Billy Sunday and Big Time American Evangelism* (New York: W. W. Norton and Company, 1992), 200.
- ⁸⁸ "Roar from 34,000 as Sunday Lashes Booze," *The Boston Globe*, 11 December 1916, 1.
- ⁸⁹ "Hear Appeal for Purity," *The Boston Sunday Globe*, 3 December 1916, 4.
- ⁹⁰ Bendroth, 146.
- ⁹¹ *Ibid.*
- ⁹² "Business Women's Luncheon Thronged," *The Boston Globe*, 1 December 1916, 9.
- ⁹³ *The Boston Globe*, 22 January 1917, 5.
- ⁹⁴ *The Boston Globe*, 22 January 1917, 5.
- ⁹⁵ Lyle W. Dorsett, *Billy Sunday and the Redemption of Urban America* (Grand Rapids, Mich.: Eerdmans, 1991), 92. (*The Boston Globe*, 22 January 1917, page 1, gave the number as 62,000).
- ⁹⁶ *The Boston Globe*, 22 January 1917, 1.
- ⁹⁷ *Ibid.*
- ⁹⁸ "Sunday Goodbys to Boston Begin," *The Boston Sunday Globe*, 21 January 1917, 1.
- ⁹⁹ Joel A. Carpenter, *Revive Us Again: The Reawakening of American Fundamentalism* (New York: Oxford University Press, 1997), 220.
- ¹⁰⁰ *Ibid.*, 222.
- ¹⁰¹ *Ibid.*, 223.
- ¹⁰² "Graham Scores Typical Revelry of New Year's Eve," *The Boston Globe*, 1 January 1950, 1.
- ¹⁰³ Jim Vaus, a wiretapper for West Coast gangster Mickey Cohen, had been converted in the recent Los Angeles campaign.
- ¹⁰⁴ *The Boston Globe*, 1 January 1950, 1.
- ¹⁰⁵ "Thousands Hear Billy Graham at Two Revivals," *The Boston Globe*, 2 January 1950, 1.

- ¹⁰⁶ Harold Lindsell, *Park Street Prophet: The Story of Harold Ockenga* (Wheaton, Ill.: Van Kampen Press, 1951), 146.
- ¹⁰⁷ *Ibid.*, 149.
- ¹⁰⁹ *Ibid.*
- ¹⁰⁹ *Ibid.*, 152.
- ¹¹⁰ Billy Graham, *Just As I Am: The Autobiography of Billy Graham* (San Francisco: Harper San Francisco and Zondervan, 1997), 161.
- ¹¹¹ Billy Graham, *Just As I Am*, 164.
- ¹¹² Lindsell, 157.
- ¹¹³ In Houlton, Maine, they even used an airplane hangar for the meetings.
- ¹¹⁴ Lindsell, 159.
- ¹¹⁵ *Ibid.*

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6. Two Secrets of the Quiet Revival

by Dr. Doug and Judy Hall

President, and Assistant to the President, Emmanuel Gospel Center

It has been over 17 years of study since our initial findings in 1989 to discover the secrets of the Quiet Revival. Yet these secrets—we have been shocked to discover—are clearly explained in the New Testament’s Book of Acts. Two insights helped us unravel the mystery and discover some of the ways this revival occurred: first, it operates as a highly interrelated social/spiritual system, and second, it has a timeless redemptive method.

Secret Number 1 – The Interrelated Nature of the Quiet Revival.

The Quiet Revival has been virtually invisible to many Christians. Further, it has taken place without the investment of

- significant resources
- human planning, or
- the involvement of well-known revivalists or evangelists.

How can so many people have missed seeing this, when its effects are so far-reaching? It is because our eyes are blinded to the **interrelational nature** of the Quiet Revival. The dynamic of the Quiet Revival did not operate in a way that lends itself to a mechanistic form of analysis. Therefore, we could not see it. (Actually, the usual ways of doing and understanding ministry has given many of us a learning disability for understanding what God has been doing in historic developments of the faith.)

To understand the interrelated nature of the Quiet Revival, we need to think about ministry in a “cat” way. Such revivals will tend to be invisible to us unless we can use “cat” rather than “toaster” thinking to see the significant levels of ministry in our world.

