



The Impact of the East African Revival on Education in Kenya

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ABSTRACT

The twentieth-century East African revival, especially in Kenya, significantly impacted schools and education development. This article examines the revival's impact on education, based on interviews with Mwaya wa Kitavi and several teachers, along with the recorded testimonies of community leaders of the Nthunguni area at a Thanksgiving service at Nthunguni in 2010.

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Introduction

Throughout history, genuine revivals have led to tremendous in-gathering of new Christian believers and often had a transformative influence on communities (Coleman, 190; Brown, 326-330; Roberts :3-3; Van Vlastuin 18-22; Mouton, J.F. 1982). In Kenya, the East African revival was not just a historical event but a transformative force that touched the lives of many schools, children, and educators, leaving an enduring impact.

Methodology

This article is written from a biblical and reformed theological perspective on the East African revival and its influence on education in Kenya.

This research is a comprehensive qualitative study, drawing from a meticulous examination of primary and secondary sources. The data collection tools used were In-depth interviews, focus group discussions, and reviews of published and unpublished documents. The published and unpublished works have been consulted, crosschecked, and reinterpreted. In addition, several informants who attended a celebration of the fruit of the impact of revival in the Nthunguni area in Kenya were interviewed, and the oral information they provided was critically examined. Thematic coding analysis was used to analyse the data. The author personally attended the celebration in Nthunguni in 2010 and used his own experience and observation to analyse and uncover the underlying issues of the basic



theology of revival and its impact on education in Kenya. The In-depth interviews were central to this study because they provided an opportunity for the researcher to interrogate the participants.

Theological perspectives on the phenomenon of revival, Calvin

once said:

The main thing is that we must not despair, although the church sometimes does not differ from a dying or at least a mutilated man, because time and again God resurrects those that belong to Him in the same way He resurrects a dead man from his grave. We must see this, very clearly, because when the church doesn't shine as a light we oftentimes think that it has been quenched completely and has perished. But in this way (by successive resurrections) God preserves his church from the world. That is why the preservation of the church goes together with many wonders. We shall hold to this; The church does not live without resurrection, yes not even without many resurrections, so to speak." (As quoted by Van't Spijker 1995 my translation from the Dutch).

A revival without a reforming impact on communities is not a true revival. A reformation without revival is not a true reformation.

Revival, according to Abraham Kuyper, is *the wonderful times that God visits his people; with revelations, influences and workings of his holy Spirit, going out with more power to the souls of his people than they have been used to for quite a while in the past (Kuyper 1883) (my translation from his Dutch).*

Dr. Francis Schaeffer put it this way:

The church in our generation needs reformation, revival, and constructive revolution. At times, men think of the two

words "reformation" and "revival" as standing in contrast to one another. But this is a mistake. Both words are related to the word "restore". Reformation refers to a restoration to pure doctrine; revival refers to a restoration in the Christian's life.

Reformation speaks of a return to the teachings of Scripture; revival speaks of a life brought into its proper relationship to the Holy Spirit.

The great moment of church history will have come when these two restorations have simultaneously come into action so that the church has returned to pure doctrine and the lives of the Christians in the church have come to know the power of the Holy Spirit.

There cannot be true revival unless there has been reformation, and reformation is not complete without revival. *Such a combination of reformation and revival would be revolutionary in our day—revolutionary in our individual lives as Christians, revolutionary not only in reference to the liberal church but constructively revolutionary in the evangelical, orthodox church as well. We need to be those who know the reality of both reformation and revival, so that this poor dark world may have an exhibition of a portion of the church returned to both pure doctrine and Spirit-filled life. (Schaeffer 1969: 9)*

Klaas Runia thinks along the same lines. In 1968, he wrote a booklet titled *Reformation Today*, stating, "I know groups in Australia that have been praying for revival for many years. We can only be grateful for this. Revival is indeed necessary" (p. 45).

He is also of the opinion that reformation and revival belong together.

They are the two sides of one reality just as there are two aspects in the church, the organisationally visible and the spiritually visible, so there are also



two aspects in the renewal of the church: revival and reformation.

