

Submitted to *Adventists Affirm*

December 2, 2004

When God Came Down

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It was the worst of times. The whole country was in a ferment of rebellion, especially over the war in Vietnam. Law and order, authority, marriage, haircuts, work, study, were out. Demonstrations, riots, LSD, acid rock, orgies, window-smashing, burnings, violence, were in.

It was the best of times. In the middle of the chaos myriads of young people felt a hunger for God and for meaning to life. They looked up to heaven for help. And God came down.

The Beginning of Revival

On February 3, 1970, at Asbury Methodist College in the little town of Wilmore, Kentucky, students hurried to the 10 a.m. chapel service in stately Hughes Auditorium. The dean gave a moving personal testimony and then invited others to join in. In answer to the prayers of a small group of students who had been praying for revival, the Spirit of the Lord came down in mighty power. A rebellious senior shocked the audience by saying, "I can't believe I'm actually standing here telling you what God has done for me. I've wasted my time in college up to now, but Christ has met me and I'm different. Now, for the first time ever, I am excited about being a Christian! I wouldn't go back to the emptiness of yesterday for anything." A long line of students came forward to pray and give their testimonies. With tears they acknowledged cheating, theft, prejudice, and jealousy. Some went to individuals in the congregation to ask forgiveness and make restitution. Old enmities were melted with the fervent love of God. Some shook hands; others embraced. Or they expressed their feelings with a hymn with the rest joining in. The cafeteria was nearly empty as the service continued on into the afternoon. Classes were suspended for the rest of the day. As some left for supper, others crowded in to take their place.

The classrooms in the basement served as meeting places for special prayer groups. It was common to see students seated or kneeling together, praying or, with open Bible, discussing the things of God. An all-night prayer vigil was scheduled.

Asbury Seminary students wanted revival on their side of the campus. Next day, college students witnessed in the seminary chapel about how revival had changed their hearts. Seminarians with their wives went down to the altar, rising with tear-dimmed eyes to embrace and renew their love for each other. By the next day all classes were officially canceled for the rest of the week. Day after day the campus community was absorbed in only one thing: getting right with God and seeking His will. The chapel, kept open through the week, filled and emptied as people came and went.

News of the revival spread to the outside world. Some came from as far away as California, Florida, and Canada, to see what was going on at Asbury College. Many of these strangers were stirred by the revival and testified of God's power in their lives. Teen-agers in the village were converted and brought their friends to Christ. Several local churches dismissed their services to encourage everyone to go to Asbury. Spontaneous meetings continued into the chapel period on Tuesday, February 10, when classes began again, but the auditorium was kept open for prayer and nightly meetings. In a way impossible to describe, God came down to His people.¹

Students from Asbury were invited to other campuses to testify, and the revival spread through Christian colleges and seminaries from Kansas to California, Minnesota to Texas. Billy Graham, in his "Hour of Decision" broadcast on March 15 expressed the wish that the revival which started at Asbury College in Kentucky would sweep from campus to campus and from city to city.² It did. By fall it reached Andrews University.

Andrews University

The 1969-1970 school year at Andrews University was rough. The campus was plagued by student rebellion, wide-scale drug use (one student later confessed to having \$3000 worth of drugs stashed away in his dorm room) and polarization among faculty and student groups.³ The *Student Movement*, Andrews' campus paper, dealt with issues such as declining enrollment, students' desire for separate church services, the university's ultraconservative dress standards,

racism, the generation gap, tensions between the student association and administration, and apathy toward Earth Day. One issue featured a student who quit his job in the broomship rather than shave off his beard. In May, after the National Guard shot and killed four Kent State students and injured 12 others for rioting and burning an ROTC building, some Andrews students requested a sympathy demonstration for Kent State.⁴ During this period the school paper was so critical that administration banned its circulation off campus. Student leaders Alf Lingstrand and Art McLarty were expelled for using drugs. Myrl Manley, Vice President for Student Affairs, was so kind in his final interview with the men that Art responded, "Dr. Manley, I'll try to hate you and Andrews University and the Adventist Church, as little as possible."⁵ Ten months later Art was back--a different man with a different mission.