What do I mean by “cat” thinking? We can disassemble and re-assemble a toaster and it will still be operational, but we cannot do the same with a cat.

- God doesn’t make the toaster; we make toasters—mechanistic items.
- God only makes cats—interrelated systems.

The Quiet Revival operates not as a toaster—something you can take apart—but as a highly interrelated social/spiritual system. When you cut it apart, it dies.

A “toaster” approach is mechanistic. In our individualistic society, the normal way of understanding reality is to look at its component parts and analyze them. Thus, we Christians tend to see ministry organizationally, looking at and analyzing its components separately.

Let me use an evangelistic campaign as an illustration of how we do ministry in a mechanistic “toaster” way. You organize sponsoring churches, promote the event, train the people to do counseling, provide music, preach the gospel, have an invitation, and do a follow up. This is a cause-and-effect method of operation.

One limitation of this segmented “crusade” approach is that often in many evangelistic events as few as 3% of the converts can end up in a church a year later. The segmented components of the crusade are often not part of an interrelated system of activity that makes being in a church a natural outcome of the evangelism effort. It has too many segmented events that are not interconnected with the church. There are few natural avenues of communication into the church for the converts to follow.

A “cat” approach is interrelated. The Quiet Revival used church planting evangelism. Effective church planting—often done in poor urban communities—involves a complex chemistry of ministry in which relational networks are key, and where no significant gap exists between those reached and those who are often in the church. Converts becoming part of a church is a natural part of the chemistry of church planting.

Relationally-oriented Church Development. Not only were high percentages of churches planted, but the average size of churches also significantly increased during this revival. Much of this occurred through the dynamics of inter-relational networks, rather than highly organized programs. Much of the Christian unity in the city is based on personal inter-relationships, not simply organizational participation.

Broad City-System Designed to Grow the Faith. In the Quiet Revival, the Christianity in the entire city operated as one complex system. The city’s faith was a large interrelated system that was designed broadly to produce Christian growth. That is why rapid growth occurred. A highly complex interrelated Body of Christ was making it all happen.

This body represented scores of different people groups and languages, with over one hundred denominations. At times five churches of different denominations—all speaking different languages and with limited resources—would be in one medium-sized building!

All this dynamic activity occurred “off the radar screen”. Its complexity defied organizational analysis. Therefore, leaders with formal organization training were often at a disadvantage in understanding and/or participating significantly in what was occurring.

For the first ten years, there was no parachurch or seminary involvement in this initial growth. The Fellowship Emmanuel Spanish bookstore was started 6 years after the movement began. It was the place where the new churches came to congregate and share ideas.

CUME—The Center for Urban Ministerial Education—was begun in 1976 as a response to the Quiet Revival. Its founder—Eldin Villafañe from New York City—understood the nature of storefront churches and designed CUME to operate in the ferment of the Quiet Revival.

Bringing in highly organized approaches to the Quiet Revival would have destroyed the chemistry of what was occurring. Its invisibility sheltered it from those who might have counterproductively tried to provide a highly mechanistic structure to a primarily organically-operating spiritual reality.

Secret Number 2: The Timeless Redemptive Method of the Quiet Revival.

Christians in Boston proclaimed a first century redemptive message. And, they also used a first century redemptive method. The Book of Acts happened in this 21st century city! The redemptive method used by Christians in Boston was made up of five simultaneously operating components.

Acts of the Apostles	Boston's Quiet Revival
1. Redemption through Christ's atonement.	1. Removal of barriers that inhibit redemptive activity.
2. Coming of the Holy Spirit.	2. Pentecostals initiated the movements.
3. Founding of the Church	3. Churches for everyone.
4. Completion of Scripture, coupled with active expression of Christian truth.	4. Boston Christians doing the Book of Acts.
5. Growth of God's Kingdom through existing social systems.	5. Social/Spiritual system church development.

Two thousand years ago, five simultaneous developments in Christianity changed the world. The first breakthrough that God initiated was Christ's redemption in a fallen world, followed by the coming of the Holy Spirit, the founding of the church, the completion of scripture, and the growth of God's kingdom. These breakthroughs are described in the Book of Acts, part of God's special revelation.

