

WHATEVER HAPPENED TO REVIVAL? Probing a neglected question

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New Zealand has never experienced a national spiritual awakening. During the past 170 years there have been “outbreaks” of revival, varying in intensity and influence. An overview of those which have been researched is in the book (co-authored with Robert Evans) *Evangelical Revivals in New Zealand*¹ - starting with the awakening amongst Maori in the 1830s and 1840s. The recorded “triumphs of God’s sovereign grace” are encouraging examples of various definitions of revival by those who have experienced and researched this subject.

Some definitions

Charles Finney used the phrase “a new beginning of obedience to God.”² G.J. Morgan describes this fresh beginning as “God manifesting himself through human life, his redeeming power bursting forth in fruits of righteousness and holiness, in the constitution of his Church”.³ Arthur Wallis states it is God revealing Himself to humanity “in awful holiness and irresistible power. It is such a manifest working of God that human personalities are overshadowed, and human programmes abandoned. It is man [people] retiring into the background because God has taken the field.”⁴ J. Edwin Orr, noted revival historian who visited New Zealand in 1936 and 1957, emphasises “Times of refreshing from the presence of the Lord”, Acts 3:19.⁵ Martyn Lloyd-Jones explains this unusually powerful and presiding presence as the essence of revival - “a baptism, an outpouring, a visitation” of the Holy Spirit upon Christian people. “Suddenly they are aware of his presence, they are aware of the majesty and the awe of God” in the midst.⁶

This article seeks answers to the question:

Why have such visitations of God largely disappeared from the belief, teaching, aspiration and experience of many Christians and even whole Church denominations?

Particular reasons are given. Then some guidelines are offered in a *way forward* to effectively alter the present position.

Thankfully, the situation may be different in some other settings where the vision of a spiritual awakening is strongly nurtured and encouraged. However, from this writer’s perspective the subject of revival has received poor - even negative - attention. This observation comes from fifty years of attending scores of gatherings to promote personal and church development - retreats, seminars, consultations, conferences and conventions associated with “mainline” churches throughout New Zealand. There has been a vast coverage of many helpful topics aiming to mature believers in discipleship, serving and witness. Alongside this have been extended “how to” explanations of the principles and practices of evangelism and church growth. Yet through all these presentations only two addresses are

recalled dealing *directly* with the subject of revival.

This omission has been caused by a combination of at least seven major reasons.

Biblical Basis Disregarded

An initial reason is the loss of Biblical authority in numerous churches. This has seriously undermined the understanding of spiritual awakening. BUT even amongst those claiming to receive the Scriptures as the only sure guide for belief and behaviour, this theme has often been disregarded - possibly because the noun “revival” is not in the Bible. The subject may therefore be by-passed as unbiblical, unworthy of consideration. However, a closer look shows that the **verb “to revive”** occurs in the Old Testament. This action word in Hebrew is *chayah* - meaning to quicken into new life, to make *alive* again, to reinvigorate, to refresh. Some translations obscure the basic meaning, which is a prayer for God “to revive”, on three levels or dimensions.

- Ps 119 utters the prayer “revive *me*” eleven times, e.g. vv. 25, 37, 40. The New Berkeley version uses “revive” in eight places here; the AV consistently uses the word “quicken”, also in Ps 138:7.
Isaiah 57:15 affirms God’s desire “to revive” the spirit of the *lowly and contrite person*.
- Ps 85:6 brings the wider plural request “revive *us*”, applying to a group, church or collective people.
- Habakkuk 3:2 entreats God to “revive *your work*” or “*your deeds of power*” in the nation.
- A fine example of communal reviving is the re-awakening under Nehemiah of the rediscovered Word and Worship of God, Neh chapters 8-9. Notice that in 8:9 “all the people were weeping”. When did we (and our congregations) shed tears of conviction, then of joy, at hearing the Word of the Lord?

These examples show that **God does the reviving action** in answer to the heartfelt prayers of his people. Fervent petitions plead for a return of spiritual dynamic and vigour once possessed and experienced, but now declining. God alone has the power to restore to full vitality the spiritual life which he originally gave. He can and will do it. The *result* of God’s powerful sovereign action is appropriately described as “a revival”, by those whose lives are vitally restored when the Life of God flows back in fulness. The divine agent of this quickening is God the Holy Spirit, whom the Nicene Creed names as the “Lord and Giver of Life”. Then the honour and glory due to God are restored.