There were precursors of revival. Emilio Knechtle, formerly the President of the Protestant Council of the City of New York and a leader in many Billy Graham campaigns, gave a memorable address that stirred a deep interest in prayer and the devotional study of the Bible. The Lord saw fit to use Knechtle's sermon entitled "From Eden to Eden" to stir the entire campus. Copies and tapes were circulated widely. The thought that unity and openness to the Spirit might return to the campus began to dawn on some hopeful minds.

Revivals don't usually break out in the Phys. Ed. Department, but that is another place where sparks of revival began to kindle. Hawaiian Professor Robert Kalua coached a gymnastic team that performed awe-inspiring feats every year at the college. Summers the group toured the campmeeting circuit. As the team visited the young people of Michigan, Wisconsin, Illinois, and Indiana that summer, they challenged them to study to prepare for service in the Lord's work. As a result, many students enrolled at Andrews determined to seek God.⁶

The two student leaders, Alf Lingstrand and Art McLarty, who had been banned from campus earlier, found Christ after bad drug trips elsewhere and revisited Andrews in May to witness to old friends. Their testimonies sparked a summer of spiritual crisis for many students. The two men joined religion professor Paul Cannon in spreading the gospel on the streets of Detroit.⁷

When the fall quarter started, school chaplain Gordon Paxton planned for a Campus Concern Retreat at Camp Michiana October 8-11, Thursday through Sunday. E. L. Minchin, a beloved youth revivalist; Mike Stevenson, General Conference Youth Leader; and H.M.S. Richards, Jr., Voice of Prophecy speaker, were invited to lead out. Minchin became seriously ill a few weeks before the scheduled date and canceled the appointment. But when the students arrived at Camp Michiana, there was Pastor Minchin, plainly showing the effects of his illness, but willing to take risks of a high order to lend his influence for Christ for his denomination's university.⁸ In the early morning worship he taught how to pray effectively. Students joined him in singing his theme song:

I want, dear Lord, a heart that's true and clean;
a sunlit heart, with not a cloud between.

A heart like thine, a heart divine, a heart as white as snow,
On me, dear Lord, a heart like this bestow.⁹

Attendance at the meetings varied from over 100 to as high as 180. On Friday evening 31-year-old Mike Stevenson told how God had rescued him from a wild life of roving, carousing, and attempts at suicide, through the Holy Spirit and the ministry of Elder Minchin. After the moving service students gathered on a chilly hillside around a campfire for over two hours to sing, testify, weep, and praise God. "A hundred assorted saints and sinners asked God to open them up, clean them out, and fill them with His Holy Spirit....He answered our plea; He poured out His Spirit without measure, beyond our greatest expectations....All glory to God."¹⁰ The Sabbath sermon by Elder Minchin was about being an ardent disciple like the Apostle Paul. Sunday morning's communion service with Elder Minchin was marked by a prolonged testimony meeting. The group discussed how they could take the peace they had found and "slosh it over the campus." No one cared that the pancake breakfast was delayed for an hour and a half.

Back on campus, the students were afire for God. Gordon Paxton, scheduled to speak in Tuesday's chapel service, felt impressed to give the time over to the students. Some faculty cautioned against so bold an initiative in view of the climate on campus, but he felt constrained to proceed.¹¹

Coach Robert Kalua of the university Gymnics tells the story of that meeting. Tom Umek, a leading athlete, led out in the service. Students from the retreat filled the platform and witnessed to what God had done for them. Then they invited others to come forward. Tom saw a fellow on the right of the platform with whom he had had a brawl. "Every time we got on the football

team, I wanted to smash your guts,” Tom confessed. “But now I love you.” Tom went over and hugged him. The two wept on each other’s shoulders.¹²

A spontaneous testimony service got started during chapel and overflowed into the following hours. At 1:30 there were still 150 lined up to testify. Many accepted Christ on the spot.¹³ “I thought I had been a Christian all my life,” one young woman confessed, “but I realize I was mistaken. Now I have truly given my heart to Christ. I’m so happy now!” Another testified, “The wall between Jesus and me is gone. Now we really communicate.”¹⁴ After the service some called their parents to ask forgiveness. Students shared with others on campus all week. They sang praise songs in the cafeteria line and stood up and testified during meals.

