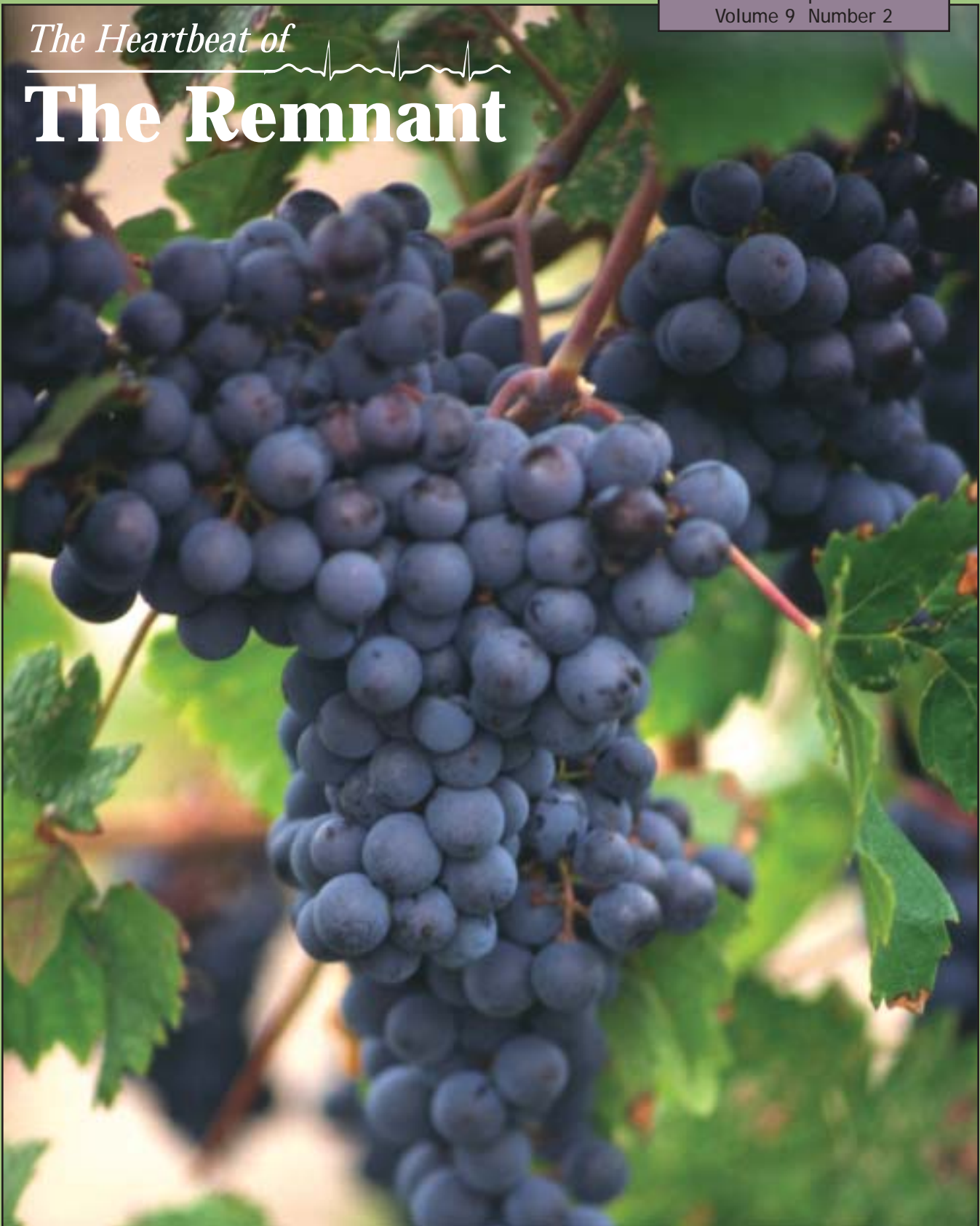


March / April 2003
Volume 9 Number 2

The Heartbeat of

The Remnant



. . . is Abundant, Fruitful Lives

The Heartbeat of
The Remnant

Publisher

Charity Christian Fellowship
Publication Office
 400 W Main St Ste 1
 Ephrata, PA 17522

Board of Directors

Denny Kenaston • *Chairman*
 Ben Beiler • *Treasurer*
 Nathan Zeiset • *Secretary*
 Mose Stoltzfus • *Advisor*
 Myron Weaver • *Advisor*

General Editor

Denny Kenaston

Editorial Staff

Dean Taylor
 Eric Wenger • *Layout*

Artists

Rena Wollman
 Kate Rutler Lisa Weaver
 Matthew Weaver • *Photography*
 Some images © 2001-2003
 www.arttoday.com

Reprint Policy

All material in this magazine may be copied or reprinted in its **entirety** unless we used it by permission or a copyright is indicated. Please include our name and address.

Subscription Policy

The Heartbeat of The Remnant is published bimonthly by Charity Christian Fellowship. Copyright ©2003 by Charity Christian Fellowship. Subscription is available at no cost upon request. However, there is considerable cost involved in printing *The Remnant*. It is financially supported by the gifts of God's people as they respond to the promptings of His Spirit. We request your prayerful consideration of this need. Send subscriptions or contributions to: *The Heartbeat of The Remnant*, 400 W Main St Ste 1, Ephrata, PA 17522 U.S.A. You can call 1-800-227-7902 or (717) 721-7775.

C O N T E N T S



3

THE ROLE OF PRAYER IN SPIRITUAL AWAKENING

• by J. Edwin Orr •



8

COVETOUSNESS

• by John Wesley •

13

I AM HABIT

a Poem

14

THE RADICAL CHINESE HOUSE CHURCHES (PART II)

• by Denny Kenaston •



19

THE POWER OF GOD'S WORD TO HEAL

• a Chinese Testimony •



22

BEYOND OBEDIENCE

• by Christine Lamicela •

25

The Blessing Corner

Youth Bible School Blessings

• by Mollie Jo Cassidy •

27

The Blessing of Obedience

• by Mrs. Richard Downin •



31

Book Review

REES HOWELLS: INTERCESSOR

• by Norman Grubb •



34

Precious Letters from Our Readers



The **Role of Prayer** *in* **Spiritual Awakening**

by J. Edwin Orr

Not many people realize that in the wake of the American Revolution, there was a moral slump. For the first time in American settlement, women were afraid to go out at night for fear of assault. Bank robberies were a daily occurrence.

The Methodists were losing more members than they were gaining. The Baptists said they had their most wintry season. The Presbyterians met in general assembly to deplore the ungodliness of the country. The

Congregationalists were strongest in New England. The Rev. Samuel Shepherd, pastor of a typical church in Lennox, Massachusetts, said in sixteen years he had not taken one young person into the fellowship.

The Lutherans were so languishing they discussed uniting with the Episcopalians, who were even worse off. The Protestant Episcopal bishop of New York, Bishop Samuel Provost, quit functioning. He had confirmed no one for so long, he decided he was out of work,

so he took up other employment. The Chief Justice of the United States, John Marshall, wrote to Bishop Madison of Virginia and said, “The church is too far gone ever to be redeemed.”

Voltaire said, “Christianity will be forgotten in 30 years’ time.” And Tom Paine preached this cheerfully all over America.

In case you think it was the hysteria of the moment, Kenneth Latourette, the great church historian said, “It seemed as if Christianity were about to be ushered out of the

affairs of men.” The churches had their backs to the wall—it seemed as if they were about to be wiped out.

The colleges at that time were also in poor spiritual condition. A poll at Harvard indicated that there was not one believer in the whole student body. A similar poll was taken at Princeton, a much more evangelical place; it revealed only two believers in the student body and only five that didn't belong to the filthy-speech movement of that day. Student riots were common; they had a mock Communion at Williams' College; they had anti-Christian plays at Dartmouth; they burned down Nassau Hall at Princeton; they forced the resignation of the President of Harvard; they took a Bible out of a Presbyterian church in New Jersey and burned it in a public bonfire. Christians were so few on campus, they met in secret like Communist cell, and kept their minutes in code so that no one would know what they were doing to persecute them.

How did God change that situation? It came through the concert of prayer. I must go back a little: There was a Scottish Presbyterian minister in Edinburgh named John Erskine. He wrote a memorial pleading with the people of Scotland and elsewhere to unite in prayer for a revival of religion. He sent a copy of his little book to Jonathan Edwards in New England. The great theologian was so

moved, he wrote a response, which he finally published as a book. If my memory serves me right, the title of the book was as follows: “A Humble Attempt to Promote Explicit Agreement and Visible Union of All God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom.” That's what's missing so much from all our great evangelistic efforts. We must have the explicit agreement and visible union of God's people in extraordinary prayer.

In New England, there was a Baptist pastor named Isaac

frontier in Kentucky. Those people were wild and irreligious. Congress discovered that in Kentucky there had not been more than one court of justice held in five years. Peter Cartwright, a Methodist evangelist, said when his father settled in Logan County, it was known as “Rogue's Harbor.”

There was a Scotch-Irish Presbyterian minister called James McGready, whose chief claim to fame was that he was so ugly, he attracted attention. McGready was so ugly that people stopped in the street

“But McGready was such a man of prayer, not only did he have the Concert of Prayer the first Monday of the month, but he got his people to pray for him at sunset on Saturday evening and sunrise on Sunday morning. In the summer of 1800 came the great Kentucky revival.”

Backus who was a man of prayer. In 1794, when conditions were at their worst, he sent out a plea for prayer to ministers of every Christian denomination in the United States.

They set aside the first Monday of each month to pray. It wasn't long before the revival came. It broke out first of all in Connecticut, then it spread to Massachusetts, entirely without extravagance or outcry. Every report mentions this. However, there were some differences when the movement reached the

and said, “What does he do?” They said “He's a preacher.” Then they reacted and said, “A man with a face like that must have something to say.” McGready settled in Logan County to pastor three little churches. He said in his diary that the winter of 1799, for the most part, was weeping and mourning with the people of God. It was like Sodom and Gomorrah.

But McGready was such a man of prayer, not only did he have the Concert of Prayer the first Monday of the month, but he got his people to pray

for him at sunset on Saturday evening and sunrise on Sunday morning.

In the summer of 1800 came the great Kentucky revival. Eleven thousand people came to a communion service. So the great camp meeting revival began, and swept Kentucky and Tennessee, and then burst over North Carolina and South Carolina and swept the frontier.

Out of that second great awakening came the whole missionary movement, the abolition of slavery, and popular education. More than 600 colleges in the middle west were founded by revivalists.

Now, conditions deteriorated in the middle of the 19th century. Why? People were making money “hand over fist,” and when they did, they turned their backs on God. But a man of prayer, Jeremiah Lanphier, started a prayer meeting in the upper room of the consistory Building of the Dutch Reformed Church in Manhattan. He advertised a prayer meeting. Only six people out of a population of a million showed up. But the following week, there were 14 and then 23; they decided to meet every day for prayer, then they filled the Dutch Reformed Church, the Methodist Church on John Street, then every public building in downtown New York was filled.