There is no contradiction between the two; they constitute an inseparable unity" (Runia, 1968, p. 45). Therefore, Runia concludes:

This is what we need today. Yes, we need revival. We all should pray; "Veni, Creator Spiritus! Come, Creator Spirit." But this revival also needs ecclesiological form and structure; otherwise it will soon come to a dead end. ... The church also needs a reforming that will not only give new enthusiasm and understanding to the church, but also, through the church's witness and testimony in every sphere of life, bring about a revolutionary reforming of individual social life. This will come only when the church returns to its Reformation foundation and builds once again on the doctrines set forth and applied by the Reformers. (Runia, 1968: 45)

Ebb and flow in the work of The Holy Spirit

It is clear from the whole New Testament that the Holy Spirit never leaves the true church of Jesus Christ completely. Jesus Himself promises his church that He, through his Spirit, will be with them to the end of time (Jn 14:16; Mt 28:19; 1 Pet 4:14).

On Pentecost, the church was baptized with the Holy Spirit. The Spirit was poured out on the church on that day.

Some theologians, such as Lloyd-Jones, Packer, and Murray (as quoted by Cole, 2007: 232–233), maintain that every genuine revival is a repetition of Pentecost. Yet, the Greek words ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ, used concerning the Holy Spirit, are used only with reference to the great day of Pentecost (Ac 1:5; 11:16). John R. W. Stott in *Baptism and Fullness: The Work of the Holy Spirit Today* states, "In the first place, it [Pentecost] was the last event of the saving career of Jesus, the long-promised outpouring of the Spirit consequent upon his death, resurrection, and

ascension. As such it completed the inauguration of the new or

Messianic age, the age of the Spirit. In itself *it is unrepeatable*, as unrepeatable as the Saviour's death, resurrection and ascension which preceded it" (Stott, 1983, p. 29; see also Floor 1979: 63).

However, we read that the church was filled with the Holy Spirit more than once. According to Acts 4:31 and 13:52, the same people who were gathered on Pentecost and filled with the Holy Spirit were filled again.

Stott (1983: 48) puts it this way:

The fullness of the Spirit in Acts 2:4 was the consequence of the baptism of the Spirit. The baptism of the Spirit is not repeatable and cannot be lost, but the filling can be repeated and, in any case, needs to be maintained. If it is not maintained, it is lost. If it is lost, it can be recovered. The Holy Spirit is 'grieved' by sin (Eph. 4:30) and ceases to fill the sinner. Repentance is then the only road to recovery. Even in cases where there is no suggestion that fullness has been forfeited through sin, we still read of people being filled again, as a fresh crisis or challenge demands a fresh empowering by the Spirit.

A condition of ebb in the work of the Holy Spirit in the church may result from the sin of God's people that has grieved or quenched the Spirit (Bavinck, 1949: 200).

Grieving and quenching the Spirit

We read of grieving the Holy Spirit in Ephesians 4:30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

From a semantic discourse analysis of the whole passage (verses 25–32), it becomes quite clear that grieving the Spirit refers to all the sins mentioned in those verses, namely lying, fighting, stealing, swearing, bitterness and wrath and not forgiving one's fellow believers. The whole chapter refers to the unity amongst God's people and how it should be maintained. Disunity and anything that causes it to grieve the Holy Spirit. Verse 24 indicates that our



failure to pursue righteousness and holiness is the leading cause of these sins mentioned here that are grieving the Spirit.

If we fail to realise that Paul had Isaiah 63:10 in mind when he spoke about grieving the Holy Spirit, we shall not understand the relevance of this teaching for revival. Isaiah 63 clarifies that grieving the Holy Spirit also has corporate or collective implications. When individuals grieve the Spirit by their sins, God turns his face from his whole church, and they will miss his spiritual blessings. A condition of ebb in the work of the Holy Spirit then comes into being in the lives of individuals and the whole church. His people who are concerned about such a condition then pray for mercy and cry out:

*Look down from heaven and see, from
your holy and beautiful habitation.
Where are your zeal and your might? The
stirring of your inner parts and your
compassion
are held back from me. (Is 63:15)*

It is not that God ultimately left his church and departed from it because that can never happen. However, it is a matter of experiencing the rod of God in the impotence of God's people against their enemies. J. I. Packer (1984: 256) said, "The cry for revival springs from the sense of judgment (see Ps 79:4–9; 80:12–14; 85:4–7; Hab 3:2) and the coming of revival is God comforting his people after judgment." That is why revival always implies a quickening of consciences, a realisation of sins, and a plea for mercy, an unusual awareness of God in his holiness and love.