Monday night, October 12, while students gathered around H.M.S. Richards, Jr., in the Meier Hall lounge, he told them of the Voice of Prophecy’s program to reach pagan teen-age America through hippie-style magazines called *Wayout*. He mentioned that 30,000 requests for the magazine had not been processed because of a lack of funds--\$1,200, to be exact. The students decided this was a need they could meet. Under the leadership of Everett Schlisner, over 100 AU students canvassed fellow students and faculty members. In five hours’ time they collected \$2,100--\$900 above their goal.¹⁵

There was much assessing of the revival on campus and in the *Student Movement*. Ninety percent of students polled thought the revival was a significant event. They stated that students who previously were centered on themselves were transformed, putting others before themselves. “For a while we have been in the valley of dry bones. The flesh being put on our carcasses is in Christ’s likeness. Even skepticism and charges of emotionalism will not stop this,” the paper reported. “People who had no real desire for Christ have found Him. He has become real to people who before regarded Him as unreachable.”¹⁶

The week of extraordinary events culminated on Sabbath morning, October 17, when 90% of the Pioneer Memorial Church congregation stood at Elder Mike Stevenson’s invitation to surrender their lives to God. In his sermon Stevenson had emphasized that formalism, not fanaticism, was the Adventist problem. “But now there is a new trend,” he said. Whereas “cold formalism and academic excellence had been put before spirituality, now teachers and students will be working to make education an experimental knowledge of the righteousness of Jesus Christ.”¹⁷

Even Halloween night was different! It became a “hallowed evening” as the ministerial club, under the leadership of Ron Ruskjer, organized an all-night prayer service for Saturday night, October 31. Beginning at 6 p.m. it continued in “watches of an hour each until 7 a.m. Students and faculty came to sing, speak, and pray. Some stayed all through the night. In the middle of the night nearly 200 persons crowded the campus center to pray together. Students and teachers spoke to God and He heard them.”¹⁸

Succeeding issues of the *Student Movement* were full of accounts of student evangelism to Adventist churches throughout Michigan and places as far away as Mt. Vernon Academy, Ohio; Oakwood College, Alabama; and Atlantic Union College, Massachusetts. As a result of student witnessing in nearby Benton Harbor, Jeff Evans accepted Christ and began sharing his faith in the local college he attended. A couple filing for divorce accepted Christ and opened their place for Jeff’s fellowship meetings. So many interested kids at the college wanted to fellowship that Jeff fervently prayed for Bibles. The majority of students were from non-Christian homes and didn’t have Bibles.¹⁹

Sunday evening, November 1, Morris Venden came from Mountain View, California to conduct a week of prayer. He spoke that evening and twice daily for five days. Students and faculty crowded Pioneer Memorial Church to give quiet and sustained attention.²⁰ His theme, from John 15, was “Grapes”--how to abide in the vine and bear fruit. Afterwards Venden commented, “I went to Michigan to convert the students, but lo, the students have converted me.”²¹

Columbia Union College

News of the revival at Camp Michiana spread to other Adventist colleges. On the weekend of October 16 Pastors Dale Hannah and Bill Haynor of the Sligo Church in Washington D.C. made the journey to Andrews to see what was happening there. They found the doors open in men’s dorms with people praying. They saw a student throw away his acid rock records and pictures and decide for the ministry. They were present for Mike Stevenson’s concluding service at Pioneer Memorial on October 17.

After they returned to headquarters in Washington, D.C., President George Akers of nearby Columbia Union College (CUC) invited Stevenson to a cafeteria luncheon October 22 to report

to 65 students about the revival at Camp Michiana two weeks earlier. Stevenson related that he had been assigned by the General Conference to attend and lead out in discussions. He found that prayer bands started up spontaneously, old antagonisms vanished, and confessions of faith were made by those who had never done so previously. He remarked on the spontaneity of the event--no altar calls, no pressure, no schmalz. It appeared to be a pure outpouring of the Holy Spirit. Dr. Akers expressed the hope that a similar awakening could occur at CUC although he did not wish to start any "artificial hysteria."²²