Horace Greeley, the famous editor, sent a reporter with horse and buggy riding around the prayer meetings to see how many men were

praying. In one hour, he could only get to 12 meetings, but he counted 6,100 men and then the landslide of prayer began.

People began to be converted (10,000 a week) in New York City. The movement spread throughout New England. Church bells would bring people to prayer at eight in the morning, twelve noon, and six in the evening. The revival went up the Hudson and down the Mohawk. For example, the Baptists had so many people to baptize, they couldn't get them into their churches. They went down to the river, cut a big square in the ice, baptized them in cold water...and when Baptists do that, they are really on fire!

Trinity Episcopal Church in Chicago had 121 members in 1860 they had 1,400. This was typical of all the churches. In one year, more than one million people were converted. And that revival crossed Scotland

and Wales and England, South Africa, South India—anywhere there was an evangelical cause, there was revival—and its effect movement of prayer...it was sustained by a movement of prayer.

Now that movement lasted a generation, but at the turn of the 20th century, there was need of awakening again. There were special prayer meetings at Moody Bible Institute, at the Keswick Convention in New England, in Melbourne, in the Mildrey Hills of India, at Won San in Korea...all around the world people were praying that there might be another great awakening in the 20th century. God did indeed answer these prayers.

Let me give you two examples: First of all, take the student world. One of the leaders of the revival of 1905 was a young man called K.S. Latourette, who became the famous professor, Kenneth



Scott Latourette. When he was at Yale in 1905, 35% of the student body was enrolled in prayer meetings and Bible studies!

As far as the churches are concerned, the ministers of Atlantic City reported, of a population of 50,000 in Atlantic City, there were only 50 adults left unconverted. Take Portland, Oregon. Two hundred and forty department stores closed from 11 to

es and went to Blananerch. It was there young Roberts prayed brokenly, "Oh, God, bend me."

When he returned to school, he found that he couldn't concentrate on his studies. He went to Mr. Philips, the Principal of his college, and said, "I hear a voice that tells me that I must go home and speak to our young people in my own home church." "You can have

Christ publicly." And by 10 o'clock, all 17 had responded. The pastor was so pleased that he said, "How about speaking for us at the mission service tomorrow night? Mid-week service Wednesday night? He preached all week. They asked him to stay for another week, and then the break came.

You say, "What do you mean, the break?" I've read the Welsh newspapers of the period. In them were little snippets of ecclesiastical news: "Rev. Peter Jones has just been appointed chaplain to the Bishop on St. David's." Very interesting—but not earth-shaking. And then it said, "Mulberry Street Methodist Church had a very interesting rummage sale." Then, suddenly—a headline, "Great Crowds of People drawn to Lougher."

The main road between Llanelly and Swansea, on which the church was situated, was packed from wall-to-wall, people trying to get into the church, and people were closing shops and stores early in order to get a place in the church. A reporter was dispatched and he described what he saw. "It was a strange thing. It closed at 4:25 in the morning and then the people didn't seem to be willing to go home. The people were still standing outside the church talking about what happened." And then, a British summary: "I felt this was no ordinary gathering."

The news was out. On Sunday, every church was filled. The revival swept like a tidal wave over Wales. There

continued on page 33

"Take Portland, Oregon. Two hundred and forty department stores closed from 11 to 2 each day for prayer and signed an agreement among themselves so that no one would cheat and stay open. That's what was happening in the Unites States in 1905."

2 each day for prayer and signed an agreement among themselves so that no one would cheat and stay open. That's what was happening in the Unites States in 1905.

But how did it begin? Well, the most people have heard of the Welsh revival, which began in 1904. It began as a movement of prayer. Evan Roberts was devoted to God and was a man of prayer, praying for revival in Wales. Seth Joshua, a Presbyterian evangelist, came to the New Castle/Emlyn College where Evan Roberts was studying for the ministry. Evan Roberts was 26 and he had been a coal miner. The students were so moved that they asked if they could go to his next campaign, so they cancelled class-

a week off, " Philips said. He went back home to Lougher and announced to the pastor, "I have come to preach." The pastor wasn't at all convinced, but he said, "How about speaking at the prayer meeting." He said to the people, "Our young brother, Evan Roberts, feels he has a message for you if you care to wait." Seventeen people waited.

Evan Roberts said to them, "I've a message for you from God. You must confess any known sin to God and put any wrong done to man right. Second, you must put away any doubtful habit out of your life. Third, you must obey the Spirit's prompting. Finally, you must confess your faith in



Worship As It Is in Heaven

*“Thy kingdom come.
Thy will be done
in earth,
as it is in heaven.”
Matthew 6:10*

I’m sure you will all agree that there are one thousand words in these two pictures. They need no explanation; however, I would like to make just a few comments as we consider how far the church in America has fallen.

It is very clear from reading in Acts, as well as in other writings, that the early church was filled with awe in the presence of God. The picture of Paul and Silas is just one example of this. With reverent humility, they worshiped God and joined in with those in the heavenlies.

How different things are now in this 21st century! No one cries. No one is broken in the presence of the living God. Today worship has taken on a Hollywood air that would make Paul and Silas weep. The atmosphere is charged with emotions and loud music, while proud-faced musicians scream sanctified words to unsanctified music. Lord, send revival to America, and let it start with me.



Covetousness

by John Wesley

John Wesley, the founder of Methodism, lived to a good old age, having traveled widely throughout the British Isles. In the year before his death and standing on the threshold of another world he said, “One great reason for the comparative failure of Christianity is the neglect of the solemn words, ‘Lay not up for yourselves treasures on earth.’” On another occasion he wrote: “I have only known two Methodists grow rich without declining in grace.” And later he added a post-script: “No not one.”

This faithful shepherd constantly warned his flock about the danger of accumulating wealth without disturbing it properly to their less favored brethren. The following entries from his journal reveal how much this subject lay on his heart:

“[Oct. 1760]—On the three following days I spoke severally to the members of the society [at Bristol]. As many of them increase in worldly goods, the great danger I apprehend now is they’re relapsing into the spirit of the world; and then their religion is but a dream.” (Vol.4, p. 417)

“Sun. 18 [Sept. 18, 1763]—On Monday evening I gave our brethren a solemn caution not to ‘love the world, neither the things of the world.’ This will be their great danger; as they are industrious and frugal, they must needs increase in goods. This appears already. In London, Bristol, and most other trading towns,



those who are in business have increased in substance sevenfold, some of them twenty, yea, a hundredfold. What need, then, have these of the strongest warnings, lest they be entangled therein, and perish.” (Vol. 5, pg. 31)

“Wed. 11 [July 1764]—I gave all our brethren a solemn warning not to love the world or the things of the world. This is one way whereby Satan will surely endeavor to overthrow the present work of God. Riches swiftly increase on many Methodists, so called. What but the mighty power of God can hinder their setting their hearts upon them? And if so, the life of God vanishes away.” (Vol. 5, p. 83)

“Sat. 20 [Nov. 1764]—The following week I made a little tour through part of Kent and Sussex, where some of our brethren swiftly increase the goods. Do they increase in grace too? If not, let them take care that their money do not perish with them.” (Vol. 5, p. 101)

“Sun. 13 [Dec. 1767]—I was desired to preach a funeral sermon for William Osgood. He came to London near thirty years ago, and,

*“Riches increased; which not only led you, step by step,
into more conformity to the world, but insensibly instilled self-importance,
unwillingness to be contradicted, and an overbearing temper.”*

from nothing, increased more and more, till he was worth several thousand pounds. He was a good man, and died in peace. Nevertheless, I believe his money was a great clog to him, and kept him in a poor, low state all his days, making no such advance as he might have done, either in holiness or happiness.” (Vol. 5, p. 245)

[From a letter dated June 27, 1769] “Riches increased; which not only led you, step by step, into more conformity to the world, but insensibly instilled self-importance, unwillingness to be contradicted, and an overbearing temper. And hence you were, of course, disgusted at those who did not yield to this temper, and blamed that conformity...Can you be too sensible how hardly they that have riches enter into the kingdom of heaven? Yea, or into the kingdom of an inward heaven? Into the whole spirit of the gospel? How hard is it for those (whether you do or no) not to conform too much to the world? How hard not to be a little overbearing, especially to inferiors!” (Vol. 5, p. 324)

“Fri. 24 [Sept. 1779]—James Gerissh, jun., of Road, near Frome, was for several years zealous for God; but he too became rich, and grew lukewarm, till he was seized with a consumption. At the approach of death he was ‘horribly afraid’; he was ‘in the lowest darkness, and in the deep.’ But ‘he cried unto God in his trouble,’ and was ‘delivered out of his distress.’ He was filled with peace and joy unspeakable, and so continued till he went to God.” (Vol. 6, p. 255)

“Mon. 3 [April 1780]—I returned to Manchester, and, Tuesday the 4th, strongly applied ‘What could I have done more to my vineyard that I have not done?’ At present there are many here that ‘bring forth good grapes.’ But many swiftly increase in goods; and I fear very

few sufficiently watch and pray that they may not set their hearts upon them.” (Vol. 6, p. 271)

“Mon. 25 [April 1785]...But the society here [Aughrim, in Ireland], as well as that at Tyrrell’s pass, is well-nigh shrunk into nothing! Such is the baleful influence of riches! The same effect we find in every place. The more men increase in goods (very few excepted) the more they decrease in grace.” (Vol. 7, p. 71)

“Sat. 31 [March 1787]—I went to Macclesfield, and found a people still alive to God, in spite of swiftly increasing riches. If they continue so, it will be the only instance I have known, in about half a century. I warned them in the strongest terms I could, and believe some of them had ears to hear.” (Vol. 7, p. 256)

“He [Wesley] wrote from Bristol to Walter Churchey (Works, vol. Xii p. 439), and on the 21st he dated the searching sermon on ‘If riches increase, set not thine heart upon them.’ The Methodists were increasing in wealth and respectability. Wesley dreaded the result, and left as part of his last legacy many solemn words of warning. Tyerman has pointed out, filling several pages with quotations, the significance of Wesley’s last pulpit instructions and warnings.” (Vol. 8, p. 96, ed. Note)

And what shall we say about his own life? He truly set the example so that his teaching was not at variance with his living. One of his sisters, being in need and hearing of a recent legacy which had been made out to her brother, wrote asking for aid. John wrote back saying that he had already distributed the recent gift. She was too late in her request.

An extract from the life of John Wesley states that the commissioners had passed a law taxing silver plate. They knew Wesley had quite an income, so they wrote him: "The commissioners cannot doubt that you have silver plate of which you neglected to make entry. They have directed me to inform you that they expect you at this time to make entry of your silver plate."

And this is Mr. Wesley's reply: "I have two silver teaspoons at London and two in Bristol. That is all the plate I have at present, nor shall I buy more while so many around me want bread. I am, sir, your most obedient servant. John Wesley."

