

South Africa's Great Revival of 1860

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The year was 1860. The place Worcester, South Africa. Andrew Murray had been installed as pastor of the Dutch Reformed Church there on Pentecost Sunday, May 27, preaching from the text of 2 Corinthians 3:8 – “Will not the ministry of the Spirit be even more glorious?” Looking back, it seems almost oddly prophetic.

Just a few months later the Great Revival of 1860 would begin in South Africa, with concurrent expressions around most of the English speaking world. At the moment of its beginning in Worcester, J. C. deVries was a layman leading a meeting of the church's youth. Years later, as a Dutch Reformed pastor, he would write this eye-witness account:

On a certain Sunday evening there were gathered in a little hall some sixty young people. I was leader of the meeting, which commenced with a hymn and a lesson from God's Word, after which I engaged in a prayer. After three or four others had (as was customary) given out a verse of a hymn and offered prayer, a coloured girl of about fifteen years of age, in service with a farmer from Hex River, rose at the back of the hall, and asked if she too might propose a hymn. At

first I hesitated not knowing what the meeting would think, but better thoughts prevailed and I replied, *Yes*. She gave out her hymn-verse and prayed in moving tones. While she was praying we heard as it were a sound in the distance, which came nearer and nearer, until the hall seemed to be shaken, and with one or two exceptions, the whole meeting began to pray, the majority in audible voice, but some in whispers. Nevertheless, the noise made by the concourse was deafening.

A feeling which I cannot describe took possession of me. Even now, forty-three years after these occurrences, the events of that never-to-be-forgotten night pass before my mind's eye like a soul-stirring panorama. I feel again as I then felt, and I cannot refrain from pushing my chair backwards, and thanking the Lord fervently for His mighty deeds.

At that time Rev. Andrew Murray was minister of Worcester. He had preached that evening in the English language. When service was over an elder (Mr. Jan Rabie) passed the door of the hall, heard the noise, peeped in, and then hastened to call Mr. Murray, returning presently with him. Mr. Murray came forward to the table where I knelt praying, touched me, and made me understand that he wanted me to rise. He then asked what had happened. I related everything to him. He then walked down the hall for some distance, and called out, as loudly as he could, "*People, silence!*" But the praying continued. In the meantime, I too kneeled down again. It seemed to me that if the Lord was coming to bless us, I should not be upon my feet but on my knees. Mr. Murray then called again out loud, "*People I am your minister, sent from God! Silence!*" But there was no stopping the noise. No one heard him, but all continued praying and calling on God for mercy and pardon. Mr. Murray then returned to me and told me to start the hymn-verse commencing "*Help de ziel die raadloos schreit*" (Aid the soul that helpless cries). I did so, but the emotions were not quieted, and the meeting went on praying. Mr. Murray then prepared to depart, saying "*God is a God of order, and here everything is confusion.*" With that he left the hall.

After that, the prayer meetings were held every evening. At the commencement there was generally great silence, but

after the second or third prayer the whole hall was moved as before, and everyone fell to praying. Sometimes the gathering continued till three in the morning. And even then many wished to remain longer, or returning homeward, went singing through the streets. The little hall was soon quite too small, and we were compelled to move to the school building, which also was presently full to overflowing, as scores and hundreds of country folk streamed into the village.

On the first Saturday evening in the larger meeting house, Mr. Murray was the leader. He read a portion of Scripture, made a few observations on it, engaged in prayer, and then gave others the opportunity to pray. During the prayer which followed on his, I heard again the sound in the distance. It drew nearer and nearer, and suddenly the whole gathering was praying.