The change from this condition of ebb in the work of the Holy Spirit to a situation of flow again is, therefore, entirely a work of grace, for it comes to people who merit only judgment. God brings it about in such a way as to show that his grace was decisive in it. Packer (1984: 257) says in this regard, "Repentance on the part of Christians is regularly a harbinger of revival from one standpoint, and a real start of it from another." In 1 Thessalonians 5:19, we read, "Quench not the Spirit."

This exhortation is flanked on the one side by

exhortations to follow the good and to rejoice, and always to pray and give thanks, and on the other hand by warnings against disregard for "prophesying" (meaning God's Word), against failure to discriminate, and against evil involvements (Packer 1984: 252). Failure to heed these exhortations and warnings will likely quench the Spirit in personal and corporate life.

Quenching the Spirit means smothering the fire of the Holy Spirit in our lives with the ashes of our sinful ideas and structures. It implies suppressing the Spirit's operations in the congregation (Lang, in Kittel 1971: 168).

Packer (1984: 253) makes an important statement about God's sovereignty in restoring this condition. He calls our attention to the fact that a dead fire cannot be caused to burn again simply by no longer quenching it. It must be lit afresh. Similarly, it is beyond our power to undo the damage we have done when we have quenched the Holy Spirit. We can only cry to God in penitence, asking that He revive his work.

A Brief History of the East African Revival Beginnings in Uganda

The ministry, and especially the Bible translation work of George Lawrence Pilkington, is seen by several researchers as the first root of the East African revival. Pilkington arrived in the kingdom of Buganda in 1891. He was a brilliant linguist and is remembered for his work (with E. C. Gordon and W. A. Crabtree) in translating the Bible into Luganda. He believed that Bible reading was foundational to true conversion to Christianity: "The power to read the Bible is the key to the Kingdom of God. ... The natives are more qualified to evangelise than we missionaries are. "Africans must carry out the evangelisation of Africa" (Harford-Battersby, 1898: 256, as quoted by Moreau, Netland, & Engen, 2000: 978–979). He had an extraordinary spiritual experience in 1893 and then took the initiative to start a ten-day campaign at Menge. This began a revival movement that spread like wildfire through the country. Pilkington organised and led revival meetings where hundreds of Africans, including several notable chiefs, experienced a deep



spiritual blessing. At the outset, hundreds of members confessed their failed lives and received new strength to repent.

Another result of having the Bible in the vernacular was that the evangelised could hear God speaking to them in their languages. The impact was soon noticeable in the increase in the number of persons who offered themselves as teachers and catechists. Thirteen young men were sent to the islands on the lake. Within a year, 260 new evangelists were sent out, many of them to regions outside Buganda, such as Koki, and later also to Busoga, Toro, Bunyoro, Bukedi, and even the Congo and Sudan (van Rooy, 2021, p. 92).

Rwanda

In the 1920s, the Anglican Church in Uganda and Rwanda experienced an ebb in the work of the Holy Spirit. The church seemed to have sacrificed its evangelistic zeal and the quality of its Christian discipleship to compromise with traditional culture and the material opportunities afforded by modern society.

God brought two men together with the same burden. They were the Englishman Dr Joe Church and the Ugandan Simeoni Nsibambi (Kanyia, 2010).

Dr. Joe Church

Dr. Church was converted while a student at Cambridge on the evening of August 29, 1920. He then became actively involved in the Cambridge Inter-Collegiate Christian Union (CICCU), where his convictions were greatly influenced by the message of the Keswick Convention in England, especially the book *How to Live the Victorious Life* (Church 1981).

Church qualified as a medical doctor at St. Bartholomew's Hospital in London in 1926. He heard of a remarkable opening for medical work in Rwanda and offered himself for service with the mission that had started that work. He left England in 1927 as a medical missionary to Gahini, Rwanda.

After two years of work at the hospital in Gahini, Dr. Church found himself in a state of acute spiritual dryness. In September 1929, he took some time off in

Kampala, Uganda, where he met Simeon



Nsibambi, a promising young Christian leader from the Buganda Church.