"God loaned me coins I may not spend
For any wasteful, selfish end.
They are a trust that I must hold
As sacred. All the world's bright gold
Belongs to Him, and in my spending
I must repay His gracious lending."

—Grace Noll Crowell

"All vices are indeed summed, and all their forces consummated, in that simple acceptance of the authority of gold instead of the authority of God, and preference of gain, or the increase of gold, to godliness, or the peace of God."

"The sin of the whole world is essentially the sin of Judas—men do not disbelieve their Christ; but they sell Him." —Ruskin

"If money be not thy servant it will become thy master. The covetous man cannot so properly be said to possess wealth as it may be said to possess him." — Charcon

"It is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that the riches have him." — David Caird

"A genuine impulse of generosity is the stirring of what is divine within us—the uplifting force of the soul. Our well being depends upon strengthening it by exercise. Woe to the soul that crushes it! It is a germ of Paradise."

"Riches are the baggage of virtue, which always hindereth the march."

Noble Talent or Unrighteous Mammon: *The Economic Thought of John Wesley*

—Jonathan Huddleston

Wesley's basic tenets concerning money were "the Divine proprietorship of all wealth, property, and privilege, and the responsible stewardship of men." Wesley himself stated that of all models for understanding Christian duty, "no character more exactly agrees with the present state of man, than that of a steward." The economic side of this stewardship implies two Wesleyan doctrines: that money is not evil but "an excellent gift of God," a means "of doing all manner of good"; and that no money can legitimately be kept as one's own, but only used in God's work. Money itself is important; Christians too seldom "consider...the use of this excellent talent."

On the other hand, Wesley can speak of money as a corrupting 'hot potato': "It must indeed pass through my hands, but I will take care (God being my helper) that the mammon of unrighteousness shall only pass through; it shall not rest there." This doctrine contains an implicit challenge to the entire concept of private property. An individual's money should be regarded as a fund of God, to be distributed for the needs of His people, and the owner's only advantages of are that distribution starts at home, and that giving is itself a blessing."

Perhaps as important as his attitude toward money was Wesley's attitude toward the rich and the poor. The latter "have a peculiar right to have the Gospel preached unto them...If any, we are to except the rich." In a journal entry, while approving some of the rich and noble are "called," Wesley says he would prefer "if it were done by the ministry of others. If I might choose, I should still (as I have done hitherto) 'preach the gospel to the poor.'

There is no innocent way of pursuing riches, and in Wesley's exegesis, 1 Timothy 6:9 con-

demns all “who desire [or] endeavor after more than...the necessities and conveniences of life.” Those who have excess money lose their humility, meekness, and patience; they are overly concerned with their own comfort, causing “softness of mind if not of body”; they are less happy, less disciplined, less eager for good; they tend to avoid the needy and destitute for fear of spoiling their nice clothes. From several references throughout his journal, it appears that Wesley truly preferred the company of the poor and felt uncomfortable around rich people, no matter how religious or generous they were.

Wesley’s Three Rules

Gain All You Can

In fleshing out his economic attitudes, Wesley prescribed three basic rules for his people to follow toward money, all of which he detailed precisely in teaching and example.

The first was to gain all one could. All Christians must apply themselves “to the business of their calling...sloth being inconsistent with religion.” Because he viewed business as one’s calling, Wesley encouraged diligence and faithful pursuit of business—the so-called “Protestant work ethic.” The ethical centrality of gaining all one can many not be immediately obvious, but Wesley taught that one should not seek God’s will in the abstract, but rather “what will make me most useful.”

Obviously, in light of Wesley’s high view of usefulness of money, this included economic gain. Nor was such gain an absolute, for he restricted it to worthwhile labor. Christians must avoid employment which harms health (including long hours and toxic factory conditions), which impoverishes another (paw-

broking to competitive selling of goods), which hurts another’s health (primarily the sale of liquor and tobacco products), or which might undermine morality (from taverns to opera houses). A Christian transacting worldly business does so to please God, and therefore applies not only diligence but justice, mercy, and even prayer to common affairs of gaining money.

Save All You Can

Wesley’s second rule, another, which might fit under the prudence of economic self-interest, is to save all one can. Wesley’s chief concern here, however, is the avoidance of waste and luxury. (Wesley himself made a point of keeping only two spoons.) To set aside money for the future, which many Christians regard as pious prudence, means to Wesley nothing less than to ‘lay up treasures on earth’—a thing as expressly and clearly forbidden by our Lord, as either adultery or murder.

Wesley’s saving, like gaining, was merely recognition that money was a valuable resource belonging to the Lord. Moreover, as money spent for one’s self (beyond the “necessities and conveniences”) tends only to corrupt, the thriftiness of one’s life-style is directly related to virtue. Wesley’s prohibition of physical indulgence, decoration, and vanity (the desire of the flesh, the desire of the eyes and the pride of life) are linked to thrift. Pursuing pleasures would be a waste of “so precious a talent” as money. “Despise delicacy and variety,” Wesley continues, as a “reputable kind of sensuality (which) cannot be maintained without considerable expense.” In the same way, unnecessary adornments of dress or house, and spending calculated “to gain the admiration or praise of men,” is sinful precisely because it involves squandering

“There is no innocent way of pursuing riches, and in Wesley’s exegesis, 1 Timothy 6:9 condemns all ‘who desire [or] endeavor after more than... the necessities and conveniences of life.’”

“After gaining all they can and (providing for the barest needs of themselves and their dependents) saving all they can, Christians should give not a tithe but all of their income to meet the needs of others.”

money. True, vanity, indulgence, and gluttony are harmful in themselves. Yet the economic argument is important to Wesley:

If you could be as humble when you choose costly as when you choose plain apparel, (which I frankly deny) yet you could not be as beneficent—as plenteous in good works. Every shilling which you save from your own apparel, you may expend in clothing the naked.

Give All You Can

This of course brings up Wesley’s third rule, to give all that one can; and this rule is the reason for the other two. Wellman J. Warner sums this up by saying that “The sole justification for the...pursuit of economic goods was that one might be enabled to supply the needs of others...The economic and the philanthropic theory of the revival were a unit.” This practical application of Wesley’s attitude toward stewardship was radical and uncompromising. After gaining all they can and (providing for the barest needs of themselves and their dependents) saving all they can, Christians should give not a tithe but all of their income to meet the needs of others.

Wesley used his own life as an example: “I gain all I can” in profitable labor, “I save all I can” by frugal living, and “by giving all I can, I am effectually secured from ‘laying up treasures on earth.’” These were no idle boasts: as Wesley’s royalty earnings grew, his self-imposed annual personal budget stayed at thirty pounds, until 98% of his income was given away. He lived up to his promise that “If I leave behind me ten pounds...you and all mankind bear witness against me that ‘I lived and died a thief and a robber.’”

...Unfortunately, during Wesley’s lifetime the societies had lost sight of their original

emphasis, and Wesley wrote that of all their shortcomings this was the most weighty. Drawn from the lower classes, on becoming Methodists they “grow diligent and frugal; consequently they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, in the desire of the eyes, and in the pride of life.”

In an admonishing sermon, Wesley charges that his people “are not so teachable as you were, not so advisable; you are not so easy to be convinced; not so easy to be persuaded: you have a much better opinion of your own judgment, and are more attached to your own will.” There is a general rule that “whenever riches have increased...the essence of religion...has decreased in the same proportion,” and this rule can only be circumvented in one way: by giving it away.

How happy is the pilgrim’s lot!
How free from every anxious thought,
From worldly hope and fear!
Confined to neither court nor cell,
His soul disdains on earth to dwell,
He only sojourns here.

His happiness in part is mine,
Already saved from low design,
From every creature-love;
Blest with scorn of finite good,
My soul is lighten’d of its load,
And seeks the things above.

The things eternal I pursue;
A happiness beyond the view
Of those that basely pant
For things by nature felt and seen;
Their honors, wealth, and pleasures mean
I neither have nor want.

continued on page 24



I AM HABIT

It is mighty hard to shake me.
In my brawny arms I take thee,
I can either make or break thee.
I am habit.

Through each day, I slowly mold thee.
Soon my tightening chains enfold thee,
Then it is with ease I hold thee;
Thus, a habit.

I can be both good or vile.
I can even be worth your while
Or the cause of your bitter cry,
I am habit.

Oft I've proved myself a pleasure,
Proved myself a priceless treasure
Or a meanness passed all measure
Thus, a habit.

Harmless though I sometimes be,
Yet my strange force is like a magnet
Like a great and greedy dragnet,
I am habit.

Though you sometimes fear or doubt me,
No one yet has lived without me.
I am present all about thee,
Thus, a habit.

Choose me well when you are starting,
Seldom is an easy parting,
I am a devil or a darling.
I am habit.





The Radical Chinese House Churches (part II)

by Denny Kenaston

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Isaiah 57:15

The effectual fervent prayer of a righteous man availeth much.

James 5:16b

These verses beautifully describe some of the secrets of this vibrant church. I chose to place the same picture at the beginning of this continued article, because it says it all. It is the broken-hearted prayers of humble believers that bring the presence of God into their midst. I pray that God will lead us into this same kind of desperate praying, so that His

bride in America can be like His bride in China.

We have received many encouraging words about the first half of this article. Thank you for your input. We love to hear from the hearts of our readers. It is good for us American Christians to be challenged by believers from the other side of the world. Let us return to the interview.

Interview

Bro Denny: What does the Chinese church believe about the Holy Ghost? It seems very evident that they are a powerful people. How does this work out in their theology of the Spirit?

Bro Paul: They believe it is God's command to every

believer to be baptized by the Holy Ghost. They also believe that we must have continual fillings as our life goes on in the Lord Jesus. This is the primary reason for all the amazing things that we have shared in the meeting. Imagine how different the American Christians would be if millions of them would be filled with the Spirit.

Bro Ren: They believe that God gives the power of the Holy Spirit so that the church can win souls. The evidence of being filled with the Spirit is not speaking in tongues, though some of them do, and some of them do not. The real biblical evidence, as in Acts, is a fiery passion to win souls, and many souls coming to the Savior. This is the way they are able to keep preaching the Gospel, though they are



Bro Paul: They are conservative Christians. They order their lives according to the word of God. Many do not have Bibles, but those who do study much to see what God says about living a Christian life. Their women are modest, in spirit and in their clothing. The Chinese culture is different from American culture, but what they wear is modest.

amazing. They cause me to sit in astonishment as I here them. Could you elaborate on the subject of healing a bit more? How often do things like what we heard tonight happen? What is their theology of healing?

Bro Ren: First, let me answer the theology part of the question. They have a very simple theology about healing. They believe that God is a healer. It is simply one of the many manifestations of His holy character. In America, you believe that God can heal. In China, they believe He does all the time. It is according to your faith and ours. You receive what you believe. The people are poor and cannot afford to go to the doctor. Because of this, they have to trust in God in ways that American's do not. Healings happen all the time, but people also have sickness that they have to deal with. Poverty and persecution brings extra hardships upon them, and thus they get sick more often. Sometimes God heals, and sometimes He does not. God is sovereign.