That evening a stranger had been standing at the door from the commencement, watching the proceedings. Mr. Murray descended from the platform and moved up and down among the people, trying to quiet them. The stranger then tiptoed forward from his position at the door, touched Mr. Murray gently, and said in English: "I think you are the minister of this congregation: be careful what you do, for it is the Spirit of God that is at work here. I have just come from America, and this is precisely what I witnessed there."¹

Rev. deVries writes an account of what might be called the "moment of revival." This is a moment where the Holy Spirit surprisingly and powerfully enters a community of believers, touching people's lives with the transforming grace of the gospel in a way that is far more than simply a cognitive grasp of information. From the day of Pentecost in Jerusalem to Luther's grace encounter in Germany to Azusa St. in the United States, with innumerable other less visible encounters across the centuries and around the planet, this is the experience that typically comes to mind when people talk about "revival."

All too often, this moment of revival turns out to be far more an expression of human emotionalism than the seed of a history-changing movement like Herrenhut Revival with Zinzendorf and the Moravians.

¹ From Johannes Du Plessis, *Andrew Murray of South Africa* (London: Marshall Brothers, 1920), 194-196.

History and common experience are filled with far more examples of this sort of misguided or stillborn religious exuberance than we could wish. I live in the United States' Southeast where "Revival" has become little more than an intense week of extra meetings seemingly designed to manipulate religious commitment as a regularly scheduled part of the church calendar. I am also old enough to remember the "Toronto Blessing" and the "Brownsville Revival" as I now watch the "Lakeland Revival" of Todd Bentley.

Study and experience have convinced me that seeing revival as an experience or moment is bound to send the church in a wrong direction. Authentic revival is more than a moment or event. It is a process of God at work through His people on planet Earth. If authentic revival is only the moment described by Rev. deVries, then the goal of ministry would be to facilitate and create that moment as often or for as long as possible. I believe that such a ministry goal is often the richest source of corruption in nascent outpourings. The aim of maintaining that original sense of intensity becomes a motive for manipulation and a pressure for theological compromise.

Instead, authentic revival is better seen as a process, a series of circumstances and encounters overseen by God and responded to by His people. Moments like deVries records are best understood and considered within the context of that larger process.

A Process Model for Understanding Authentic Revival

In his book *Dynamics of Spiritual Life*, Dr. Richard Lovelace gives a summary outline of what our understanding of the "process of revival" could look like. As a doctoral candidate of his during the '90s I was privileged to examine a wide array of historical revivals through this lens. It deeply enriched my understanding and leadership. It equipped me with an ability to see points at which people experiencing this "moment of revival" would diverge from God's truth or veer off into experiential corruption and eventually find themselves a mere passing footnote in the history of the Father's redemptive plan. With the hindsight of history, we could watch the process of revival work itself out with more or less fruit. As a pastor, this perspective has guided my prayer and ministry in the local church as we pursue faithful renewal as well as seek to discern the times in which we live.

Here is Lovelace's outline, more completely developed and wonderfully illustrated in the book. I am using the term "revival" and especially "authentic revival" interchangeably with his term "renewal."

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- I. Preconditions of Renewal: Preparation for the Gospel
 - A. Awareness of the Holiness of God
 - 1. His Justice
 - 2. His Love
 - B. Awareness of the Depth of Sin
 - 1. In Your own Life
 - 2. In Your Community

 - II. Primary Elements of Renewal: Depth Presentation of the Gospel
 - A. Justification: You are Accepted in Christ
 - B. Sanctification: You are Free from Bondage to Sin in Christ
 - C. The Indwelling Spirit: You are not Alone in Christ
 - D. Authority in Spiritual Conflict: You have Authority in Christ

 - III. Secondary Elements of Renewal: Outworking of the Gospel in the Church's Life
 - A. Mission: Following Christ into the World, Presenting His Gospel
 - 1. In Proclamation
 - 2. In Social Demonstration
 - B. Prayer: Expressing Dependence on the Power of His Spirit
 - 1. Individually
 - 2. Corporately
 - C. Community: Being in Union with His Body
 - 1. In Microcommunities
 - 2. In Macrocommunities
 - D. Disenculturation: Being Freed from Cultural Bonds
 - 1. Destructive
 - 2. Protective
 - E. Theological Integration: Having the Mind of Christ
 - 1. Toward Revealed Truth
 - 2. Toward Your Culture²

² Richard Lovelace, *Dynamics of Spiritual Life* (Downers Grove, IL: InterVarsity Press, 1979), 75.