Neglecting God’s Promises

Secondly, the practical downgrade of revival stems from a neglect of God's promises, such as Isaiah 44:3, "I will pour water on the person who is thirsty, and floods upon the dry ground. I will pour my Spirit upon your offspring, and my blessing upon your descendants." Charles Spurgeon titles his sermon on this passage *A Revival Promise*, saying "You have God's Word for it; place your finger upon it, and on your knees beseech the Lord to do as he has said. He cannot lie, he never will revoke his word ... the essence of truth, the soul of certainty, the voice of faithfulness, and the substance of blessing. What a royal promise it is!"⁷ From the New Testament angle this unswerving commitment by God with its twin "I wills" was initially fulfilled - along with Joel 2:28-29 - in the divine outpouring at **Pentecost**. Also, Jesus' promise in Luke 11:9-13 - "asking for the Holy Spirit" includes receiving more of his life, power, unction and anointing. Ian Malins' study manual⁸ centres on 2 Chronicles 7:14, giving specific conditions of humility and repentance, with promises that God "will hear, forgive ... and heal the land".

Those who are thirsty for the Kingdom of Christ to come again in power and glory locally and nationally, may still rightly pray in this "age of the Spirit" for his fresh outpourings. Where and when spiritual vitality is ebbing away, the ground is dry and unresponsive, conversions are unusual, the Kingdom's advance dormant, what more definite assurance can be found? The term used in this often neglected Isaiah promise "the outpouring (or 'effusion') of the Holy Spirit" has been used consistently throughout church history - including the English and American Puritans. The phrase highlights the DIVINE ORIGIN of revival and spiritual awakening. Only this effusion from God brings a strong *sense of his holy presence*, which is woefully absent in our present society.

Misunderstanding of Terms

A third reason for the almost disappearance of revival in our nation is a confusion about the meaning of the word as used in the international church. For some leaders and congregations "revival" has become an annual pre-planned, publicised series of evangelistic meetings. The aim is to "boost" the local church(es) in their flagging zeal to reach the lost of their community. R. Floyd Gates, an American Southern Baptist itinerant evangelist states that congregations enquire "What can we do to prepare for the upcoming week of 'revival effort'?"⁹ This question confuses revival and evangelism. While the two may at times be related, there can be - and often is - effective evangelism with no revival present. Lloyd-Jones shows that evangelistic programmes are something decided and **done by** the Church. Revival is "**done to** the Church, something that happens to the Church. The two things are essentially different."¹⁰

However, Scriptural revival - in whatever dimension amongst believers - usually issues in a saving work amongst the unconverted. Gates continues: "The contemporary concept of revival is anything but revival in reality." The *Biblical* reality "is an extraordinary work of God producing extraordinary results among both believers and dead, careless sinners".¹¹ Edwin Orr believes this latter aspect is more accurately viewed as "a spiritual awakening" in the surrounding population as an overflow and outflow of the Spirit's refreshing of believers. Or the Creator Spirit may brood over a whole community. Those previously unconcerned about their

sinfulness, who blatantly dismissed eternal issues, are forcefully awakened to their condition *at the same time* as believers are powerfully quickened in a newly obedient friendship with their Lord.

Lack of a “Widescreen” Picture

Fourthly, a limited view of church history can overlook the marvellous way that the Lord of the Church has mercifully restored the power and progress of the Body of Christ in periods of decline and decay. At times the cause of God and truth seemed almost lost. BUT GOD ACTED in answer to the faithful petitions of men and women burdened for the soul of their nation. A notable example must be how George Whitefield, John and Charles Wesley - with the pulpits of the Established Church closed to them - were so greatly used in the moral transformation of tens of thousands of cleansed lives who then permeated society for good and for God. This eighteenth century “First Great Awakening” helped rescue Britain from a threatened social collapse caused by the prevailing moral and spiritual downgrade in church and community. Lloyd-Jones believes this Divine intervention “probably saved the country from an experience” similar to the drastic French Revolution.¹²

Again, in the 1790s American public morality had sunk so low, while Christian experience and worship attendance had drastically declined. Seeing the situation as hopeless with no future for the Church, a New York bishop simply gave up his ministry. Orr records that “Demonic forces with carnal collaboration had forced the Churches into a corner.... The only weapon left was prayer, and pray they did.... Intercessors simply supplicated the God of the universe to intervene on their behalf, in a revival of religion and an extension of the kingdom of Christ on earth.”¹³ Gradually the tide began to turn until local revivals in various States of the Union merged into what became the transforming nineteenth century “Second General Awakening”..