“The evidence of being filled with the Spirit is not speaking in tongues... The real biblical evidence, as in Acts, is a fiery passion to win souls, and many souls coming to the Savior.”

imprisoned and persecuted for it. The Holy Spirit constrains them to go. Just like in Acts, they are bold and fearless.

Bro Denny: What does the Chinese church believe about holy living? This is an area of much confusion here in America. The professing church is filled with worldliness.

They are all poor, so they have no problems with fashion. This matter of holy living is a real problem to them when they try to relate to Christians from the West. They struggle when denominations try to claim them as “one of us,” when they are very different.

Bro Denny: Some of the testimonies about healing are

Bro Denny: Could you also comment on some of the other miracles that you share tonight? It is hard for us to relate to so many supernatural happenings. How does this effect the church there?

Bro Paul: They believe in a miracle working God. At first, in the beginning of the revival, everyone was astonished as well. As God began to work many miracles, the church just began to expect miracles. It is not a distraction as it is in the West. Miracles happen at a meeting, and the preacher just goes right on preaching the Gospel. There is an expectation that God will confirm His word with miracles. Eighty percent of the church has experienced miracles of some sort or another. Because of this, they expect them. They never glorify the miracles; they glorify God. The gift of miracles is in the Bible, and God works through this gift to honor His name.

Bro Denny: Have you ever heard of someone being raised from the dead?

Bro Ren: Oh yes, it happens quite often. Many times when someone is killed, or dies from persecution, the leaders will go where the body is to pray and find out if God would have the person live again.

Bro Denny: I have often said in my preaching, "When persecution comes, true unity will come with it, because there will be no mixture with the world." In light of this, what

do they believe about unity? We have all this ecumenical confusion here in our land.

Bro Paul: Again, their theology is very simple. Their unity is based on the essentials of the faith and true marks of



discipleship. They say, "Disciples witness, and are persecuted because they witness." This is where the lines of unity are drawn. There are

Bro Denny: Could you comment on the name given to these Chinese Christians. I am referring to the name "house churches." What is the significance of this name?

Bro Ren: The name signifies several different things. First, the name is given because they meet in houses. There are several reasons for this, and I will comment on them in a moment. The second reason has to do with a distinction between them and the registered churches, which meet in buildings. The last reason is the most important one. They call themselves house churches out of conviction. They meet in homes because they believe it is more biblical. It is also true that they have to because of persecution, but the primary reason is evangelical in nature. Even if the government of China allowed them liberty to meet openly, they would still meet in houses. Meeting in homes is one of the

*"They believe in a miracle working God...
They never glorify the miracles; they glorify God.
The gift of miracles is in the Bible, and God works
through this gift to honor His name."*

differences among them, but they do not allow these to divide them in the war for souls. They believe there is more that unifies them than there is that separates them.

greatest keys to the tremendous growth of the church. The more meeting places, the more they can win the lost to Christ. In addition, when they meet in houses, it does not cost them any money. Finances often slow church growth.

Bro Denny: Could you tell me what the church services are like when they meet together and feel free? I know there are times when they have to be quiet, but what is it like when they are free?

Bro Ren: The Chinese Christians are a lively, responsive congregation when they gather in freedom. They sing some hymns and some chorus-

secret to ongoing revival. The Chinese church has a powerful vision of the Great Commission. They believe it is the Church's responsibility to preach the Gospel to their generation. The second reason flows out of the first. Because of their persistence in preaching the Gospel, they are persecuted repeatedly. This persecution brings purifying, and that brings more

too organized. The leaders have a saying about revival that I feel is helpful. They call it, "How to kill a Revival."

- Man wants to organize it to suit his understanding.
- Then after he has it organized, he then secures himself a position in it.
- Once this is done, the Spirit is grieved, and slowly withdraws.
- Then the Revival becomes a history class, and everyone talks about it in the past.

"They believe the gospel must be preached among all nations...They believe that if you are not actively busy preaching to others, you are hindering the second coming of Christ, and you need to repent."

Bro Denny: Could you comment on the eschatology of the house churches? What is their end time theology?

es, and the singing is wholehearted. During the preaching and open testimonies, there are lots of amens and hallelujahs. They meet in forests and caves to do this so they will not be heard.

Bro Denny: You mentioned in your presentation that revival has been continuing for decades. Can you give me some reasons why it does not grow cold or stop?

Bro Paul: As I see it, there are two reasons. First, the church is busy fulfilling God's purposes for it on the earth. That purpose is evangelism. As God's people do His work, He continues to pour out His Spirit upon them. This is a

anointing. These two work together to create an atmosphere of revival.



Bro Ren: There is another reason why they still have revival. The church leaders are careful to give the Holy Spirit His place in directing the work. They allow God's Spirit free course to move how and where He will. They see the American church as one that is

Bro Paul: Their theology is again very simple. They believe that Jesus Christ is coming again. He is coming for His bride who has made herself ready. As far as the details of how all this will happen, there are some differences. These differences do not divide them. The strongest point of their theology has to do with evangelism. They believe the gospel must be preached among all nations, and then shall the end come. They get this from Matt. 24:14. Because of this belief, they have strong convictions about evangelism. They believe that if you are not actively busy preaching to others, you are hindering the second coming of Christ, and you need to repent.

Bro Denny: For my last question, let's talk a little about the leaders of this movement. The church is growing at a very fast rate, and yet it is underground. Therefore, it would be hard to give much formal training to the leaders. From an American perspective, many would believe you cannot lead a church until you have had much formal training. Obviously, this training is not happening in China, yet the church is thriving. How can this be? Can you explain some of preparations the leaders receive?

- They teach them how to escape the police when they are caught, and how to escape from prison if God says "Run."



The word of God is very important to these leaders. They have memorized and internalized many chapters of the Bible. They cannot carry a Bible around in their hands, so they make sure that they can carry one in their heart. The fire of the Holy Ghost is also very important in ministry. These men are constantly being empowered by the Spirit. This is leadership in China, and this is how the church spreads so rapidly.

Bro Denny: Thank you for taking the time to share with me. I am deeply challenged by the answers to my questions. I know the hearts of the people who will read this article. They will be thrilled and humbled by our Chinese brethren. May God help us. We lack in so many of these areas, but we want to change.

This concludes the interview about the Chinese House

Churches. What can I say? Some of this material is almost hard to believe with my American mindset. My heart unites with the father who had a demon-possessed boy in Mark 9:23-24, "Jesus said unto him, *If thou canst believe, all things are possible to him that believeth.* And straightway the father of the child cried out, and said, with tears, *Lord, I believe, help thou mine unbelief.* Maybe we need to join this father and cry out with tears unto the Lord.

Zion in America must reckon with Zion in China. "This God is our God for ever and ever." When Communism closed the doors to China in 1949, there were one million believers in China. Now, fifty years later, there are eighty million disciples of Jesus Christ. There are also many true Christians in the registered churches. Christ is building His Church in China, and the gates of hell are not prevailing against her. Praise ye the Lord. Dear brothers and sisters, let us repent of our lukewarmness and unbelief. Let us make our hearts and faces like the ones in the picture at the beginning of this article, and let us believe God for mighty things. The persecution will come. Most Christians in America acknowledge this. We need to get prepared. □

The Power of God's Word to Heal

*Their soul abhorreth all manner of meat
And they draw near to the gates of death
Then they cry unto the Lord in their trouble
And He saveth them out of their distresses
He sent His word, and healed them
And delivered them from their destructions
Psalms 107:18-20*



This is a testimony of how God is powerfully using His Word in China. It was shared in a public meeting just before our annual Youth Bible School. It shows how little of God's Word we actually need. There is such power in the Word of God. It is eternal, it is quick and powerful and sharper than a two edged sword.

--Bro. Denny

There was a woman living in a certain city in South China, who was very sick and about to die. She was about fifty years old. She had been having rheumatic arthritis for more than twenty years. She was unable to move anymore. Her hands and legs were crippled and bent. She had pain in every joint of her body. One day, much to her sadness, she felt that there was something wrong in her stomach. She asked her oldest son to take her to the People's Hospital, a socialistic hospital in a city far from her.

A family of farmers, they had just a simple farmer's vehicle to carry her in. They put their mother on the back and traveled about twenty-five miles. The trip lasted almost six hours before they reached the hospital. As soon as the doctor started examining this woman, they decided to open her and see what was wrong. They saw that there was something terribly wrong in her body. When they opened her, they saw that this woman was filled with cancer. There was nothing to do. They found out that her heart was three times bigger than a normal heart. All these different diseases were in her

body. The doctors told the woman, "You are going to die within three days. Go back home to die."

This woman had never heard the name of Jesus. This is very difficult for us to understand in our Western world. There are still billions of people on this earth who have never heard the Gospel one time. She was one of those people. She was fifty years old. She was born just a few years before the Revolution. She was raised in a Communist home. She had never heard about Jesus. As her death sentence was pronounced, "Three days and you are going to die," she started to cry. There was a tremendous pain in her body. They moved her out from the doctor's room to the corridor of the hospital. And there, she was waiting for her son to come and pick her up and bring her back home to die.

As the woman was crying there silently and hopelessly, one of the nurses in that hospital who was a secret believer of Jesus, noticed her. The nurse was one of His disciples. She risked everything by reaching out to this dying lady. She knew that if someone knew what she was going to do, she would lose her work. She would lose everything and the authorities would throw her into prison. Nevertheless, she decided she had to give something to the woman that she could hope in. She rushed to her home, the dormitory of the hospital, and she picked up a little booklet. It was the book of Mark. She put that little booklet in the hands of this

crying woman, and said to her, "Woman, when you go back home, ask your son to read to you from this book. This book is your only hope."

It took an additional six hours for them to go back home. The whole family was waiting. Seventeen people were there in the room. The oldest son carried the mother into the room. She was lying on a straw mattress on the floor. The son said, "Mother is going to die very soon. There was nothing the doctors could do." Everybody started to cry as they were looking at their mother. She was in such pain and half unconscious from the six hours ride on the back of a farmer's vehicle. While everyone was sad and crying, they suddenly heard their mother say to her son, "Son, take this book which is between my fingers. Read to me from it."

The son replied, "Mother, now is no time to read. You have to rest. You are just about to die." But the mother said with a very firm voice, "Son, my only hope is in this book."

The son took this little book—he didn't know what it was—and he opened the first page. He started to read, "The beginning of the gospel of Jesus Christ, the Son of God." Suddenly, something happened when these words went into the body of this woman. The power of the Holy Ghost came upon her. Seventeen people saw her hands, which had been crippled for twenty years, straighten out before their eyes. Within a few minutes, this woman stood up. She was completely healed and restored.

She spoke out with joy, "It was Jesus Christ, the Son of God, who did this to me." Seventeen people saw this. They all kneeled down and said, "This Jesus is the Lord." They were all saved in a wonderful way. The whole night, they only had this little booklet, but they kept reading about this Jesus and what He is able to do. Everybody was rejoicing about the gospel of Jesus Christ.