In the past few decades, the secular world has also discovered through natural revelation that five simultaneous breakthroughs are needed for major changes to occur in our world. For example, five new innovations in one aircraft—the DC3—made commercial air travel possible. Industrial leaders in management search for breakthroughs through “learning organizations,” described in Peter Senge's book, *The Fifth Discipline*.

Christianity takes off when its five innovations are operational. Christianity's redemptive method of five principles occurring simultaneously can apply in the first century or today. Greater Boston's Quiet Revival had all five components. Thus, a similar development to what occurred two thousand years ago in the Mediterranean world of the Apostle Paul occurred in this area of the U.S. The Book of Acts gives us a timeless redemptive *message* and a redemptive *method*.

Five critical components of the redemptive method are listed on the left side of the table above as the five redemptive “Acts” of the apostles. Then, opposite each one, the parallel “Quiet Revival” components are listed on the right side of the table.

Now let us examine in more detail how these same components that drove Kingdom growth in the first century are reflected in the Quiet Revival.

The first component is the redemption that God brought to our city by removing the barriers that hinder his work. Here are some of the barriers that were removed, enabling less hindered development of the Quiet Revival. Let me comment on a few.

Immigration quotas were lifted, making way for many people from various part of the world to come to our shores. Many come with a vital Christian faith and others are finding faith in the turbulent resettlement experience.

Space problems. Many churches in the Quiet Revival began in a variety of spaces from storefronts and homes to church buildings, all in places that they did not own. Shared space across denominations and languages is very common. The barrier of defined expectations about spaces that churches should meet in was removed.

Educational requirements and bureaucratic limits of formal church systems were removed. Many mainstream denominations require seminary education for pastors, but the church-planting pastors of the Quiet Revival received their “education” through “on-the-job-training”! Actually, 23% of the mainstream churches—whose pastor were seminary-trained—died in the early years of the revival! Many of the pastors who attend my CUME urban ministry classes have planted three churches before they get to my class! Now many denominations are seeing the value of these practical church-planters and have waived the initial need for training, preferring to get called people into ministry and then helping them achieve relevant ministry training.

Competition and Cults (predators). Praise God, there has been an absence of both! That may be the benefit of being unnoticed! Rather, dynamic unity (not an organized unity—obviously!) has been demonstrated as believers have been working together in Kingdom growth.

Suburban design working against urban development. Being urban-based has allowed the Quiet Revival to grow unhindered by suburban designs, which are often parachurch-based and tend to work against church growth. Rather, the church-based Quiet Revival has been strengthened by urban parachurch organizations that have been working with churches to nurture and develop them.

The second critical component of the Quiet Revival is Holy Spirit empowerment. In this case, Pentecostals initiated the movement. In 1965, Puerto Rican Pentecostal believers full of spiritual vitality began planting churches in our city.

The third component is churches for everyone. The church, as a body of believers, contextualized to multitudes of people groups rather than the church building. This was central to the Quiet Revival.

The fourth component of the Quiet Revival is the active expression of Christian truth. As the New Testament book of the Acts of the Apostles recorded what the early Christians did, so Boston’s “Quiet Revival” Christians practiced the truth as well as knowing it.

The fifth component is social/spiritual system church development. God’s Kingdom grows through existing social systems, as relational cultures, diaspora movements, and city dynamics interact with regional developments, thus pouring out what is in the city to the region and beyond.

In this process, the dynamics of cities and their networks naturally reach out to the region and to the world.

7. The Acts of Metro Boston Christians

by Dr. Doug and Judy Hall

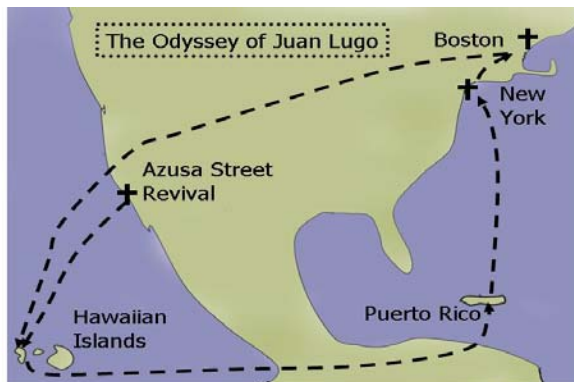
President, and Assistant to the President, Emmanuel Gospel Center