However, even with some appreciation of this “widescreen” picture of God’s former “mighty acts”, we may still miss the point. There can be a strong *historical* interest but little urgent desire for such divine intervention *in our day*. God’s action can remain history - even enthralling history, but still history. Yet reading accounts of revivals and awakenings should stir the heart, move the will, quicken the desire, enliven the petition in the prayer of faith for a *contemporary* move of God. Habakkuk prophetically leads the way: “Lord, I have heard of your fame; I stand in awe of your deeds, O Lord. Renew (*chayah* = “revive”) them in **our day**; in **our time** make them known; in wrath remember mercy”, Hab. 3:2 (NIV).

A Missing Link

A fifth reason involves the link between spiritual awakening and church growth. This has been largely missed. Much has been written, spoken, planned and practiced about Church Growth in the past forty years. Numerous churches - some of them outstanding in development and influence - have found fresh, fruitful ways of connecting with their community. The aim is

to “meet people where they are”, and by grace bring them to new life in Christ as His disciples. Never have there been so many organized outreach programmes attempted by congregations and para-church groups. This dedicated activity has undoubtedly borne fruit for the Kingdom. Yet *throughout the country* the spiritual and moral integrity of New Zealand society continues to degenerate. Two generations are increasingly alienated from the stable moorings of a purposeful Christian faith. “Isms” - cults, sects, Eastern religions, New Age teachings grow apace, as people of all ages try to satisfy their nagging soul hunger.

In this writer’s observation, the greater dimension of **communal spiritual awakening** as a significant means of social transformation, has received little practical attention in this country. However both Donald McGavran, the acknowledged founder of the Church Growth Movement, with his major successor Peter Wagner, confirmed that revival initiated by the Divine Spirit’s effusion issues in massive *church growth*. The ever-increasing “technology is important but it is no substitute for the work of the Holy Spirit ... [who] through revival ‘enables people to confess their sin, make restitution, break evil habits, lead victorious lives, persuade others of the available power, bring multitudes to Christ and cause the church to grow mightily.’”¹⁴ Edwin Orr conclusively documents for the British Church Growth Association this enlarged conversion harvest through spiritual awakenings in various nations. For instance, much of the considerable early growth of the transatlantic Methodist congregations was by revival - having been born and nurtured in the Scriptural expectancy of divine outpourings. This was 200 years before the modern, pragmatic programme of the Church Growth Movement surfaced.

Fear of “Excesses”

A sixth factor is the *deception* held by some people that revival is mainly associated with excessive emotionalism - uncontrolled and uncontrollable outbursts of human feelings. Such a view automatically discredits all else that is happening and all that is accomplished. Yet this approach overlooks the unpredictable impact of the divine upon the human. The strong presence of the *Holy Spirit* brings varied responses from sinful humanity. Some of these actions are unusual, extensive and intensive by the standards of “ordinary”, orderly church behaviour. For instance, Finney recorded that in one place he had preached for only fifteen minutes, before the congregation “began to fall from their seats; and they fell in every direction, and cried for mercy”. From this powerful overwhelming came hundreds of converts in six months who “were sound and the work permanent and genuine”..¹⁵

Unusual and marvellous things happen when the Spirit comes to preside in glory and power. He affects the emotions as part of our God-given personality. There is strong conviction of sin and heartfelt repentance with weeping - even “mature believers” included; there is great joy at the depths of new-found forgiveness and cleansing; there is solemn silence in the profound presence of the Holy One; or spontaneous worship to the glories of the Risen Redeemer.

The difficulty is so few people in several New Zealand generations know the *reality* of such divine visitations, which is “God taking the field”. We can make our premature judgments from non-experience, which has been “inbuilt” into Church culture for a century.

This is not a plea for emotionalism, or for attempts by preachers or leaders to unworthily manipulate the human personality to gain an effect or to obtain an outward response. Nor is it an excuse for fostering unscriptural disorder and disruption, which certainly bring no glory to God. However, in our fear of excesses Lloyd-Jones warns that we “may be in grave danger of banishing emotions altogether.... God save us from being so afraid of the false that we quench the Spirit of God, and become so respectable,”¹⁶ that he is kept back. So we maintain our “normal”, well ordered gatherings with minimal intervention by the Spirit of God, in the routine pre-organized programme.