The next morning Mrs. Chung did something she had not done for twenty years. She took water buckets in both of her hands and walked to the well outside the village. All the other women had already gone before her, and when she came to the well everybody thought she was a ghost. They asked, "Is it you? What happened? Who did this?" She only gave them one answer. She said, "It was Jesus Christ, the Son of God." That day, because of the testimony, fifty-three women knelt down at that well and said, "We want to know more about this Jesus." Revival broke out. Within three weeks, the church grew to three hundred people. A few weeks later, it was up to six hundred. Tremendous persecution broke out. One morning the army trucks came to that village. They came house to house. They were so furious with these simple believers in Jesus. It is supposed to be an atheistic nation. It is supposed to be a place where the government leaders are first and not Jesus Christ. But, nothing can stop the expansion of God's kingdom. □

One-Eyed Monster

We have an idol in our home
with one great glaring eye,
He occupies the foremost place
and I will tell you why

We sacrifice to him our time:
because he'll entertain
And to our bulging eyes display
all of life's sorry train

Of vice, and crime, and viciousness,
or horror, shame, and sin
(We've wasted many precious hours
since we have let him in.)

For now he dominates our home,
for God we have no time,
Our eyes are dimmed by gunsmoke and
our mind is filled with crime.

"I bring into your living room
bartender, harlot, thief,
And from the sick commercials
I give you no relief.

"I brainwash children, and prepare
their minds by what they hear;
I make attractive: violence,
sin, cigarettes, and beer.

"You speak of young delinquents and
deplore their evil deeds
While I continue merrily
to sow the vicious seeds.

"The cheating wife, or husband,
is the accepted thing,
We're living in a 'modern' world,
Go to it, have your fling!

"Away with outworn 'standards',
our day is modernized,
There's no such thing as right or wrong,
for sin is glamorized.

"I set the world's criteria,
I am the household god
(If you protest against me,
you're a puritanic clod!)

"I am the one that rules your home,
from God I turn your heart,
I fill your mind with banal trash
by foul hypnotic art."

"Once family altars occupied
the place where we now see
The glaring eye of Cyclops,
though now he's called 'TV'."

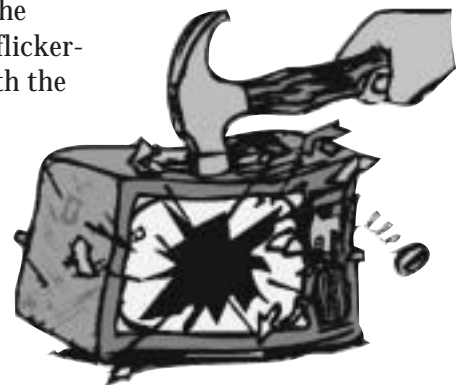
Synonyms for TV:

The Plug-in Drug, Trojan horse in the home, ReBELivision, junk tube, mind-mangling machine, Hell's chaperone, open sewer, HELLelevision, instrument of character destruction, debilitating bandit of the brain, abominable box, the mass hypnotic, smelly vision, the shrine of Hell, the devil's big stick, the flickering blue parent, nefarious kleptomaniac, the great wasteland, the god with the glass face, Tormenting Vulture, Transformer of Values, electronic bondage, public enemy #1, the idol of America, the calamity of this country, & damnable instrument of Satan to "program" you—a wicked, godless, devil-possessed device!

"Mine eye affecteth mine heart..." Lamentations 3:51

"I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me." Psalm 101:3

taken from:
The Evangelist of Truth
9901 Pendleton Pike
Indianapolis, IN 462636



Beyond Obedience

by Christine Lamicela



As a child Growing up in New York City I heard nothing about submission. I was married when I was thirty-two, and it was around that time I first started hearing about the idea of obeying your husband. I thought, “Oh, okay, I’ll obey him.” But I had no idea how unsubmitive I really was. It was not until later that the Lord showed me my attitudes, my controlling spirit and other destructive areas of my life.

Because of my past, it may seem like I would be the wrong one to be sharing on obedience. But the Lord has changed me, and where sin abounds grace much more abounds. Today I can say that I am filled with grace on this subject because I have made many mistakes.

God has been doing a mighty work in the church. However, I honestly believe that we are not getting as far as we could because we, the women, are not in our rightful place. I believe that now is the time to change. We cannot wait. There is so much riding on this; our children are watching, neighbors are watching, and our husbands need our support. In order for us to go forward as a church, we, the women, must learn to take our place. But, how do we

take it if we don’t really understand what it is?

First, lets look at the word *obedience*. For illustration, I would like to apply an example from child training. When we teach in our home, we sometimes use a little prop or something tangible. To teach obedience we have a board. On the board is the verse, “*Children obey your parents in the Lord, for this is right.*” The first word under the scripture is the word *instantly*. To show them a picture of what this word means we made some instant pudding. The children watched as the mix quickly became pudding, and then I told them, “You must obey instantly. If you don’t obey instantly it is disobedience.” The next word we have under the scripture verse is the word *cheerfully*. If you obey but do it with grumbling it is disobedience, even if you do it right away. The third word we have there is *thoroughly*. I tell the children, “You have to finish your work. If you only clean half your room when Mama tells you, then you are disobeying because she told you to do the whole room.”

When I first started to practice obedience, I thought that I was doing pretty well. I would obey, but usually my attitude was not right.

Sometimes I would do it a little slower than I should, or I would question it. Do you ever do that, children? Do you ever say, “Oh, Mom, do I have to do the whole room?” I used to do that with my husband. I’d ask, “Do you really want me to do *that*?” God showed me that what I was doing was disobedience.

But even more than obeying instantly, quickly and cheerfully, the scriptures instruct children to *honor* their father and their mother. Likewise, the scriptures instruct women to *revere* their husbands. This idea of honor and reverence is even more important than simple obedience—it is *beyond obedience*.

My early life did not prepare me for this kind of cheerful obedience. I used to work at the Kennedy airport back in the ‘80’s. Instead of being in a role of submission, I had many people under me. I had to oversee all the many details that go on “behind the scenes” that most people are unaware of when they are flying. My job was to coordinate everything when a commercial aircraft landed from another country. As soon as a plane landed, I was in charge of organizing the customs paperwork, disposal of uneaten food, and routing the baggage

both for those getting off and the new ones getting on. Of course the stairway must be in place for the people to get off the plane. I had to see to it that the lavatories were cleaned out and that new water and new food were brought back into the plane and that cargo was loaded. I even had to be attentive to small details such as being sure that the pilot and co-pilot did not get the same meal because if the food turned out to be bad they would both get sick. And all of this must take place as the people are coming off the plane.

Now, you are probably wondering, "Why is she telling us all of this? None of us are going into the airline business." But, this was my job. And when a plane was a little late, and we had to get it out fast, guess who they called to do it—me! I was so good at my job. I was getting promotions, and before I knew it, I was supervisor. When there were problems—whether they were in Chicago or Baltimore—they would send me to fix the problems. I was good, but what *terrible* preparation for marriage! I had a controlling spirit. The controlling spirit was great in the airline industry, but it doesn't do very well for a wife. So, what I thought were my talents and strong points, ended up being my sin.

A big change took place in my life a few years ago when I went to a conference where the speaker spoke on the book, "The Daughters of Sarah". The lady spoke of her own failures and problems. She said that

while she realized that she wasn't *rebelliously* disobedient yet she still had a very controlling spirit. I really related to this. She brought something to my attention that I had never thought of before. She said that it was in all those little daily *counter suggestions* that we often fall.

Giving an example she said, "Your husband asks, *"How about we have dinner at 5:30 tonight, so that we could put the children to bed early and then we could have time together?"* The wife replies, *"Oh, honey, I thought we were going to have some time together before dinner."* She said that those little challenges and counter suggestions are like the little foxes that destroy the vine. Other examples she gave were, *"Oh, honey, there's a parking spot,"* after he started pulling into a different one, or, *"Honey, it's getting late. Don't you think we should get going?"*, when he is involved in a conversation with someone else.

She helped me to see that although I thought I was being helpful, in actuality I was being sinful and rebellious. I had no clue. As this woman was telling her similar story, I thought, "Oh, wow, maybe I should think about getting that book." The conference was running low on books, so I thought, "I'll just look at it while I'm here. Maybe somebody else needs it more than I do." By the end of the talk, I knew that I had to get that book and that no one there needed it more than I did!

I returned home from the conference and had a talk with

the Lord. I acknowledged my failures as sin; there were no more excuses. I recognized that it was rebellion and that it was wrong. At the airport I was supposed to control everything, but at home I did not need to control anything—unless my husband specifically asked me to do it. After repenting to the Lord, I went to my husband, in front of my children during devotions, and I confessed that I was wrong and that I had sinned against God and him. I asked my children to forgive me for being a terrible example. I realized how silly it was to expect my children to obey without question when I was constantly questioning my husband even under the disguise of doing it sweetly. I needed to submit my will. It was a hard lesson, and I am still learning it day by day. But thanks be to Him, I am finally experiencing victory in this area to the glory of God!

As the Lord has been changing me I have had failures and victories. Allow me to share a recent victory. Someone has graciously offered to buy us a house. We have been looking at a certain one, and unfortunately, today is the very day at 9:00 p.m. that we have to decide if we want it or not. Even at this moment, I have no idea what my husband is going to do and I am at total peace with that. That is *not* me! In the past I'd ask, *"Well, shouldn't we discuss it, so I'll know what we are getting in to?"* I have learned that in obeying him totally I am not only obeying my husband but

I am obeying God through my husband. I trust that God is so mighty, that even if my husband should make a mistake—God will work it out. I don't have to be the person to work it out. I have noticed that what usually happens when a wife tries to "work things out"... it is like a weight upon her back. Wives were not made to carry the load like this.

I would also like to offer a word of caution. When I first started this way of life I made the mistake of swinging entirely the *other* way. I was afraid to say *anything*. When my husband would ask, "*Christine, what do you think about this?*" I'd say, "*Whatever you say honey.*" He would then reply, "*Yes, I know. But, what do you think?*" I quickly bounced back with, "*Oh, whatever you want to do, honey.*" He would ask again, "*No, Christine, I want to know!*" I'd say, "*I don't care, I trust you.*"

But, the problem was that he *really* wanted to know my opinion and so I was causing him to get frustrated. I was comparing myself with other ladies in the church that seemed so submissive to me and honestly didn't seem to have an opinion about many things that their husbands did. So I decided, "*that's what I have to do.*"

However, I found that what might be obedience for one person might be disobedience for another. For example, my husband has given me total permission to help him when he's driving to check the speed limit. However, some of your husbands might not appreciate it if you would do that. The scripture says, "*Wives, be in subjection to your own husband.*" I wondered why the word "own" was there. I thought to myself, "*What other husband do I have?*" But, as I

studied it, I realized that I am supposed to help *my* husband just the way *he* needs to be helped. We are specifically created to be his helper. We have to learn what his needs are, so that we can meet those specific needs. My husbands needs are going to be different than your husbands needs.