The Nov. 5 *Sligonian*, CUC's student newspaper, editorialized that a significant campus group did not want administrators, faculty, pastors, and students pressuring them to have a revival like the one at Andrews since their desire appeared to be an out-growth of campus rivalry. "Probably the last thing we need is a great mass revival. What we really need is a thousand little ones," the article concluded.²³

This editorial produced strong reactions, some agreeing while other students and administrators vehemently took issue with the "skepticism and cynicism" of the editorial. In defense, the *Sligonian* reprinted an article by Tom Dybdahl on the Andrews campus. "Revivals have always frightened me," Dybdahl wrote. "I used to be afraid that they might include me--that one of those evenings some strange power would seize me and I would race down the aisle, or rise and mumble some guilt-laden testimony. . . . I had some pretty twisted ideas then about God and about conversion. I didn't want to become pious or narrow or straight. . . . Then, one day when I was tired of playing games and had run out of excuses, I decided to try Jesus Christ.

"I am still afraid of revivals. Now I am afraid because I want them so much to succeed. Because after all the arguments pro and con, there still are people meeting God and finding Him real and relevant. There are human beings transformed into new beings by grace.

"Revivals always have inner problems, too. Some people are caught up by emotion or group spirit, but have no change of heart. Others, feeling that their way is the only way, are ready to start their own 144,000 and consign everyone else to the flames. Some 'revive' for a day or a week and then cop out. . . .

"What I'm really trying to say is this: however we come, in groups or alone, with tears or with facts, if we seek Jesus Christ honestly we will find Him and new life."

While the debate was going on at CUC the Spirit was already working as faculty and students conducted weeks of prayer in Kettering College of Medical Arts and at Mount Vernon Academy. Lester Harris, chair of the biology department, led out at Kettering, while biology major Arbutus Likens and religion major Greg Schneider led out at Mount Vernon. Likens and Schneider reported that they were busy from early morning until one and two o'clock at night counseling students. Schneider called it "the most meaningful week of my life to date. I saw the Holy Spirit take hold on young people irrespective of the work of human agencies."²⁴

Then came the invasion. On Thursday morning, November 19, eighteen Andrews students arrived on the CUC campus and for three days infiltrated dorms and meeting places. Encountering some initial hostility, no doubt because of the campus debates, they phoned Paul Cannon at Andrews to come down and help them. But their warmth and enthusiasm soon broke through the resistance. Art McLarty recalled sharing informally with as many students as possible the love and peace of Christ he had found. On Thursday evening at 9 p.m. a fellowship service was held in the basement of Halcyon Hall, the women's dormitory. As the Andrews students played their guitars, sang, and witnessed, CUCites would drop in, surrender to Christ, then request prayers for a friend, a roommate. Repeatedly the one prayed for would come in and decide for the Lord, in instantaneous answers to prayer. The service ended at 1 a.m., but many stayed until 4 a.m., talking to their new friends. The working of the Holy Spirit could be felt, said McLarty. About forty or fifty people accepted Christ.²⁵

Friday evening vespers began with testimonies from AU students, but soon CUC students took over with testimonies, prayers, and singing until 2 a.m.

Sabbath service, held in the 3300-member Sligo Church in Takoma Park, was different. After a brief discourse on the nature of the Holy Spirit by AU professor Paul Cannon, the service was turned over to the CUC and Andrews students, some wearing beards and long hair (a mark of rebellion in those days). The students weren't just reciting something they had memorized. They were obviously intensely thrilled with what they were saying. One student testified, "LSD can't compare with the thrill of having Christ live within you and just letting Him take charge of your life." Some of the students admitted they were scared to get up in front of the huge Sligo congregation and tell of their experience. "I'm shaking like a leaf," one person put it, but "I've just got to tell you."²⁶ Students and local church members crowded the podium during an

extended testimony service continuing until 2:30 p.m.²⁷ A taxi driver listening to the service on the radio drove to the church and accepted Christ. When the radio station switched to music, it was flooded with telephone requests to hear the rest of the service.

Columbia Union College experienced the same extemporaneous response to the Spirit as Andrews had. President Akers reported in the *Sligonian* that carloads of students went out weekends to visit their churches. They asked for the privilege of speaking at the Sabbath morning service and telling what this new Christ meant to them. They did this on their own, paying their own expenses. "They are simply filled with joy and love. I've never seen anything like it," said Akers. The revival that had begun in private broke out into the open.