In the eighteen century American “First Great Awakening”, Congregational minister Jonathan Edwards - one of the main instruments whom God used - discerningly defended the vast outpouring of the Spirit against strong opposition to supposed excesses. There *were* some strange disturbances from over-zealous people, not produced by a *Heavenly* Presence. Edwards showed these did not mean the awakening as a whole was false, invalid, or from a satanic source; or that the thousands of converts were deceived. He pleaded for the genuine reality of true, healthy, God-given emotion under the control of both the Word and Spirit of God. The Scriptural test of this reality is transformed character increasingly bearing godly fruit as an evidence of genuine repentance.¹⁷ Remember that when the Lord says in mercy “I will send my Spirit in major measure to benefit humanity”, the devil says in vengeance “I will do my best to confuse, overturn, and stop this move”. So godly wisdom is needed to discern the Lord’s abiding “wheat” from the temporary “chaff” of self and satan.

Inadequate Doctrine of the Holy Spirit

The seventh reason for the disregard of revival from this writer’s viewpoint lies behind much written in this article. Despite our avowed evangelical beliefs, there can still be an inadequate doctrine of the Holy Spirit. I remain forever grateful for much help received in decades of positive teaching about the ministry of the Spirit of God. His work in creation, the new birth, Christian character, service, witnessing, his fruit and gifts, his enablement and empowerment. Yet regrettably the greater dimension of the Spirit’s reviving activity has largely been overlooked. It is scarcely mentioned. However, apart from what may be called his more “recognized” work - which always contains mystery and wonder - the Spirit also has this *extraordinary* activity of revival with even more mystery and wonder. The difference is not one of *kind*, but of *degree*. In a spiritual awakening, the “regular” activity of the Spirit in convicting, converting, saving and sanctifying people is highly intensified, hastened and multiplied.

“*The surprising work of God*” is Edwards’ phrase for this suddenly enlarged dimension “when the Spirit of God began extraordinarily to set in and wonderfully to work

amongst us”.¹⁸ Typically this work proceeds in penetrating depth, accelerated speed (a “quickenings”!), in widening geographical extent of personal, church, and community transformation. Can any valid reason be given why we should not all earnestly seek the Lord for such an intensification of the Spirit’s work on the basis of his own promises? Believers, churches, pastors, leaders, teachers, preachers need to “Examine again your doctrine of the Holy Spirit ... be careful lest, in your neat and trimmed doctrine, you are excluding and putting out this most remarkable thing which God does periodically through the Holy Spirit, in sending him upon us, in visiting, in baptising us, in reviving the whole Church in a miraculous and astonishing manner.”¹⁹

A combination of seven *major* reasons for the neglect of revival in aspiration, teaching and experience has been outlined. Other reasons may be given, but the point is:

What has resulted from this situation?

The Church is suffering from two main results, often unknowingly inherited by succeeding generations.

Result One - Loss of Revival Praying

The reader may think this should be placed foremost amongst the major *reasons* for the disappearance of revival. Likewise, I used to simply believe that ***lack of intercession for spiritual awakening is the main difficulty***. With this neglect overcome to a reasonable degree amongst *some* revival-aware believers, the potential for the Holy Spirit’s outpouring would be so much greater - the reality so much nearer. This remains critically true. The seven points already examined trace a clear continuous link down the centuries between prayer and spiritual awakening. For instance, before Pentecost, there was a ten-day prayer meeting! This settled principle is stated by Anglican writer Philip Hughes: “The great revivals of history have invariably followed upon the prayers of Christians who have been deeply troubled for the honour of Christ’s holy name, and for the salvation of the souls of their fellow-men.”²⁰

However, I am now convinced there is more to consider on deeper and wider levels. There are certain ***barriers*** to the needed resurgence of revival praying throughout the Church. These barriers include the seven factors discussed above. Over the past century they have unitedly made a ***drastic impact*** on revival intercession in many churches in this country. The reasons already given for the practical disappearance of revival are the same reasons for the loss of revival praying. On both individual and corporate levels the desire to intercede for an awakening has largely disappeared. I believe this is a serious, long-term *result* of the combined sinful neglects, deceptions, inadequacies, and misunderstandings about the Spirit’s effusion. Of course this does not mean that innumerable prayers offered sincerely and faithfully in the Saviour’s name for many other matters have been ineffective, fruitless, or unanswered. Obviously the opposite is abundantly true! But *here* the particular concern is the removal of *spiritual awakening* from the sphere of intercession, and how this has happened.