Simeoni Nsibambi

Nsibambi had been educated in Anglican schools. During World War I, he served in an army medical corps in German East Africa and became a government health officer in Uganda. As a government employee, he was pretty wealthy. After his conversion in 1922, he searched for more profound personal holiness and met Dr Joe Church in Kampala (Kanyia, 2010).

In their developing Christian friendship, they discovered that they had a common dissatisfaction with the low spiritual state of the Anglican Church of Uganda and a concern about lukewarmness in their own lives. Their chief concern was the large number of believers who had joined the church and were baptised but remained nominal Christians, living powerless and defeated Christian lives. Something was grossly wrong, and things needed to change. In East Africa at this time, there was much nominal Christianity, with low moral standards and a great deal of corruption and religious syncretism. In their meeting, both Nsibambi and Joe Church expressed their deep, common concern for personal holiness and renewal in the church. Together, they began to seek "the filling of the Spirit and the victorious life" and decided to isolate themselves for two days of prayer and Bible study on Namirembe Hill. Both experienced a sense of the renewing power of the Holy Spirit. Church went back to Gahini in Rwanda as a new person. Through his preaching and initiation of prayer meetings, conversions began to take place, and Christians started to confess faults and resentments to one another. Forgiveness was experienced, and broken relationships were restored. Church developed a vision of training and sending a band of indigenous evangelists to spread the gospel into the regions neighbouring Gahini. He wrote about this vision in the quarterly journal of the Rwanda Mission, *Rwanda Notes*: "I have several times mentioned that I am training a band of Hospital evangelists to go out and work with the teachers." Moreover, he had a heartfelt concern about his

African colleagues at the hospital because many of them were only nominal Christians. With continuous prayers and faithful preaching of Christ at Gahini, the revival started without anything spectacular in 1933. In December 1933, spontaneous public confession of hidden sins started among the hospital staff. During the early days of revival, dreams and visions, along with contrition over sin, marked the work of the Holy Spirit from the beginning. Unbelievers saw how they were destined to perish if they did not turn to Christ. As the revival took hold, public confession of hidden sins continued to mark the first stirrings of the revival. This promoted a higher standard of holiness of living among followers of the revival, and the changed lives that resulted from the fellowship of the revival became the most obvious appeal to other men and women in the villages. Once they had repented and confessed their sins, people were instructed to live a completely new life to please Christ. For instance, it was commonly taught that those who repented should make restitution and compensate for what they had previously stolen or for ways in which they had cheated others.

The East African Revival in Kenya

The East African Revival sustained its momentum for “three generations” (Hooper, 2007, p. 71). Throughout the twentieth century, revivalist movements within the mainline churches have existed, most famously the Bakolole movement in Anglican churches in East Africa (Ward & WildWood, 2012).

In April 1936, the mission at Gahini sent a team to lead a revival convention in Kabete, Kenya, starting a revival movement in Kenya. The message of unity across racial divisions was vital to spreading revival in Kenya. By 1937, the revival had also reached Maseno in western Kenya (Gathogo, 2017, p. 273).

People working in industries, companies, schools, and other places began to return things they had stolen as proof of being born again. Day by day, dramatic happenings were reported as former thieves, witches, wife-beaters, husband takers, fornicators and adulterers, and killers during the Mau

Mau rebellion of political independence, among others, confessed and denounced their past sins in huge conventions, often with over 20,000 in attendance (Gathogo 2017 p. 275).

In the early 1970s, a new wave of revival was witnessed throughout Kenya. This was an extension of the East African revival in Rwanda in the late 1920s. In the earlier phases of the revival, brethren stayed in the mainstream churches but had their fellowships, such as the Tukutendereza brethren. The revival hymn “Tukutendereza Yesu” (“We Praise You, Jesus”) was a symbol of the revival, showing the unifying influence of the revival for spiritual Christians in East Africa and beyond (Kanyia, 2010).

The most prominent person, gifted in many ways and outspoken, was Pastor Joe Kayo. He actively, consistently, and vigorously began preaching in high schools, universities, and colleges. Many students and teachers alike gave their lives to Jesus Christ.

In addition, Interdenominational Christian Camps were held every school holiday in Kenya, where many people gave their lives to Christ and were grounded in their Christian faith.