"The revival at CUC began first with student prayer groups held in private, but after the visit of the Andrews students the revival broke out into the open," Stevenson reported. "It is not uncommon for prayer groups to hold together for hours." An example of student activities was a special Student Association dinner where the entertainment consisted largely of students singing Christ-centered songs to guitar accompaniment.²⁸

On December 5 over a hundred CUC students visited other churches in the Washington, D.C. area in order to tell the members about the new experience they had had with Jesus Christ when the revival broke out during the visit of the Andrews students. Students organized a "Bible fund" to aid them in distributing books like "Good News for Modern Man" and *Steps to Christ*.²⁹

Besides witnessing at CUC, Andrews students also traveled to Atlantic Union College in South Lancaster, MA, to share their joy in Christ and kindle the fires of revival there. After their visit the AUC students requested a venue for meetings and were assigned the attic of the janitor building where there were several vacant rooms. The poor accommodations did not dampen their spirits. Though they couldn't see those in other rooms, they could hear the profound testimonies given and join in singing together. There was great fervency, a longing for a new experience. Everybody was on the stretch after God.³⁰

Witnessing in New York City

During Christmas break over a hundred students from Andrews, Columbia Union, and Atlantic Union Colleges descended on New York City to witness for Christ on the streets. They sought places where large groups of people congregated--Greenwich Village, Times Square, the East Side, lower Manhattan. They traveled the subways, walked the parks, and visited airports in order to talk to anyone who would listen. They gave out flowers, offered *Insight* magazines, enticed young people with colorful *Way Out* magazines, enrolled people in Bible courses, and just visited with people everywhere. Many were hungry to learn about Christ. Jeanie Carter said, "We made people feel happy. They couldn't believe that we'd care enough to come and talk to them when they felt so rotten." One man in an Italian pizza place off Times Square jumped up and protested what the students were doing. After he calmed down, the students talked with him until 3 a.m. Next day he went with them, giving out their literature and talking to people about Jesus as best he could.³¹

Two timid girls were among a group that witnessed at Long Island University. They testified briefly with local students rushing to class. Two fellows insisted that the girls come to sociology class, telling the professor, "We want to hear these girls tell what happened at Andrews University." "What's that got to do with sociology?" the professor asked. "Everything," they replied. The whole class agreed. Reluctantly the professor laid aside his notes and turned the class over to the trembling girls. Praying for words, they told what had happened at Andrews and what it was like to experience Jesus. When the pair rejoined the rest of the witnessing group, who had been anxious for their safety, there was great rejoicing.³²

Somewhere in New York the students found a young man named Frank. He actually came all the way to Andrews to see how Christianity was practiced at a university. He also related his conversion experience at the Berkshire fellowship a month later.³³

The editors of *Christianity Today*, headquartered in the District of Columbia, heard about the students' witness in New York City and called CUC administrators for more details. In response six students and a dean testified and told the story of the revival at the magazine's staff worship service on January 20. This contact began a friendship with assistant editor Edward Plowman, who later attended the Berkshire retreat and wrote an article for *CT* about the revival sweeping Adventist colleges.³⁴

General Conference Reaction

A big concern at church headquarters was whether the revival was genuine. General Conference President Robert H. Pierson accumulated a thick file of letters and clippings on the revival to which he alluded in his monthly "Heart to Heart" editorial in the *Review*.

When you find the young men in janitor work singing hymns together in the evening as they work; when you overhear in the cafeteria dinner lines talk of special prayer groups, of victories won and individuals named who gave their hearts to the Lord a few hours before; when you discover married couples who were hopelessly in trouble in their marriage now back happily living together . . . you are led to the conclusion that it is genuine.

He quoted an Andrews administrator as saying, "All of our problems are not solved nor are all of our students involved in this new spiritual experience, but I thank the Lord for the new spirit here."