Since the early 1600s people have come to New England. Initially people came primarily from Europe, many seeking religious freedom. In one dreadful period, we also brought slaves from Africa, the ancestors of today's community of African Americans. The original 2002 Multicultural Leadership Consultation, Boston's Book of Acts, was held at the request of a key urban African American leader. Just as we did in 2002, we continue to gather to hear the vision for the faith from immigrants who have been arriving more recently in large numbers. This story takes take us on a world journey...

“Pentecosts” in the homelands

Both the **Book of Acts of the first century** and the **Quiet Revival—its contemporary counterpart**—started with Pentecostal events. In his book, *The Next Christianity*, Philip Jenkins speaks of the Pentecostals “of the southern counter-Reformation.” The dramatic development of Christianity in the southern hemisphere is a very strategic event of contemporary church history. Boston’s revitalized faith has inherited significant contributions from the revival of Christianity in the global south.

But the first wave of Boston’s Pentecostal and spiritually vital Christianity came from the northern hemisphere. Puerto Rican Pentecostalism was the wave of Christianity that initially captured the beaches for the further developments of the Quiet Revival in this Christian invasion of Boston. It all began with a Pentecostal movement, even as Acts itself begins.



The Story of Juan Lugo

Missionaries went out from New England in the 1800s to the Hawaiian Islands. Spiritual vitality from the Azusa Street revival of 1906 made its way to Hawaii, as well. These influences brought Juan Lugo, a Puerto Rican worker in the Hawaiian pineapple fields, into a vital relationship with Christ. Lugo went back to his home of Puerto Rico

New England's Book of Acts

and planted Pentecostal churches all through the island, fundamentally changing its religious topography. Then in the thirties, he followed his people to New York City and planted churches among them there. In the 1960s, those New York churches sent preachers to plant churches in Boston, completing the cycle that started with missionaries from Boston a hundred and fifty years before!

Within the Hispanic churches in Boston, the early contemporary “apostles” of the Hispanic movement included David Marrero and Esteban Soto. Following later were Eldin Villafañe and Juan Vergara and Roberto Miranda. And more recently, the Hispanic Dean of CUME, Alvin Padilla, and many more significant Spanish-speaking leaders are carrying on the legacy.

These are only a few of the significant names that could be mentioned. Spanish Puerto Rican churches first demonstrated how to rapidly grow new churches from small to medium-sized parent churches—often pastored by bi-vocational pastors. This kind of church planting was later used by many ethnic groups in the city, and no doubt was similar to the New Testament.

A Story about David Marrero

David Marrero—besides being an early leader in Hispanic church-planting—was also one of the early leaders of Christianity’s active involvement in fighting crime. In 1972, a riot erupted in the Spanish community of Boston’s South End. It was to be one of the final riots of the era, and Christians brought it to an end. Emmanuel Gospel Center was asked to hold a Christian meeting in the riot area that centered in a local park without the presence of the police, in order to end the riot. After significant prayer, the city did the unprecedented thing of granting a permit for the meeting to the Christians, and the police were removed from the area!

But nothing would have resulted if Rev. David Marrero had not done two things. First, he recruited the youthful rioters to be the security patrol for the meeting! How could you lose? Then, he challenged a militant (who wanted to tear down the stage before the meeting began) by saying: “You and I will fight it out. If you win, tear the stage down. If I win, it stays up!”

The militant replied, “I can’t hit a man of God!”

David replied, “Then the stage stays up!” The ensuing meeting dramatically brought the riot to an end.

From the ashes of Boston’s poverty and ethnic riots was born a movement of church-planting in Boston’s poorest and most crime-ridden neighborhoods. A “quiet revival” of the faith emerged that changed the face of the city from despair to hope.

Holocausts in the Homelands

Even as the church planting and development movement rose from the ashes of America’s race riots, so diaspora peoples emerged in Greater Boston, often fleeing the chaos and holocausts of their homelands.