In personally attending many hundreds of prayer gatherings in “mainline” churches,

an outpouring of the Holy Spirit has regrettably been rarely mentioned as the *chief* prayer need. It is just not “on the radar screen” as a major desirable and deliberate focus for corporate supplication. Thankfully, in groups like Intercessors for New Zealand (IFNZ) - Brian and Tricia Caughley, plus other national prayer networks, the vision of revival has been kept alive. Over several decades they have given consistent personal examples and provided important teaching. Also thankfully, the number of praying individuals and groups around the country burdened for a national outpouring of the Spirit seems to be steadily growing - in various denominations, “streams” of church affiliation, and independent fellowships. May such growth accelerate as more intercessors overcome the barriers! Though often hidden and unpublicised, these people are the Lord’s Forerunners preparing his way. But be ready for strong opposition from the kingdom of darkness!

Result Two - Lowered Expectancy in the Church

Partnering and paralleling the loss of specific revival praying is a *lowered sense of expectancy* in many churches which make little salvation impact upon their surrounding community. Aware of their ineffectiveness despite the outreach programmes attempted, they are seemingly powerless even to move beyond survival. This situation can be altered by God’s grace through a determined process of **“moving towards revival”!**

For example, prior to the 1859 Ulster awakening the Presbyterian Church in Ireland faced a seriously changing society with many moral and spiritual needs. As recommended by the Church’s General Assembly for two years, preaching aimed to raise the expectancy of the Lord’s people for an outpouring of the Holy Spirit. Sermons throughout Belfast majored on the explanation, necessity, social effects, and means of receiving “precious reviving again” in God’s merciful purposes. Preaching also focussed on the work of the Spirit, with testimonies of quickened disciples plus worldwide news of awakenings past and present. This was a combined, concerted attack on the kingdom of darkness, “preparing the way of the Lord”, linked closely with public and private prayer.²¹ The expectation of believers and congregations was significantly raised. The “prayer of faith” was offered with increasing assurance that God would intervene. Result: A powerful divine visitation - bringing thousands of lasting converts, “with many of today’s congregations being established at that time”.²²

When God’s surprising work comes quickly, when the flood-tide of the Holy Spirit flows in suddenly, when the wind of the Spirit blows as a gale taking all before him, there is no time to instruct believers adequately on all that happens. The prior preparation in Ireland shows godly wisdom and discerning forethought.

Some Guidelines for A Way Forward and Upward

There is still hope! A new way can be opened. By God’s grace steps can be taken

towards reclaiming the situation. To change the long-standing neglect of an Awakening, to overcome sinful barriers, specific areas need to be addressed. This means some courageous changes in approach for pastors and people. Will each of us join the growing group of Forerunners, to open the way ahead, to “prepare the way of the Lord”?

- **Repentance** amongst the Lord’s people is an essential forerunner, while also a strong response when the searching, revealing light of God *does come* in revival. A call for the confession, forsaking, and cleansing of the personal sins of believers means humbled, broken and contrite hearts, which the Lord does not despise, Ps 51:17. Orr found “every time that I have seen an unusual brokenness in a meeting, I knew that it had *in fact* been preceded by heart-searching of the mighty power of God.”²³ The Lord revives “those who are lowly and contrite in spirit”, Is. 57:15.
- **Repentance** also includes confessing and forsaking (i) the *disregard - even disbelief* - of God’s **promises** about the outpouring of his Spirit; (ii) the dishonouring of the Spirit by *neglect* of his reviving **activity**. This penitence may need to be corporate, with leadership and congregation together, because these sins have been deeply “ingrained” in some churches for so long. This decisive step of humbling ourselves unitedly “under the mighty hand of God” needs to be bathed in prayer beforehand, surrounded by courage with wise explanation. Any curses - either self-imposed or from earlier generations - need to be revoked. God will honour this obedience. In due time he will lift us up. New dimensions of his Glory will come for church and community. “He opposes the proud, but gives grace to the humble.” 1 Peter 5:5-6.
- **From the Word of God** and from church history (recent and earlier examples), congregations need to be instructed - *prepared in expectation*, to be made aware of the huge, enduring blessings of a deluge of the Spirit. This includes outlining (not necessarily in full detail) a variety of possible human responses, unusual physical manifestations, miracles of salvation and healing which can occur to people of *all* ages. *Children and young people* need to witness and experience the power of God.
- **Revival praying** from pastors and people focusses the expectancy of faith. Please note that in Scripture singing praise is not the same as prevailing *intercession*. They are linked, but different. Plenty of time must be given for the “flow of the Spirit” in supplication. This involves a *certain type of prayer* based specifically on particular covenant promises of our covenant-keeping God, such as the often quoted 2 Chron 7:14, Isaiah 44:3-4, or Luke 11:13. These promises include definite conditions to be met. They were impressed on the hearts of those who “prayed in” the Scottish Hebrides revival, 1949-53.²⁴
- **“The prayer of faith”** has a definite God-honouring purpose in view, and lays hold expectantly of a God-honouring answer. No less than the Glory of God is at stake in Church, community, and nation. *No aim is higher*, no purpose more noble, no focus more fruitful for eternity, that this nation “you