Pierson concluded, "Whether [the revival] is real or counterfeit in the ultimate and in every experience, the Lord alone must judge." He mentioned the danger that some might not recognize the promised revival when it did come. "May the Holy Spirit revive us all--on campus and off campus!"³⁵

However, there was concern among church leaders that the revival was superficial, that the display of affection among students was not proper, and that skirts were not lengthened and men's hair not shortened. Apart from Pierson's editorial in the *Review* and a longer article he wrote a year later for *Present Truth*, official church publications like the *Review* and *Ministry* were silent. But Pierson, whose deepest longing was for revival and reformation, actively involved himself in the revival and worked to keep it on track.

The Berkshire Experience

In the middle of January a handful of CUCites got the inspiration to invite Adventist students across the country to a general get-together to compare notes on the spiritual revolution that had engulfed their lives.³⁶ They invited not only students and staff of eight North American colleges but also General Conference, union, and local conference officers. GC President Robert Pierson and *Christianity Today* assistant editor Edward Plowman were among those accepting the invitation. There were only six weeks to arrange a venue, program, housing, food, transportation, and a multitude of details.³⁷ "The Spirit alone made possible the program on such a short-term basis," student leaders said. The location chosen was Camp Berkshire in southeast New York State. Charges for CUC community students (three nights and eight meals) was \$11; for dorm students, \$4.60. Bus transportation was \$8 round trip.³⁸

On February 26, the opening day of the Intercollegiate Fellowship at Camp Berkshire, over four hundred students from eight Adventist colleges and three academies, located as far away as Nebraska and Alabama, showed up. They came in cars, vans, and chartered buses. Some from Michigan chose to hitchhike in order to witness about Christ along the way. A station wagon arrived with "Carry It [the revival] On" emblazoned in large letters.

One college president joked that Berkshire was the Adventist version of Woodstock. There were two similarities: Berkshire was a student-initiated mass movement, and it was crowded. In an effort to provide heated quarters, nearly everyone was packed into the old resort hotel at the camp. Several General Conference guests found themselves assigned two to a bed. For the meetings, students crowded together on the floor of the hotel's solarium with a beautiful view overlooking a river.

Friday evening the motley crew of students--bearded and clean shaven, white and black, from Alabama to Canada, found union in Jesus through the communion service. After the foot-washing service the wine was poured from fat ceramic pitchers. There were about two dozen large goblets for the four hundred people who had pressed together on the hotel's solarium floor. As the service progressed spontaneous singing broke out, and several gave bright testimonies about how happy they were in Jesus. There were groups praying in the halls night and day.

Sabbath morning Robert H. Pierson spoke on the subject of the latter rain. He counseled the revivalists to respect the wishes of their elders, to use the Old Testament as well as the New in biblical studies, and to be careful about physical closeness. He emphasized Romans 14:13: "Try to live in such a way that you will never make your brother stumble by letting him see you do something he thinks is wrong." The atmosphere was one of joy rather than tearfulness.³⁹ The meeting was marked by accounts of recent conversions, joyous *Amens*, and soft "Thank you, Jesus" responses. On one occasion a young black stopped the music and told of his recent conversion. He said he came from a background of militancy and hate. "I didn't like white people," he confessed. "But accepting Christ transformed me. Now I love you all." A white with a South African accent immediately jumped to his feet and told of his former prejudice against blacks. "But Jesus has taken it away," he said, "and I love you, too, brother." Blacks and whites tearfully embraced.⁴⁰ Sometimes testimonies were dramatic as when Frank, a young man whom Andrews students had met on the streets of New York, told his experience of conversion.⁴¹ On Saturday night spontaneous fellowshiping, singing, and praying occurred, and

many students accepted Christ for the first time.