One of the early holocausts of our modern era involved the Armenian Christians. This was the holocaust that many assume inspired Hitler’s extermination of over six million Jews in Europe. Hitler assumed that since the Holocaust of the Armenians was almost invisible to the world, a

Jewish one could occur similarly. He was wrong regarding the unthinkable events among the Jews, because the whole world came to know about what he did to them, but he was right about the fact that holocausts can often occur and go virtually unnoticed by much of the world.

The Russian Diaspora

The devastations of the Stalin holocaust of the Russian people, followed by World War II brought Russians to the US and to the Greater Boston area. The unique ministry of the Evangelical Baptist Center in Ashford, Connecticut emerged from Russian churches all though the eastern part of North America. Greater Boston Russian churches exist in Rhode Island, Connecticut and Massachusetts.

The Vietnamese and Cambodian Diaspora

From the killing field of Southeast Asia came the diaspora of the Vietnamese and Cambodian peoples. One of the largest concentrations of Cambodians outside Cambodia resides in Lowell, Massachusetts, where an association of Cambodian Churches has been formed. Like all diaspora people, the Cambodians network to church development in their homeland.

Africa

Many countries of Africa have experienced war and various forms of holocausts that have been inflicted on its people in the past few decades. Some of these countries are: Angola, Mozambique, Uganda, Rwanda, Congo, Somalia, Liberia, Sudan, and Burundi. Not mentioned in this list, but not forgotten, is South Africa, which endured the tragedies of apartheid.

Haiti

One of the first people groups to emerge from slavery in the western hemisphere was the country of Haiti. Over the past decades Haitians have been forced to leave the terrible conditions of their homeland that have involved the deaths of countless people. Their migration to this city has been an enriching experience for Greater Boston. Haitians represent one of the larger people groups in the Boston area. Within greater Boston there are 60 Haitian churches. The first Haitian church of Boston, and also the largest church, is pastored by Rev. Verdieu LaRoche. Rev. Othon Noel and his wife Marie Noel were the first team pastors, founding the Haitian Church of God in Boston, mother church to some twenty-five other churches.

The key leader who networks broadly among the Haitian diaspora is Rev. Soliny Vedrine, Emmanuel Gospel Center Minister-at-Large to the Haitian community and pastor of Boston Missionary Baptist Church. Rev. Sol helps lead the Global Vision of Protestantism, an event that brings together many Haitians from all over the world to strategize regarding the future of Haitian Christianity in our world.

Costs in the Homeland

My grandfather came from Norway to seek a better life in this country, like so many other people groups before and since. Diaspora people groups have left their homelands for multitudes of reasons, including economic ones. Diaspora movements from the first century onward are one of the major social dynamics God uses to spread the Gospel to the world. Diaspora movements are used to propagate the faith because they are connected to the dynamics of a city that virtually connects their people's movement to the region and the world.

Korea

The dramatic growth of Christianity in Korea has nurtured a significant growth of Korean churches in our area and throughout the US. Many second generation Asians are now coming together to preserve their Asian identity and nurture ministry that can transition Christian vitality from first generation peoples to their succeeding generations.

Brazil

Greater Boston and increasingly all of Massachusetts is becoming one of the primary places in the U. S. for the Brazilian diaspora. Brazil is geographically about the size of the U.S. but close to 20% of its population are evangelical Christians! One goal of Brazilians in Greater Boston is to reach that percentage of Christians among the Brazilians here. Presently about 7% of the 300,000 Brazilians in the Massachusetts and southern New Hampshire are in evangelical churches, of which there are about 420. Brazilian and Hispanic Christians had a major crusade in the Fleet Center with about 14,000 in attendance. They would like to lead the way in bringing together a huge gathering of believers from all of Greater Boston's people groups.

China

The Chinese are one of America's oldest diaspora people groups from Asia. Today there are about 115,000 Chinese in Boston's metro area—a 100% increase since 1990. The first Chinese church was established in 1946 by founding pastor Rev. Peter Shih. The Boston Chinese Evangelical Church was the second church, established in 1961 by Rev. James Tan. Chinese Bible Church of Greater Boston was the third church, founded by Rev. Stephen Chris. Presently there are many Chinese churches in metro Boston serving the Chinese population, but a large percentage of Chinese still are unreached. Rev. Dr. Tsu-Kung Chuang is a key missiologist in the Chinese community and can speak to the faith in the world's most populated country.