Young ladies, learn now how to walk in these truths. It will save you so much pain. It will save you so much trouble. Children, if you could learn now that when you obey your parents you are actually obeying God, then if you are ever to be married it will be easier for you to obey and honor your husband. Sisters, let's pray that the Lord will help us to keep these secret truths before our eyes and that we may sincerely and reverently *honor* our dear husbands, that we may each go deeper, *beyond obedience!* □

continued from page 12, Covetousness by John Wesley

No foot of land do I possess,
No cottage in the wilderness;
A poor wayfaring man,
I lodge awhile in tents below;
Or gladly wander to and fro,
Till I may Canaan gain.

Nothing on earth I call my own;
A stranger to the world unknown,
I all their goods despise;
I trample on their whole delight
And seek a country out of sight
A country in the skies.

There is my house and portion fair;
My treasure and my heart are there,

And my abiding home;
For me my elder brethren stay
And angels beckon me away;
And Jesus bids me come.

—John Wesley

□

These thoughts were taken from
articles found in the book, *Covetousness*,
published by

Harvey Christian Publishers
3107 Hwy 321 • Hampton, TN 37658
(423) 768-2297

Used by permission.

Youth Bible School Blessings

by Mollie Jo Cassidy

God is so good to me! A dream was fulfilled and prayers answered this month when mom, Hannah and I went to Charity Ministry's annual Youth Bible School. The three of us and a friend went with four other youth from MO. There were over 600 students enrolled. The Bible School was held at Ephrata, Pennsylvania. We had a wonderful trip, and I want to share with you some of the great things God did while I was there.

I can never put my head in the sand again! There is a spiritual war going on, and I'm involved whether I want to be or not! Satan has many goals for the Christian's life: to steal God's glory, to render me ineffective, to entice me to sin, to lead me to deeper and deeper bondage, and to totally destroy, devour, kill and steal my life. As a Christian, I am to glorify, love and honor God and prove His marvelous grace. We learned that the devil has a ball and chain for every Christian; this is no time for a pity party! Through Christ we have the potential of tremendous victory and every wounded prisoner can be liberated.

We heard a lot about bondage. There are three paths to bondage: the world, the flesh, and the devil. All three elements were present in the temptation of Jesus, our savior and brother. At Bible school we were told, "For the love of God: ENDURE! For the love of God: RESIST!" We have authority in the name of Jesus! The Bible says to not give place to the devil. "Satan knows how to keep you down, so you can't get up!" Bro. Mose taught us how to be protected by keeping on our armor.

Bro. Denny gave the steps to breaking chains of bondage: repent, renounce, believe the victory is mine (with humility). Yield completely under God's authority, rebuke/resist the devil, and finally, REJOICE. He also gave two messages on specific bondages such as bitterness, witchcraft/occult, rebellion, wrong music, immorality and eating disorders.

On Sunday morning, Bro. Denny concluded with the message of victory. We learned about some of the rules of the spiritual war we're waging: humility, brokenness, love for souls, holiness, self-denial, and freedom from sin. "This is a war where, in you're heart you're on your feet, but you're really fighting on your knees." Some of our weapons are: the blood of Christ, the name of Jesus, prevailing prayer, and fasting. Our simple secret to victory is abiding in Christ.

One night, during the revival message by Roman Kauffman, I was particularly burdened for two girls. But at the same time I felt like God really wanted me to trust their souls to His keeping, and not get anxious and let my flesh get in the way. So, I prayed for them during the service. After the message, one of these girls went up for the altar call! I went up to her and told her I had been praying for her.

God really met with us there up front and gave her the victory as she confessed her sin of man-fear and believed the victory to be hers in Christ. This was such a faith-building experience for me too, because I had the opportunity to take a risk for Christ and launch out on His Word alone as I shared with this near stranger. After she and I both prayed, she said she still didn't "feel" free. I told her that as a Christian, Christ had already won the victory, and I quoted a scripture or two about freedom to her. I encouraged her to not go by feelings, but by faith. (This was a step in faith for me!) She was willing to do this. Then she said, "I FEEL FREE!"

After this, I cannot tell you the peace and joy that flooded my soul. I think it was that night that I said I felt like I was on cloud 10. I wrote in my journal, "Oh, imagine the joy that thrilled our souls and of the love of Jesus that bound our hearts together....when I left her I felt my heart could not be made happier by anything else. The joy of a soul receiving the freedom of Christ far surpasses any earthly happiness."

I had a personal breakthrough with God on Thursday. At this point in the week, everything had started to catch up with me and I was physically pretty tired. But more than that, I was burdened in my spirit. I had been struggling with issues like doubting God's love for me, discouragement, fear and pride. When it came time for our prayer group to meet, all of this was heavy on my heart, and I was at the point of breaking. I gave a general request for prayer with my group, and as they prayed for me, the tears just flowed.

After the girls left, my prayer group leader stayed behind to counsel me. I shared my heart with her, explaining my struggles. She zeroed in on this sin of doubting God's love. Yes, it is a sin. My prayer group leader took me by the hand, so to speak, and showed me from the Holy Scriptures what kind of tender, loving, Heavenly Father I have. I am graven upon His hands. Those scars in the hands of Jesus remind Him of me. God commendeth His love for me, in that, while I was yet a sinner, while I was even doubting His love for me, Christ died for me! God delights and rejoices over me!

God met with us there, and brought me to the place of repentance. My perspective on unbelief and discouragement is changed. These things are sin; if I choose to succumb to them, then I am responsible before God. I don't have to be in bondage to either one. I expressed to my prayer group leader that I think many people would be shocked to hear how she talked about discouragement as a sin. I used to succumb to these things, excusing them as part of my personality. She replied "Yes, but I'm willing to be a radical Christian." Her statement really stuck with me. But, I think it really takes being a "radical" Christian to survive in this battle for the souls of men!

My prayer group leader really encouraged her team of eight girls to love the Lord with all our hearts. She said something I hope I will never forget: "Make much of Jesus." It is my desire to look for Him in everything. The Bible promises that when Jesus is lifted up, all men will be drawn to Him. This was so true at Bible School. Jesus was lifted up, and so many, many students found salvation and liberty.

One of the biggest thrills for me at Bible School was to join in the rejoicing and praise to Jesus when a soul was saved or delivered from bondage. There were many who experienced deliverance from serious bondages or who were saved. Whenever someone was saved and came out of the counseling room, the youth would gather around that person and rejoice, lifting their hands and praising God for the victory. The new convert would be welcomed into God's family by the youth. The love and rejoicing I saw there was so thrilling and life changing for me. What could be more fulfilling than this? The joy and presence of Jesus was so real. There was one song that we sang almost every time someone came to Christ: "Jesus signed my pardon, this I surely know! Took my place on Calvary so I don't have to go. All my life I give Him, He gave His for me, when He signed my pardon, there on Calvary!"

Also, one night, when we were singing over a new soul brought to Christ, one of the male prayer group leaders said, "I know there's been a lot of rejoicing over the souls that got through. But, right now, there are souls who haven't gotten through. We need to pray for them." At that moment we had a spontaneous prayer meeting and crying out to God. I learned something... there are young people out there who know how to pray, and those prayers get answered. Two of the young men who traveled with us were saved, and many other souls made right with God.

Do I want to go back next year? You don't even need to ask! My life was changed, and I hope I never go back to any level of complacency in my walk with Christ. For a whole week I was surrounded with powerful messages and anointed times with God as we prayed, sang praises and rejoiced. I also got to see a group of youth, a part of God's remnant, who are willing to sell out for Him.

I came home with lots to think about, lots to apply, the tapes from the sessions (to review!), and my Bible, as not only my love-letter from God, but my sword against the attacks of Satan. I don't want you to think that my time at Bible School was a bed of roses. Satan was at work too and the days were long and full. But Christ was victor. I got a glimpse of Christ as the lover of my soul, and the One who alone can satisfy me.

His work of bringing souls to liberty is indeed glorious. At Bible School I saw that. Nothing could be more rewarding than to fight with Him in this battle for the souls of men. Jesus came to seek and to save that which was lost. He SAVES, KEEPS, and SATISFIES.

I could write more as my heart has been overflowing since Bible School. But, I will close here.

The Blessing of Obedience

by Mrs. Richard Downin
Clovis, NM

I began wearing the headship veil over two years ago after much prayerful consideration and study. At the time we were attending a Baptist church. I was not thrilled with the thought of being the only woman in the church with a veil on and the only one who I knew of in my town as well.

But, the Holy Spirit kept telling me to obey the word regardless of what others thought of me. So I decided I would obey and begin to veil my head at all times.

When I first began to wear it I noticed that I was starting to act more submissive because I had the reminder on my head. And my husband started noticing too and became gentler towards me.

I decided that I would not tell anyone what I was doing unless I was asked. One lady did ask. When I gave her the verses in 1 Corinthians 11, she yelled at me and told me that my hair was the covering. Another lady came up to me and told me that I was a legalist. Others separated from me. Some actually pointed and laughed at me on occasions. I was also left out of ladies functions at church. I was no longer invited after I began veiling.

There were also many good things that began to happen as a direct result of my obedience to this command in Scripture. All of a sudden, lost people were approaching me. People

ask for tracts, sit next to me and ask questions, and ask me what church I attend. That never happened before I covered my head, and I had been saved for nine years before that!

As time went on I became lonely and wanted to have fellowship with other ladies who veiled their heads in obedience to this Scripture. It seemed that there was no one around. I prayed and waited, still knowing that whether or not there was one soul around me who practiced this I still had to.

So for two years I continued this practice with no friends nearby who had a clue what I was doing. Then I received an email from a

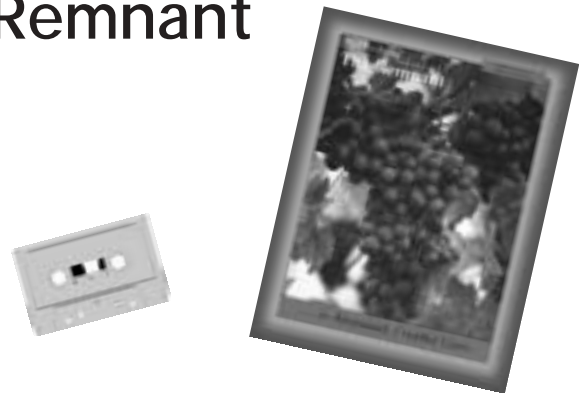
continued on page 35



We are looking for other women who have a testimony relating to wearing the veiling. If you or someone you know would have something to share we would appreciate a written copy of their story. They would be considered in the possible publication of a new book on the Christian woman's veiling.