Revival in Nthunguni

Nthunguni is a small village about 100 kilometres east of Nairobi, Kenya. This village has been in the grip of paganism and spiritual darkness for many years. Conditions of poverty, underdevelopment, witchcraft, drunkenness, and immorality ruled the area. Ndila Ngamunyao wa Kitavi, the main traditional medicine doctor, was well-known for her traditional powers and activities in the area. Some of the main activities of people in the area were selling drugs and brewing and selling a very strong homemade beer made from sugar cane. Gambling and the worship of ancestral spirits were typical phenomena. The beer was so strong that the organs of people who became hooked on it were affected; some became blind while others died.

In the early 1970s, Munyao Kasyoka from this village went to train as a primary school teacher and was touched by the East African revival. Filled with the power of the Holy Spirit, he returned to the village and was on fire for Christ. He was so deeply convinced



of God's grace for sinners and the radical renewing power of Jesus Christ that he tirelessly preached the gospel to school children in the village. A large number of children between the ages of 10 and 14 became converted and boldly gave testimonies to their parents. Those who were touched by the revival were taught and encouraged to confess sins in their lives to one another regularly. They gathered in marketplaces and other open areas to preach and held whole nights of prayer for the conversion of their parents and the villagers.

One of the sons of Mrs Ndila Ngamunyao wa Kitavi, the traditional medicine doctor, was also converted. His name was Mwaya wa Kitavi. His mother was furious and fiercely opposed the development of this new religion in the community. She tried to burden Mwaya with extra work on the land and threatened to punish him if he did not progress well with his schoolwork. She hoped that he would be kept so busy with schoolwork and extra labour that he would not have time for his religious fanaticism and that it would soon fade out. She also hoped that Mwaya would inherit and take over the traditional beliefs and practices from her, hence becoming the village's traditional healer after she was gone.

But Mwaya was so determined to prove the power of his newfound faith in Jesus Christ that he would wake up earlier in the mornings to do his chores on the land and study very diligently in the afternoons so that he would still have time in the evenings to attend Bible study, open-air market preaching and prayer meetings with his friends. God blessed Mwaya in his primary studies, and he did very well on his Kenya National Primary Education Examination.

Mwaya was admitted to Tala Boys High School, which was 50 kilometres away from his mother and village. Tala High School was a Roman Catholic Church-sponsored school with a Roman Catholic priest as principal. Most of the teachers were also Roman Catholics. At Tala High School, Mwaya became the chairman of the Christian Union (CU), an organisation for young Christian people in high schools in Kenya. At Tala High School, many students engaged in drugs, alcohol and illicit sex. Yet God again used Mwaya to preach and witness the gospel and revival to

the school. Many students came to Christ through his preaching and abandoned their former practices. Some of the young people he worked with at Tala High School became pastors and bishops.

After completing high school, Mwaya was employed by the Ministry of Education in Kenya to teach as an untrained teacher at Kithima Primary School. Here again, Mwaya brought revival to students, teachers and staff. After serving as an untrained teacher for one year, Mwaya proceeded to Egoji Teachers Training College (ETTC), where he trained as a primary school teacher, attaining a professional primary teaching diploma. Here again, Mwaya became the chairman of the

College Christian Union (CU) and the chair of the college choir. At Tala High School and Kithima Primary School, God continued to use him in the teachers' college of about a thousand students. Egoji Teacher College (ETTC) was also sponsored by the Roman Catholic Church and many of the teachers were Roman Catholics who did not believe one can be saved here on earth. Mwaya, through the power of the Holy Spirit, challenged this teaching, and a revival broke out in this college with lecturers and students giving their lives to Christ. After completing his primary teaching diploma, Mwaya was sent to teach at Lumbwa Primary School near his village. Here, he became not only a teacher but also the school's physical education teacher, where his team competed and won local, zonal, and district trophies. He also became the school choir director. At one point, his choir was invited to sing for the president of Kenya.

At Lumbwa Primary School, students and some teachers were also abusing drugs and alcohol. Students and teachers were having sexual relationships, causing some of the young girls to become pregnant and drop out of school altogether. The situation was so bad that Mwaya's fellow Christians wondered how and why he decided to work at that school. Nevertheless, Mwaya was convinced that God had sent him there to be a witness, just as at Nthunguni Primary School, Tala Boys High School and Egoji Teachers College.