The “moment of revival” could be defined as an experiential encounter with particular aspects of the Preconditions or Primary Elements in Lovelace’s model. It is clearly a sovereign work of the Holy Spirit. In the best of circumstances, it is far *more* than *simply* an intellectual grasp of a theological concept like God’s holiness or the doctrine of justification. When seen in the larger context of the process of revival though, it can never be *less* than that. It is more, because this encounter strikes to the broad landscape of our humanity – our emotions, our memory, our values, our hope, our will and our community of faith, indeed, the very depth of our soul – in a way that is much bigger than just our thinking. When seen in light of the process though, this “moment of revival” should never be *less* than an intellectual encounter. That is to say that the moment of revival is not really cultivated or enhanced by bad theology or by an exclusive focus on emotional experience.

When revival is seen as a “moment,” then the event that Rev. deVries records for us is little more than a passing experience that may or may not be of interest to us. When seen as a portion of a larger process of the Father at work in His church across the world, then we can see this “moment” in a very different light and learn very different lessons from it. It is my conviction that the life and ministry of Andrew Murray is well placed to consider the 1860 Revival through that larger process perspective.

Let us now turn to examine and learn from the Great Revival of 1860, using Lovelace’s model of revival process, and briefly illustrate from the life and writings of Andrew Murray.

The Preconditions of Renewal: Preparation for the Gospel

Much was astir in the Dutch Reformed Church (DR) of South Africa by 1859. The Theological Seminary at Stellenbosch had opened in November with three professors, one of whom was Andrew Murray’s older brother John. Andrew himself was moving his young family from what had been a frontier pastorate in Bloemfontein to the town of Worcester. In April of 1860, Worcester was the site of a gathering of ministers from the DR church across South Africa for a first-of-its kind ecclesiastical conference. The Murray family was heavily represented with the aging Andrew, Sr. and his sons John and our Andrew all key leaders. In all, seven of the younger ministers at the conference were either sons or sons-in-law of Andrew, Sr.

The most important outgrowth of this conference was the sending of a certain Dr. Robertson to Holland with the charge of finding new

ministers willing to relocate and serve DR congregations in South Africa. This passage from his October 1860 letter back to the sending committee gives fascinating insight into the state and convictions of both the Dutch and the South African churches.

All Christians admit that the condition of the Reformed Church in the Netherlands is exceedingly parlous (*sic*). Liberalism – for so the prevalent form of unbelief is called – has spread itself over the whole land, and seeks to rob the Church of Christ of its most cherished truths. The trinity, the divinity of Christ, the personality of the Spirit, the vicarious suffering of Christ, and naturally all that stands in closest connexion with these truths, are not merely denied but assailed. Miracles are declared to be impossible, and it is flatly denied that they ever happened, while everything that is said of the miraculous in Holy Scripture is declared to be legend or allegorical story. Yes, there are many who hold that the resurrection and ascension of Christ are not facts, but that whatever is said of these events must also be accounted legendary. The eternity of punishment is, of course, also denied as in conflict with God's goodness and love and as for sin, it is looked upon as necessary, and therefore derived from God, or at least willed by Him.

I refrain from lengthy observations on these terrible errors, but feel bound to add that those who judge strictly and conscientiously are of opinion that, of the 1,400 or 1,500 ministers in Holland, only about one hundred can be looked upon as thoroughly orthodox; while others who judge more favourably think that they could find about two hundred. Is it to be marveled at that under such circumstances I could secure but few orthodox ministers in Holland? The congregations in general – let me say this to their honour – desire to have pious and orthodox clergymen. I should find little difficulty in obtaining ministers of liberal leanings for the Cape; but these I do not wish to accept. It would be in direct conflict with the trust committed to me, as well as with the declaration demanded by our Church of all ministers.