Charity Gospel Tape Ministry & The Heartbeat of The Remnant

2002 Year-end Financial Report



Greetings of love to all of the beloved friends of Charity Gospel Tape Ministry. The year 2002 has come and gone very quickly. God has been so good to the ministry here. The blessings abound on every hand. Many faithful servants have allowed the work to expand beyond our expectations. It seems the hunger for the Word is always on the increase. I have placed a few statistics for you to ponder in the chart below. It shows the growth of demand for tapes over the last few years. As you can see, the amount of tapes made in 2002 has increased by almost 33%. Praise the Lord! There are several reasons for this. First, John and Anna Weaver were on the road for several months visiting homeschool curriculum fairs all over central and eastern United States. They distributed many tape sets. Secondly, there were a couple of tape sets in very high demand: "The Making of a Princess" and "The Power of the Holy Spirit." We shipped over one thousand of each of these sets. Then the "Godly Home Series" was also in demand way beyond other years. The last reason for the increase has to do with the increased exposure from the Charity Ministries website. Thank you for all your prayers and support.

I should explain the columns that follow *Remnant* Subscriptions. As you know, we have been working toward a more updated, active mailing list. We have done a few purges of our mailing list, and that is the reason for the decrease in subscriptions. The 800 Calls is a record of how many calls came in on the 800 number throughout the last year. This was an average of twenty-five calls each day that the office was open.

	1999	2000	2001	2002
Approx. Tapes Made	120,000	170,000	150,000	215,000
Approx. Sets Made	8,506	14,281	9,906	29,300
Orders Shipped	3,518	4,257	4,878	7,146
First time Orders	1,392	1,588	1,889	2,395
Weekly Tape Subscriptions	159	156	162	192
Remnant Subscriptions		4,303	4,931	3,822
Mission Newsletters Subscription		4,332	4,929	3,908
800# Calls			5,433	6,711

The next chart gives a general view of the financial picture for the year. We praise God for an ending balance that is above zero. There were times when we dropped below zero; however, the bottom line is a great encouragement to this "faith ministry." I realize that many of you had a major part in this "faith ministry" by the way you prayed and the way you gave. Many of you sent extra money along when you ordered tapes. Thank you! This enables us to give to those who do not have the funds but need the tapes. Others of you simply gave to the

work as the Lord moved you. Thank you also.

There is one other bright spot that I would like you to notice. The *Remnant* Subscription Donations and the *Remnant* Publishing and Mailing are almost equal. This is a great joy to me. There was a time when it was almost completely carried by the Tape Ministry funds. Thank you for remembering us in the publication costs for this magazine.

Our Father in heaven, thank you for taking care of this ministry. It belongs to You, and we see Your hand providing for all needs. Thank you for moving upon many hearts to give; bless them, Lord. We lay the next year before Your throne. Please watch over us and the work that must continue. We trust You to provide for all our needs according to Your riches in glory by Christ Jesus. Amen.

01/01/02 Beginning Balance	\$2,270.98
Receipts	
Tape Ministry Donations	\$193,629.37
Remnant Subscription Donations	\$32,567.77
Church Offerings & Local Support	\$79,909.32
Total Receipts	\$306,106.46
Disbursements	
UPS & Postage	\$28,775.96
Tapes, Albums & Labels	\$149,075.62
Equipment & Software Purchases	\$4,486.08
Equipment Maint & Repairs	\$3,424.41
Mailing & Office Supplies	\$8,403.64
Rent, Housing & Electric	\$14,362.50
Telephone	\$6,936.87
Website Development & Maintenance	\$1,556.28
Miscellaneous	\$2,345.40
Payroll Expense	\$39,200.04
Books & Catalogs	\$4,661.71
Remnant Publishing & Mailing	\$33,326.39
Total Disbursements	\$296,554.90
12/31/02 Ending Balance	\$11,822.54

NEW! Tape Sets from Youth Bible School 2002

Set 123

The Life of Abraham by Emanuel Esh

Abraham's God is our God. We are challenged to live in the same confident, holy faith that Abraham had. Will you allow God to give you a vision of what He wants to do through your life?

1. The Blessing of Abraham
2. The Power of the Covenant
3. Ishmael or Isaac?
4. Faith Made Perfect
5. Seeking a Godly Posterity

Set 125

The Christian's Armor by Mose Stoltzfus

We are soldiers of the Lord. We must be willing and prepared to engage in spiritual warfare. We must be armored to resist the devil and fight for our God.

1. Identifying the Enemy
2. The Helmet of Salvation
3. Protected By Truth
4. Having Our Feet Shod With the Gospel of Peace
5. The Shield of Faith

Set 124

Freedom From Bondage

by Denny Kenaston

It is God's will for us to be free from bondage. These messages describe different spiritual bondages and teach us how we can maintain a constant victory in Christ.

1. The Shocking Reality of Spiritual War
2. The Path Into Bondage
3. Deliverance From Specific Bondages (Part 1)
4. Deliverance From Specific Bondages (Part 2)
5. Tear Down the Strongholds
6. Conquering Warriors

Godly Home Series • 2003

As announced, the “Godly Home Series” was preached again in January 2003. We had some difficulty getting settled on where to have the meetings because of construction delays in North Carolina, but finally decided to host them at Charity Christian Fellowship in Pennsylvania.

Four hundred earnest souls gathered for ten days to seek the Lord for a blessing and a changed heart. My heart fills with gratitude as I look back on those days together. We had ten days of sitting together in heavenly places. Those days were filled with fastings, earnest seasons of prayer, and many times of weeping. We all stood in awe as we watched the Lord give the “Godly Home Series” again. It seemed as though the Lord had gathered all of us together to do the series again. I was stretched to my limits with 28 sermons to preach in ten days, but God gave me His abundant grace.

As I reflect on the new series, my heart is filled with a deep peace because I have done what the Lord said to do. The messages are so much more balanced. The standard was lifted high, yet God filled the words with grace and faith to obey them. There is so much

more solid content, with many more years of experience to share from. As I pondered doing the series again, one of my deepest burdens centered on the issue of discipline. I felt as though many of the parents were leaning far too heavily on the use of the rod to bring order to their homes, and not giving time for close meaningful relationships. My son Daniel is home on furlough from Africa, so we asked him to give a second-generation perspective to the series as a concluding message. This makes 29 solid messages to establish a godly seed to the glory of God. We have listed below the titles to each of these messages.

*This tape set should be available
around April 1, 2003*



1. The Holy Art of Training Children
2. The Foundation of a Godly Home
3. The Eternal Value of a Child
4. A Vision That Motivates
5. A Godly Heritage Today
6. Bible Pictures of Promise
7. More Pictures of Promise
8. Whole-Hearted Households
9. The Key to Obedience is Blessings
10. The Hearts of the Fathers Must Turn
11. The Rod is Love
12. A Sacred Exercise
13. The Training of the Will
14. The Bondage of Foolishness
15. Father: the Anointed Teacher
16. Train Up a Child
17. A Quiet, Ordered Life
18. Three Mysterious Influences
19. A Dwelling Place for the Living God
20. Father: the Watchman
21. The Hidden Woman (Part I)
22. The Hidden Woman (Part II)
23. Where Are the Men?
24. Fighting for the Next Generation
25. Godly Men Have Radiant Wives
26. Joining the Next Generation
27. Youth: Anointed Disciples of Jesus Christ
28. Households on Fire
29. Overwhelming Blessings on the Second Generation
30. Family Verses and Songs

Book Review

by Dean Taylor

Rees Howells: Intercessor

by Norman Grubb

From the poor mining village of Brynamman, South Wales, in the late 1800's, came one of the world's greatest prayer warriors, faith builders and intercessors—Rees Howells. The book "Rees Howells: Intercessor" is an inspiring biography about this man's life of faith and prayer.

Two generations before Rees was born his grandparents were radically saved during the Welsh revivals of 1859. Rees' grandparents were probably the most powerful influence on his early years. Rees stated that he always felt that their "blessing" came down to him. He said that he always felt something drawing him in their little home and stated that "God was its atmosphere". "To cross their threshold", Rees said in later years, "was to pass from earth to heaven".

It would appear that Rees' parents also benefitted

from this "blessing". Although life was a real struggle for Rees' family in his early years due to extreme poverty, yet the love of Christ seemed to dominate this blessed home. His father managed the busy home with inspiration. It was said they were a happy family and that "godliness and love were pre-eminent in the home". His mother's love was also noted as having been one of the deepest impressions on Rees' young life, especially as he watched her ceaselessly nursing one of the three little members of their circle who was later taken from them.

Rees was the sixth of a family of three girls and eight boys, and his father brought them up on the Word of God. Rees' earliest memories were of routine evening Bible readings and the effect they had on him. He said the stories of the Savior and His birth, life and death, stood out above all others. In describing Rees' childhood it was said that, "even the normal pleasures of the world had no attraction for him." He would walk miles to hear someone preach but he wouldn't cross the road to hear a concert. Only once did he ever attend a football match and felt so convicted and out of place that he determined never to return.

Rees began to work in the mines at the age of twelve and stayed there until he was twenty-two. Eventually, out of a desire to make more money (for he had a great love of money prior to his resignation to Christ) he came to America to work with his cousin in the tin

mines. He was living what seemed to most people to be a fulfilling and upright life. His American minister even called him, "the best young man in the congregation". However, all at once he felt completely undone one night when his cousin asked him if he was "born again". He argued that he lived a good life and that he was a "Christian", but his wise cousin replied that it was not enough to live a good life. Afterward, he felt under such conviction when around his cousin that he had to move an hundred miles away.



Later that year he fell deathly ill with typhoid fever. In deep despair and all alone, he found himself gripped with fear, having none of his friends or family nearby to comfort or care for him. He stated, "I found fear in me for the first time, and when I faced leaving this world and entering an unknown realm, pangs took hold of me, such as I had never felt before. Thank God my parents were not there to take that fear from me. Thank God that human sympathy did not blind me to eternity, for you may live in a crowd, but you meet God and face eternity alone." Finally, he cried out to God, "Give me one more chance and I will give my life to You". As he recovered he became very introspective. He pondered on how he could fully embrace his beliefs in the Incarnation, Atonement and Resurrection as most precious truths, and yet they were not *real* to him. He later stated, "I found that I had only an historical Christ and not a personal Savior who could take me to the other side."

Following five months of soul searching, he went to hear the testimony of a converted Jew, Maurice Reuben, which would change his life forever—he was born again! Speaking of that night he said, "I had heard preaching on calvary scores of times before and believed it, but I had never *seen* Calvary before that night".

Empowered with two generations of training in righteousness, Rees wasted no time after being born again. With a burden for the souls of his home land he sailed back to Wales and landed right in the middle of the Welsh revival of 1904. He quickly became involved in organizing cottage groups and prayer gatherings where he was instrumental in discipling new believers. During this time the book records his fascinating and radical walk of drawing closer to God. Pressing further and focusing more intently all the time, Rees experienced the joys of total self-denial and surrender to the Lord Jesus and His daily will and calling. Step by step, God challenged him along the way concerning his love of money, ambition, reputation and comfort. It was always Rees' longing to lay it all down so that Christ could live in him more fully.