At Lumbwa Primary School, Mwaya again began to witness to teachers and students. He started a Bible study, and some students began to attend. The Holy Spirit moved, and a revival broke out in this school to the extent that the school principal and teachers persecuted him. Mwaya recalled that one teacher with whom he shared Christ threatened to plant drugs in his pocket and report him to the police. That same teacher gave his life to Christ on Mwaya's wedding day. He later left teaching and became an African Inland Church pastor. Five students from that school to whom he witnessed later became pastors. Mwaya would later receive scholarships to study education and theology at Reformed Bible College (now Kuyper College), Calvin College (now Calvin University), and Calvin Theological Seminary in Grand Rapids, Michigan, USA. After that, he became an ordained minister of the word in the Christian Reformed Church in North America (CRCNA), planted the first African Christian Reformed Church in the city of Grand Rapids, and served as its pastor for ten years.

Later, he received a scholarship to embark on PhD studies in education at the Potchefstroom University for Christian Higher Education (now North-West University), where his research study focused on the problems faced by new school principals in Kenya and the skills they needed. His groundbreaking research was published in the *International Journal of Education* and was used by the Kenya Institute of Education (KIE) in its curriculum for helping new principals.

Mwaya's mother continued practising as a traditional medicine doctor in Nthunguni, even though many people there had become converted Christians. Mwaya and others continued to pray steadfastly for her conversion. Their gratitude was great when she—the main traditional medicine doctor in the village—eventually, at age eighty, became convicted and committed her life to Christ. The whole community decided to organise a special Thanksgiving Celebration where she would have the opportunity to be baptised.

Testimonies at a Thanksgiving service at Nthunguni

On August 21, 2010, a Thanksgiving service was held, and I had the privilege to attend it. Pastors and members of all the churches in the area participated in the service. The tribal chief Mwonda, several schoolteachers, and prior teachers attended the celebrations. Rev Julius wa Kitavi, a brother of Dr Mwaya wa Kitavi, led the service, and Dr Mwaya wa Kitavi preached a sermon about the renewing power of the gospel. Dr Gary Bekker, the director of the Christian Reformed World Missions, explained the meaning of baptism and then baptised this old community grandmother. When asked to confess her faith and answer the questions in the liturgical form for baptism, she spontaneously said, "I have fought many years to resist Jesus, but eventually realised He is too strong. I now wholeheartedly submit my life to Him." The congregation then spontaneously sang a well-known song in Swahili ("Ainuliwe Bwana," or Praise the Lord God Almighty). The song glorifies the Lord for hearing our prayers and answering our needs while the people dance in a typical African way to express their joy and gratitude before the Lord. Mwaya's mother was saved at the age of eighty, baptised at eighty, and went to be with the Lord at age ninety-three. A picture in the program during her burial summarised her new life in Christ by stating simply, "I am not my own but belong to the Lord." After her baptism, several current and retired teachers came to the front and spoke of God's work through the school and its teachers and its influence in transforming the community. One teacher quoted words from Proverbs 16:16 that guided their vision for education and development:

How much better to get wisdom than gold, to choose to understand rather than silver. The congregation then prayed and thanked the Lord for the significant influence of teachers in their community.

The tribal chief also said that although he had many other commitments that day, he wanted to attend the service. He told the meeting that a large gathering of community members had met with him and pleaded with him to prohibit the brewing of the traditional beer and to make public drunkenness a trespassing violation. He also spoke of significant development



projects that have been initiated. He openly thanked the Lord for the changes the gospel had brought to the community. A group of pastors then gathered around to pray, thanking the Lord for his leadership and praying for the chief to receive wisdom and strength to continue his calling. The theme of the daylong celebration, as formulated in the program, was “Thanksgiving service, celebrating a community transformed by the light of the gospel.”

Conclusion

The East African revival's impact on communities, especially on learners reached at schools, youth camps and youth gatherings, is significant. It was also a catalyst for study and further education in the lives of those teachers and learners who were converted at East African revival gatherings. These developments are a clear indication of the importance of the development of holistic Christian spirituality of young learners and educators in schools and communities.

Competing interests

The author declares that he has no financial or personal relationships that may have inappropriately influenced him in writing this article.

Author's contributions

P. J. B. is the sole author of this research article.

Ethical considerations

This article followed all ethical standards for research based on interviews with all the key people involved in the history of the revival at Nthunguni

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Disclaimer

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