. . . It is generally acknowledged here that no minister of liberal views who desires to act honestly can sign the declaration demanded at the Cape. . . . If our Cape Church is to remain orthodox and faithful to the confessions of the fathers, it ought to admit no ministers coming from Holland,

whether they be South Africans or Hollanders, without previously instituting a serious examination into the faith that is in them, and obtaining from them a clear and unequivocal affirmation of their adhesion to the fundamental truths which our Dutch Reformed Church confesses.³

The orthodoxy of the South African DR church as a whole was no mere formalism either. Another person who came to Christ under Andrew Murray's ministry and went on to be a minister, Rev C. Rabie, gives us direct insight into Andrew Murray's heart and ministry:

Mr. Murray's share in (the earlier part of) the Conference of 1860 was confined to a prayer, but it was a prayer so powerful and so moving that souls were instantly brought under deep conviction of sin, and we may safely say that the revival which ensued dated from that moment.⁴

In addition. . .

Mr. Murray was a man of power in his catechizations. I was one of those privileged to be confirmed by him. He carried his catechumens to the Bible, and made them read and explain it. When the class was over, two or three were directed to remain behind, in order that he might speak with them about the condition of their soul. These were moments never to be forgotten. Not a few date their spiritual birth from these talks.⁵

We see here clear evidence of the convictions of the ministers who gathered at the 1860 Worcester Conference and Andrew Murray in particular. Their orthodoxy is clear, and even stark when compared to the clergy in the Netherlands. Robertson describes as "most cherished truths," "the Trinity, the divinity of Christ, the personality of the Spirit, the vicarious suffering of Christ . . . the eternity of punishment . . . and sin." These were truths about God that the DR church wanted to guard from compromise. These truths are what Lovelace calls the "Preconditions of Renewal" and lead us to a first observation.

³ Johannes Du Plessis, *Andrew Murray of South Africa* (London: Marshall Brothers, 1919), 190-191.

⁴ Du Plessis, 199.

⁵ Du Plessis, 199.

Observation #1: Authentic Revival only comes to solidly orthodox communities of faith – denominations, regions or local churches.

It is my observation that for any group of people like the one described by Dr. Robertson, there is simply nothing to be revived. These communities would instead need conversion or reconstitution. It is more a missionary venture to reach these people than a move of revival. A church community that has left the faith has more in common with a community that has never come to faith, than it does to a church in need of revival. This is an important distinction for a pastoral leader whenever there is a “stirring of the Spirit.” A community whose faith has been revived will present different needs and opportunities than does a community that first comes to faith, and especially if that community coming to faith has considered itself a church all along.

Believers who are revived are experiencing the Holy Spirit's application of the truth they believe to the depths of their soul. Emotions may run high. Decisions may be made and lives may be redirected. Truths they have held are now made vibrant and life-changing. By contrast, communities that are first experiencing the impact of these life-changing truths may have similar demonstrations: high emotions, new decisions and the like. Without the preconditions of a growing sense of God's holiness and their need though, this conversion experience may be short and shallow. An experience of grace that is not grounded in the context of God's holiness and humanity's brokenness may start with great exuberance but will soon run dry – or go pursuing other sources for exuberance. In the words of Jesus, the moment of revival would be more like a dramatic growth spurt in the cycle of fruit-bearing. The moment of conversion is better considered in light of the Parable of the Seed in Luke 8:4-8.

The Primary Elements of Renewal: Depth Presentation of the Gospel

Dr. Lovelace points to four primary elements of renewal: Justification, Sanctification, the Indwelling Spirit, and Authority in Spiritual Conflict. All four of these could be subsumed under the theological heading of “Adoption” and are strongly connected in the New Testament to the Pauline phrase “in Christ.” It should not be lost that authentic revival, at its core, is about a life-encompassing encounter with the living Christ. Whatever other behaviors, convictions or experiences might occur in a “moment of revival,” the headwaters are this encounter with the Gospel. To the extent that these headwaters

of revival become mixed with or supplanted by other behaviors, convictions or experiences, the ensuing process of revival becomes polluted.