Early in his radical walk he found victory in loving the outcast, the poor and the unlovely, as well as the hopelessly lost. Time and again he braved the challenge in prayer to see a life changed by sowing seeds of prayer aggressively and tirelessly until he saw victory. Through all these experiences God was teaching him the concepts of "praying through" and "obtaining victory" in prayer. But mostly he learned what a true "intercessor" actually was. An entire chapter is devoted to this definition. He mentions that the three mandatory attributes of the "intercessor" are identification, agony and authority. He states that the difference between a "prayer warrior" and an "intercessor" is that a "prayer warrior" prays for a thing to be done without being willing for the answer to come through himself and he is not often bound to continue in the prayer until it is answered. But a true "intercessor", on the other hand, is responsible to gain his objective, even giving of himself if need be, and he can never be freed until he has gained it.

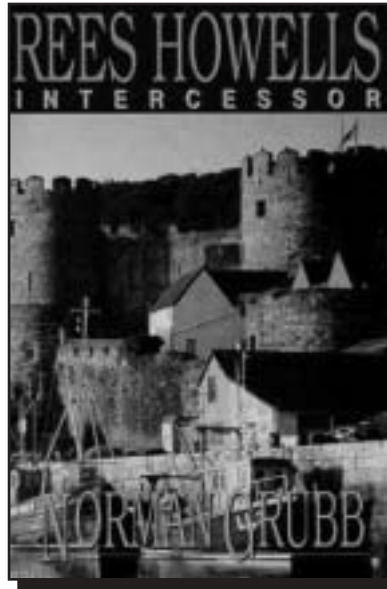
After praying through to experience healings, family restorations, and the conversion of hardened sinners around Wales, he got married and headed off to South Africa where he served as an effective channel of God's grace, witnessing the salvation of 10,000 souls! After six years he returned to Wales and was eventually led by God to start a Bible School. Reminiscent of the testimony of George Muller, all the finances for this school came by faith and almost always at

the very last moment! This Bible School, called the Bible College of Wales, embraced Rees' burden for intercessory prayer and became a powerful repository of prayer.

Toward the close of the book, exciting accounts are given of the college's engagement in powerful warfare with Hitler and the German Army without even raising a fist! The day by day journal entries of their intercession during the German attacks will keep you on the edge of your seat. Furthermore, the victories

that seem to correlate with their intercessions may even make you reevaluate history.

This book does not only give an account of Rees' successes but also his failures. He might not have always made all the right choices and some of you may disagree with some of his decisions. However, I highly recommend this book. After reading it, I am confident your faith will be strengthened and your determination sharpened to remember that victories are won, not with carnal weapons, but *mighty* ones in prayer. May God make us all



men and women who are not afraid to rise up in faith to the challenge and wage war in fervent, life-changing intercessory prayer. □

Rees Howells: Intercessor by Norman Grubb can be ordered from your local book store or purchased directly from:

CLC Publications

P.O. Box 1449

Ft Washington, PA 19034

continued from page 6, The Role of Prayer in Spiritual Awakening by J. Edwin Orr

was 100,000 people converted in that five-month period. Five years later, a man named J.P. Morgan wrote a book to debunk the revival. His main criticism was that of the 100,000 that joined that churches in the five months of excitement of the revival, after five years, only 80,000 still stood. Only 80,000!

But the social impact was astounding. For example, judges were presented with white gloves: they had no cases to try. No rapes, no robberies, no murders, no burglaries, no embezzlements, nothing. The District Consuls held emergency meetings to discuss what to do with the police, now that they were unemployed. Drunkenness was cut in half. The illegitimate birth rate dropped 44% in two countries within a year of the beginning of the revival, so great was the impact of that movement.

All of these events began with prayer meetings and soon there came the great time of harvest. So what's the lesson we can learn? It's a very simple one...pray! "If My people, which are called by My name, shall humble themselves and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin will heal their land."

God expects us to pray. But we must not forget

Jonathan Edwards' statement of the importance of the "visible union of God's people in extraordinary prayer." When you find people getting up at six o'clock in the morning to pray, or having a half-night prayer till midnight, that's extraordinary prayer. When they give up their lunchtime and go and pray at a noonday prayer meeting, that's extraordinary prayer.

May God help us pray. Amen. □

"When you find people getting up at six o'clock in the morning to pray, or having a half-night prayer till midnight, that's extraordinary prayer.

When they give up their lunchtime and go and pray at a noonday prayer meeting, that's extraordinary prayer. May God help us pray."



Precious Letters from Our Readers

We thank God for the many letters of counsel and encouragement we have been receiving. It is the only way we can evaluate our progress. Keep them coming. Our desire is to foster a free flow of edification, inspiration and burden from us to you, and you to us. This way we can pass some of the blessings on to the others who are reading. We would love to hear from you in any of the following ways:

- ▶ A meaningful lesson in family devotions that you can pass on to other fathers.
- ▶ A testimony for “The Blessing Corner” of God’s blessing in some area of obedience.
- ▶ A question that can be answered to the edification of all.
- ▶ An area of spiritual growth, obtained by one of the exercises suggested in the magazine.
- ▶ A word of encouragement or counsel about *The Remnant*, or any section of it.

Waiting to hear—The Editors

Greetings in the blessed name of Jesus!

We just received our newest Remnant issue and read the article on the Chinese churches. In this article Brother Denny refers to a book by Brother Yun. I was wondering if you could tell me what book it is and how to find it. This article is an answer to prayer. Almost two years ago, a Chinese exchange student in a graduate school here gave her life to Jesus. She is a glowing example of such powerful, humble prayer and exemplifies true Christian character. Her Chinese name is Zhihong, and her American name is Jamie. I recall one of our first meetings with her. She asked my husband, “Pastor, I just can’t know why anyone would want to go to China to be a missionary when they can save people here. Why would anyone choose to live in such a way?” Now, this sweet, Christian lady is burdened for her own country and has surrendered her life to missions in whatever capacity God would use her. She searches God’s will in prayer so often. My heart is

touched each time she prays. She was so excited to hear I had an article on churches in China that she couldn’t wait to come read it! I truly believe the Lord directed that article to be written just at the right time. Thank you.

Her family still lives in China. They are practicing Buddhists. She has such a burden for their salvation. She sent them a Bible and tries to share the Gospel each time she speaks on the phone with them. She did mention that just having the Bible in their home, even if never read, would or could be cause for death. Please be praying for her family’s salvation, and for God’s direction in her life. We also have several other Chinese Christians in our church here on a visa. I have to say, when they give their lives to Christ, they do so differently. They might not be any more dedicated than most, but just different. They seem to understand easily and quickly that their life is now not their own in any way. They happily and joyfully surrender all to Him. Granted that all who come to Christ should exhibit this, but

they are different and hard to explain. They are truly a huge blessing to all of us who know them.

Massachusetts

The book title is
The Heavenly Man,
by Bro. Yun.
It is available through

Christian Aid Ministries
P.O. Box 360
Berlin, OH 44610
(330) 893-2428



Dear Folks at the Remnant,

My husband and I are independent missionaries sent out from our home church. I read the testimony of Kim and Amy Costanza in the Nov/ Dec. 2001 issue of *The Remnant*. I was greatly moved by it, as they have gone through some of the same experiences we are going through. We have a desire for more holiness and a closer walk with the Lord.

We do longer fit into most churches, because they are so worldly. We realize we also have a long way to go before we are all that God wants us to be. Our desire is to be broken and made into His likeness. Thank you for all you do to minister to people like us. May the Lord bless you for your faithfulness.

Bolivia, South America



Dear Remnant,

Greetings in Jesus' name. Name above all names—King of kings, and Lord of lords! God bless all of you laborers for the time you spend publishing *The Remnant* magazine. I have been greatly blessed by the Chinese Church article. I can hardly wait to read the rest of it. God is moving in mighty ways all over the world, and it blesses me to have the opportunity to read about it. I am grateful that there are people

out there who are clearly in touch with the Holy Spirit. Thank you also for sending our family *The Remnant*. There are not many magazines that we can rely on to teach us fully God's truth. May God bless your ministry richly.

Milbank, SD



Dear Tape Ministry,

Greetings in Jesus' dear name. I have just finished listening to the tape about the Chinese Church, "The Anointed Body of Christ in China," by Brother Denny. It is amazing, to say the least. I loaned it to one of my co-workers, and he made several copies to give to others. I was wondering how we can get copies of the book that you mentioned. We were deeply moved by Bro Yun's testimony. Please remember us in your prayers. We have no church to attend. We home church, and listen to

Charity's tapes. They are a great blessing to us. God bless all of you in the ministry and the church family. We pray for you often.

Hodge, SC



Very Dear Friends in Christ,

Grace and peace be with you. One dear brother from Holland sent me your magazine, *The Heartbeat of the Remnant*. This is a very precious magazine. I'd like to receive it at the above address. He also sent me a set of twelve tapes on the family. I am a Baptist pastor for thirty eight years and a refuge from Kosovo. We greet you and wish you God's best. Yes, we also kill giants. Pray for us.

Yugoslavia

continued from page 27, The Blessing of Obedience by Mrs. Richard Downin

sister in Christ whom I had met a year earlier in a homeschool meeting. I was the only one with veiled head and I had no idea that she noticed me. She told me that the Father had convicted her to cover her head as well and that she was glad that I was a testimony to her about veiling.

I cried when I read her email because I had been alone in this for so long. Jesus knew my need to have another sister in Christ to share with. Yet, Jesus was not done blessing me after this.

I immediately called this sister and we decided to get together to go over the verses together and share resources. She said she would bring another lady who was considering veiling. After I hung up the phone with her the Father brought to mind two sisters that I knew. One of them had asked me about veiling and I

had given her a tract. The other one had been listening to tapes from Charity Gospel Ministries, but I had no idea which tapes.

So I called them. The first lady wanted to attend. The second lady told me that her husband had been studying it, and she wanted to study it some more as well.

We met and had a lovely time of fellowship. The next day one of the ladies I invited began veiling her head and has shared with me the wonderful blessings the Father has given to her since obeying. Now, He has blessed me with two sisters here where I live who wear the headship veiling.

I would like to encourage all sisters in Christ to continue veiling their heads even if alone and outcast because of it. You never know who is watching. □

The Spirit of Jesus Christ

*Though I bestow all my goods to feed the poor
And though I give my body to be burned
And have not the reality of Christ
It profiteth me nothing.*

*Christ suffers long and is kind; Christ envies not
Christ vaunts not himself and is not puffed up
Christ does not behave himself unseemly. He seeks not his own
Christ is not easily provoked. He thinks no evil
Christ rejoices not in iniquity, but He rejoices in the truth
Christ bears all things, Christ believes all things
Christ hopes all things, Christ endures all things
Christ never fails.*

The Apostle Paul said...Christ liveth in me.

Adapted from 1 Corinthians 13

The Heartbeat of

The Remnant

Charity Christian Fellowship
PUBLICATION OFFICE
400 W Main St Ste 1 • Ephrata, PA 17522

ADDRESS SERVICE REQUESTED

Nonprofit
U.S. Postage
PAID
Ephrata, PA
Permit #105