Malaysia and Indonesia

Indonesia is the world's fourth largest country and is the largest Muslim country in the world. Indonesia and Malaysia are the key centers for the populations that make up our world's second largest religion. Indonesians are one of Boston's newly developing people groups.

India

We will conclude our study of Boston people groups with India. The world's largest democracy is the rapidly growing second most populated country in the world. India has the world's largest Hindu population and its second largest Muslim population. It is approximately 3% Christian.

Reporting for this country is an Indian leader who has worked for decades in Mumbai (Bombay), one of India's most strategic cities. Viju Abraham has been doing ministry much like we have been doing in Boston for about two decades. There is a growing interest in India to bring major cities to work together regarding a higher level of urban ministry in our world—something we are also beginning to think more about in the US. The vision is not simply to have groups of cities working together in one country, however, but potentially to even have groups of cities working together with others from several countries, in this case, India and the U.S.

Christians in Boston are from all over the world. The world can be reached from a major world class city. And this city is being reached by vital Christians from around the world.

8. The Five Stages of Sustained Revival

by Dr. Doug and Judy Hall

President, and Assistant to the President, Emmanuel Gospel Center

The following diagram shows a pyramid representing the five stages of a major movement of God, similar to what occurred in the book of Acts. Each of the levels of development represents a multiplication of the faith that leads to another even higher level of Christian multiplication.



The first stage of traditional evangelism must move into the church growth stage that follows, or the movement begins to fall in on itself.

In the orchard stage individual churches are born first, then churches that plant churches, then networks of churches we call "orchards" of churches, such as an ethnic group of churches that nurture the development of other ethnic groups to grow as well.

In the city-wide stage the overall numbers of churches in the city grows. This produces a faith that reaches the region around the city.

The following stages of kingdom growth involve the city and its region planting churches throughout the world. Those doing the work are diaspora peoples who have come to Boston from all over the world. In the final stage, multiple cities participate in all five stages.

The New Testament experience of the faith clearly involved the multiple city stage. At this consultation we are approaching this final stage of development. At this point the Quiet Revival no longer is based in Greater Boston. Rather, the movement is operating at a level of Kingdom development that involves the interrelation of a number of cities experiencing their own "quiet revivals" and reaching the world. What would be happening if there were ten cities doing what has been described here today?

9. Thy Kingdom Come on Earth as it is in Heaven

by Rev. Dr. Gregg Detwiler
Director, Intercultural Ministries, Emmanuel Gospel Center

The last Diaspora saint of the Bible, John the Revelator, was sovereignly “displaced” to an isle called Patmos. But, as is the case in all the scatterings of God’s people over the face of the earth, there was divine purpose in the move. And so it was that in Revelation 4:1 John records that purpose:

After this I looked, and there before me was a door open in heaven.

What did John see as he looked through that open door into the Kingdom of Heaven? He saw many things, but centrally he saw the throne of the Lamb of God, and around that throne were all of the hosts of heaven singing,

You are to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

A little later he looked again and recorded the fulfillment of the angel’s song:

...before me was a great multitude [of worshippers] that no one could count, from every nations, tribe, people and language, standing before the throne and in front of the Lamb.

What are we to make of John’s vision and of what importance is it to us now? Simply put, the Church on earth must take its cues from looking at the Church in heaven! Jesus underscored this when he instructed his disciples to pray,

Thy Kingdom come, Thy will be done, on earth as it is in heaven.

Since John’s prophetic vision is our ultimate destination and since Jesus instructed us to pray for its reality to come to the earth, our role as the Church on earth is to find ways of expressing and advancing this vision of the Kingdom of God. The more we align ourselves with this vision the more fully we will demonstrate the glory of the Lord on the earth. But, alas, the opposite is also true. The less we align ourselves to this vision the less accurate we will demonstrate the glory of the Lord on the earth.

So let us, like John, take a good gaze at God’s Kingdom. And, then having gazed, let us pray and take whatever steps we can to align our lives, our churches, our organizations and our communities to more fully express and advance that Kingdom reality on the earth today.