This is exactly the point at which Dr. Lovelace's process model of revival becomes most helpful. If revival is an event, then the event at Worcester soon passed and things returned, in some degree, "back to normal." From this perspective, the "revival" is over and the church faces a major decision. If revival is the highest goal of ministry, then the aim would be to return to the ongoing experience of that first event. And nearly anything done to accomplish that becomes acceptable. If authentic revival is seen as a larger process though, we look to what Lovelace calls the primary and secondary elements of renewal. We look as well with a longer timeline. We examine, to keep with the words of Jesus, the roots and fruit over time.

Clearly, the impact of Andrew Murray's life and ministry had far more to do with what followed the Great Revival of 1860 than for what happened in that "moment of revival." He pastored, traveled, wrote and spoke throughout the Dutch, Afrikaans and English-speaking world for another fifty-seven years. He was many times the Moderator of the DR Synod in South Africa. He was involved in the building of schools, colleges, missionary training institutes and missionary organizations. It is my conviction that he embodies the primary and secondary elements of renewal.

Observation #2: Authentic Revival continues to the extent that it stays true to the primary elements, not to the ongoing experience of the initial encounter.

As pointed out, Andrew Murray's life went on after his initial encounter with a "moment of revival." There is no sense whatever of wanting to continue or maintain that moment, though his future was clearly shaped by it. Murray ministered with Dwight Moody and spoke at the Keswick Conventions in England, so he could rightly be considered a revivalist. There was no hint in all of this though that maintaining that "moment of revival" was the aim of his ministry. What happened over those months in Worcester was not the pinnacle of Christian experience for Andrew Murray. Instead it was a blessed moment in the larger process of the Father's work among His people. The passing of that moment was not a sign of unfaithfulness or an end to the Father's work. It was merely the Father moving on in His work bringing the Gospel to every tribe and tongue and nation. How

different this is from a revivalist perspective that aims to maintain that “moment of revival” as the normative Christian experience.

Murray would have been thankful for “moments of revival,” but he clearly looked beyond them to the larger process of God’s work. That is because he understood these moments as gracious seasons of blessing from a sovereign Father and not the response of the Father to any human effort or faithfulness. While the Great Revival came first to people who were praying for it, Murray, as a Reformed pastor, would have been certain that it was not the prayers of the people that caused or produced the revival. Seasons of revival were God’s blessing, not the result of the faithfulness or efforts of God’s people. These are seasons that we may receive with great joy, but they are not blessings that we earn. Murray was always earnest in his pursuit of God and the life of holiness. His preaching and books were constantly calling people to faithfulness, devotion and absolute surrender, but always because these make God’s people more available for His work, and not because such devotion causes God to work. This is an important distinction. It is one thing to think that our devotion causes renewal. Such an important end, ie. revival, will raise the pressure to justify any means to get there. It is quite another thing to think that our devotion better sets our lives to receive the Father’s ongoing work, whatever expression it takes in that season.

It is interesting to note that for nearly a decade following the Great Revival, Murray – along with the other revival participants – was involved in a protracted battle with theological liberalism that was finally settled in favor of the decidedly orthodox views. No sooner had the “moment of revival” come and gone, than the challenge arose to maintain the integrity of the DR Church’s commitment to doctrines that make up Lovelace’s Primary Elements of Renewal. An event view of revival would see these as disconnected circumstances, always hoping to return to a “moment of revival.” The process view better connects the faithfulness that preceded the outpouring of 1860, the actual “moment of revival” that Dr. deVries records, and the following decade of ecclesiastical wrangling. One would say that the Great Revival made experiential the doctrines held before. These great doctrines, now enlivened to the soul by the Great Revival, were defended with great passion and effectiveness because they were more than ideas or ideology. They were the expression of a life-changing encounter with the living reality of God and the Gospel. In this view, authentic revival and theological integrity are deeply connected, each feeding the other.