have made will come and worship before you, O Lord; they will bring glory to your name”, Ps 86:9. With James 5:16-18, Finney states that “prevailing or effectual (effective) prayer is that prayer which attains the blessing that it seeks”.²⁵ This involves Spirit-led repentance, humility, discipline, fervency, persistence. Such intercession is saved from both presumption and discouragement by the firm Biblical foundation. Let the burdened intercessors - even the few - gather regularly in unity, joined by others praying at home.

- **Potential dangers, problems and pitfalls** in spiritual awakenings should be addressed. Otherwise those bewildered and overtaken by the swiftness of events may through continual misunderstanding and prejudice raise strong opposition. Malicious damage comes from unconvinced people persistently spreading rumours, negative reports, and even publicly attacking the revival leaders.
- **“Expect the unexpected”** from the Lord’s *varied and many-hued* working suited to the particular situation. In his creative diversities of ministries by the Spirit no two awakenings are exactly the same, 1 Cor. 12:4-6; 2 Peter 4:10-11. There may be similar characteristics, but never exact duplicates because the circumstances and the people involved are unique to each locality.
- **The “normal pattern of church meetings”** will be disrupted. Therefore it should be willingly set aside. This change needs the active support of church leaders. The Spirit of God is sovereign. He exercises his presidency to fulfil his saving and sanctifying purposes. Persisting with regular pre-planned programmes or social activities at the start or during an awakening resists, grieves and quenches the Spirit. People’s attention is also unnecessarily diverted and divided. Finney views this as a satanic attempt to blunt the hunger of people seeking the Lord. *“Any diversion of the public mind will hinder a revival Whenever Satan succeeds in absorbing public attention in any other subject, he will put an end to the revival.”*²⁶
- **With the outpoured Spirit**, meetings there will be - probably extended in time and place - for worship in preaching, prayer and praise, for instructing both those under conviction and the new converts. All must focus on the one task - to wisely forward and *gather the ripened harvest* as the Spirit puts in his sickle. This task needs well taught, watchful disciples “walking in the Spirit” as stable, steadfast co-workers who move in awe at what the Lord is doing.

Closing Plea

My earnest plea is that readers take seriously the *reasons* given for the long-neglected emphasis on revival, and the deceptive *results* which have been woven into our church life for so long.

The main thing is that our spiritual ears be attuned to what the **Spirit of Revival** is saying to the churches about reversing these factors with repentance and resolve. By grace the devastating results of these combined factors can be overcome - a new approach *can* be forged. "With God nothing is impossible." I am absolutely convinced that in his reviving purposes, our determined reclaiming of the lost ground will contribute greatly towards a forthcoming nation-wide turning to the Lord.

What is your first step in this positive process? Will you share the vision with others?

In addressing the Presbytery of Auckland *On the Necessity of a Revival*, Rev. T. McKenzie Fraser said "I believe we *are* warranted in entertaining such expectations Can we conceive of anything by which the Father would be more highly glorified in His Son than a revival such as we desire?"²⁷ Though spoken over a century ago - when revivals were still in the awareness and aspirations of spiritual leaders - no words could better summarize the conviction that -

New Zealand desperately needs Revival and Spiritual Awakening -
Only this will turn our country back to God;
Only this will bring a major clean-up of the increasing sinfulness in our decaying society;
Only this will transform enough people of all age groups to help transform our communities;
Only this will bring God the Glory due to his Name from the lips and lives of Kingdom people.

"O Lord Revive Your Work!" ***"Your Kingdom Come!"***

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