One disappointment at Berkshire was that Elder Minchin was not able to come. He had nearly died in December from glomerulonephritis (a kidney disease) and was treated at Loma Linda. An album was prepared so students could write personal messages to him. They expressed their deep love and gratitude to him for his ministry to them at Weeks of Prayer in various colleges and academies. Doug wrote, "Praise the Lord for all He has done through you. And now I pray He will continue to strengthen you and lift you up. Every time I hear you I hear Jesus." And Duane: "We are having a wonderful fellowship and I wish you were here. You were the first person I really remember as radiating Christ." Jeanne's page says, "Our fellowship here at Berkshire is just fabulous. I hope and pray that the spirit seen here can be sent on around the world and that Christ will come soon." "Your Week of Prayer at Southwestern Union College in 1969 was a blessing to me. Christ has helped me to share my faith with youth in Sweden, England, and South Africa. Now with Christ's help I am telling young people in the States [about Jesus]. Lyleen." Judy wrote, "You have been one of the greatest spiritual inspirations to me. I first met you at Union College, and ever since have been intending to write to thank you for your sincere Christ-like, loving example. Only God knows the worth of you to us." "We all love you for the experience with Christ that you have shown us. I was at MBA (Monterey Bay Academy, CA) when you had a week of Prayer there. Your walk with Christ is still an inspiration to us all. Stephen"⁴²

When it came time to leave Monday morning tearful goodbyes were said, coupled with such comments as, "Now we've got to tell our brothers and sisters," and "Let's hope the next retreat will be in heaven."⁴³ On the trip back students shared, prayed, and sang.

Afterglow

There was still a sensitive issue at Andrews--hair length! In those days men had nerves in their hair--cutting hurt! Church leaders hoped that revival would deaden the pain. It didn't. On March 2 a form letter was sent to 45 dormitory men requiring that they cut their hair to standard length ("above the collar or ears"). Some of the students wanted an extension of time to discuss the issue with Vice President for Student Affairs Myrl Manley. They felt that hair length was not a moral issue. Administration feared loss of financial support from the Andrews constituency if students did not shape up. Manley met with the objectors and insisted on compliance. The resistance forces issued "A Resolution" claiming that AU's rules were a stumbling block to one's Christian experience and not founded on E. G. White's writings. It also advertised a meeting for Tuesday evening at 7:30. in the student lounge. Administration tried to cancel the meeting, but about 50 students and faculty milled around in the lounge anyway.

Manley, alarmed, climbed up on a bench and shouted, "In the name of the University I order you to disperse!" "I had no idea what to do if they refused," he later confessed. Fortunately the group left quietly, but about 30 men met in Meier Hall afterward and talked over future strategy. AU President Hammill scheduled an open meeting for the following Sunday.⁴⁴ The results were never published, but the revival did not change men's hair styles.

Though the spirit of revival was not obvious in this clash, it showed up in the reaction that followed. The school paper published a conciliatory editorial suggesting that students and administrators needed to listen to each other to make sure that their actions were grounded in the selfless example of Jesus rather than in pride and self-assertion. The author wished that shoulder-length hair not be associated with radicalism and that the constituency be informed of that fact. He expressed gratitude that both sides were praying about the issue. "Perhaps forbearance will win out, and we can avoid the crisis atmosphere that plagued us a year ago when similar problems arose," the editorial continued.⁴⁵

Meanwhile some students who noticed how late the lights were burning in Dr. Manley's office, came in to pray and encourage him. His heart was warmed by their loving concern.

The revival brought many positive changes. Columbia Union's Dean Lawrence Stevens, himself a leader in the movement, said he and other Adventist deans were no longer running around trying to put down student unrest. "We're now kept busy counseling kids who want to know about Christ and the Spirit-filled life," he said. "We've never had it so easy before."⁴⁶

Campus bookstores underwent great changes. Many of the students gave expression to their faith by purchasing Bibles and giving them away on streets or in house-to-house visitation. The Andrews bookstore, managed by Alice Cox, was well stocked for annual sales of about 300 Bibles. "Suddenly," she said, "we couldn't keep *Reach Out* (Kenneth Taylor's paraphrased *Living New Testament*) in stock." In five weeks' time she ordered 1300 copies.⁴⁷ Thousands more were to follow. "What's going on at Andrews?" the publishers wanted to know.

The revival continued to spread. Word from academy campuses as well as colleges told of

the unusual movement among the students.⁴⁸ Two years later revival reached clear out to Far Eastern Academy in Singapore, a thrilling story in itself. “We really believe the Holy Spirit is being poured out upon our young people,” commented Mike Stevenson. “I think the young people have seen the results of student unrest on college campuses” and want something better.

And the memory of those days when God came down continues to warm the hearts of those who experienced it and inspire

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