Observation # 3: The impact of Authentic Revival is best measured not by the initial encounter but by the secondary elements over time and across cultures.

Jesus himself points us to the fruit of a person's life as an important indicator of what is going on in their heart. (Matt 7:15-20; Luke 6:43-45) In a similar way, we ought to look to the fruit produced over time by any movement that claims its origins in God. This may make heat-of-the-moment evaluations difficult at first, and so worth avoiding. Over time though, matters have a way of coming into focus. Lovelace's Secondary Elements of Renewal (see above) are simply a good working model of a "fruit check for Renewal." It takes time for them to develop, but their development over time will ensure authenticity to the experience from which they flow. For instance, looking for these Secondary Elements of Renewal help us to conclude objectively what most would agree to intuitively: the Brownsville Revivals of the 1990's were of far less impact than the Azusa St. revival that began in 1906. Of real importance for pastoral leaders with a heart for authentic revival, these Secondary Elements of Renewal can be a vital reminder of what the Father would begin to do in the midst of any truly revived community over time. As we pray fervently for a visitation of God – a "moment of revival" – we do well to remember that our prayers would be drawing us through that moment into a community life marked by these Secondary Elements.

One could easily see the fifty-seven years of Andrew Murray's ministry that followed the Great Revival of 1860 as the working out of these Secondary Elements in his life and ministry. Though these elements were hardly absent before the Revival, they certainly flourished and continued for decades afterwards, marking his primary legacy. All but one of his written works are post-Revival in date. Two Secondary Elements are of particular importance in the legacy of Andrew Murray.

Mission

Murray's eleven-year pastorate in Bloemfontein prior to the Great Revival was essentially missionary in nature. One pastor in a sparsely populated territory of 50,000 square miles is not a typical "parish" arrangement. By all accounts Murray certainly ministered with a missionary passion. One six-week trip to the Transvaal covered more than 800 miles, usually by slow-moving ox wagon. His careful records show that he preached at six different stations, conducting thirty-seven formal services. Incredibly, he baptized 567 children and confirmed to

membership 167 young people, less than half the number of candidates that applied.

There can be no greater testament to the missionary zeal in the Murray household than the fact that three of their seven children would enter into cross-cultural missionary work. Andrew himself was a well known missions speaker. Many from his congregations and conferences would sense the call to missionary service and respond. His writings often spoke to the encouragement of missionaries and the central missionary calling upon all Christians.

Forty-one years after the Great Revival, Murray wrote *The Key to the Missionary Problem*. Written in response to the historic Ecumenical Missions Conference in New York City in 1900, Murray challenges every Christian to see that the key to any missionary problem is first a matter of the believer's love for Jesus. In the third chapter, Murray points to Zinzendorf and the Moravians as an example of passionate love for Jesus that expresses itself in missionary zeal.

What marked him (Count Zinzendorf) above everything was a tender, childlike, passionate love to our Lord Jesus. Jesus Christ, the Originator and inspirer of all mission work, possessed him. The dying love of the Lamb of God had won and filled his heart; the love which had brought Christ to die for sinners had come into his life; he could do nothing else but to love and, if need be, die for them too.

When he took charge of the Moravians, that love, as his teaching and his hymns testify, was the one motive to which he appealed, the one power he trusted, the one object for which he sought to win their lives. The love of Christ did what teaching and argument and discipline, however necessary and fruitful, never could have done. It melted all into one body; it made all willing to be corrected and instructed; it made all long to put away everything that was sin; it inspired all with the desire to testify of Jesus; it made many ready to sacrifice all in making that love known to others, and making the heart of Jesus glad.⁶

There is a clear connection for Andrew Murray between the revived heart of love for Jesus and fruitful missionary service. Any lack of the

⁶ Andrew Murray, *Key to the Missionary Problem* (Fort Washington, PA: Christian Literature Crusade, 1979), 62.

former will produce a lack of the latter. The entire book is more of a call to a revived experience of the love of Christ than the expected exhortation to missions. For Murray, the heart truly touched by the love of Jesus would naturally find its way to missionary service, and without that love any missionary service would soon become burdensome, oppressive and dry.

Prayer

This may well be Murray's most enduring legacy. It was certainly my first contact with him and continues to be the aspect of his ministry and writings most widely known. So prolific was he on the matter of prayer that it is risky to pick any single example from his writing. My favorites would include *With Christ in the School of Prayer* (1885) and *The Ministry of Intercession* (1897), twenty-five and thirty-seven years after the Great Revival respectively.

His writings on the subject all bring the believer to see prayer as the expression of a heart revived by the love of Jesus. In turn, it is in prayer that the heart is revived meeting the living Jesus in the power of the Holy Spirit. Prayer was more than a spiritual discipline, activity or means to lay hold of blessings for Murray. It was the place where the believer found the ongoing grace for life. The passion first discovered in a previous "moment of revival" was rekindled and supplied in the place of prayer. Even when Murray spoke to those other aspects of prayer, his view was always based on prayer that grew from the soul in love with God and a soul that renewed its love for God each day in the place of prayer.

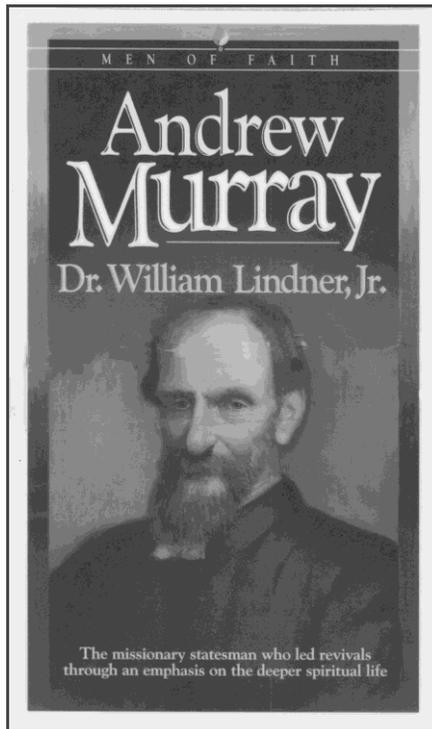
By His Holy Spirit, He has access to our heart, and teaches us to pray by showing us the sin that hinders the prayer, or by giving us the assurance that we please God. He teaches, by giving not only thoughts of what to ask or how to ask, but by breathing within us the very spirit of prayer, by living within us as the Great Intercessor. We may indeed most joyfully say, "Who teaches like Him?"⁷

In closing, it is interesting to note that prayer is seen in Lovelace's model as a secondary element of authentic revival. Prayer is something that remains and grows after the initial "moment of revival" when that moment is part of healthy and biblical process. Historically, prayer that

⁷ Andrew Murray, *The Believer's School of Prayer*, orig. title: *With Christ in the School of Prayer* (Minneapolis, MN: Bethany House Publishers, 1982), 4.

is aware of God's holiness and our sin is also the precondition of renewal. We know that Andrew had been preceded in Worcester by the thirty-five year pastorate of a Rev. Henry Sutherland, a man who confessed that he was better at prayer than at preaching. For years before Andrew's arrival, a humble group of intercessors had worn a small footpath to a hilltop looking out over Worcester from where they prayed for the people below.

If revival is an event, then it arrives, or happens or is given or is produced depending on one's theological perspective. If we see authentic revival as a process though, just as Lovelace suggests, we can then see real prayer as the fruit that remains from one season of revival, only to become the seed for the next season of the Father's redemptive work in the world. What we most need in order to bear the fruit of the Kingdom – these secondary elements of renewal - is an experience of authentic revival that produces such fruit and goes on to be seed for the next until the knowledge of the LORD covers the earth like the waters cover the sea (Isaiah 11:9).



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