

*The Heartbeat of*  
**The Remnant**

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*... is a Visitation from Heaven*

*The Heartbeat of*  
**The Remnant**

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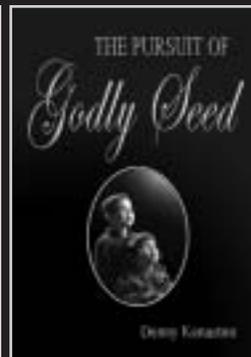
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*See page 34 & 35*

# Duncan Campbell

*o n*

## THE LEWIS REVIVAL

**T**here are two things that I would like to say in speaking about the revival in the Hebrides. First, I would like to make it perfectly clear that I did not bring revival to the Hebrides. It has grieved me beyond words to hear people talk and write about “the man who brought revival to the Hebrides.” My dear people, I didn’t do that. Revival was there **before** I ever set foot on the island. It began in a gracious awareness of God sweeping through the parish of Barvas.

Then I would like to make it perfectly clear what I understand of revival. When I speak of revival, I am not thinking of high-pressure evangelism. I am not thinking of crusades, or of special efforts convened and organized by man. That is not in my mind at all. Revival is something altogether different from evangelism on its highest level. Revival is a moving of God in the community, and suddenly the community becomes **God-conscious**, before a word is said by any man representing any special effort.



Now I am sure that you will be interested to know how, in November 1949, this gracious movement began on the island of Lewis. Two old women, one of them 84 years of age and the other 82 (one of them stone blind), were greatly burdened because of the appalling state of their own parish. It was true that not a single young person attended public worship. Not a single young man or young woman went to the church. They spent their day perhaps reading or walking, but the church was left out of the picture. And those two women were greatly concerned, and they made it a special matter of prayer.

A verse gripped them: *“For I will pour water upon him that is thirsty, and floods upon the dry ground”* (Isaiah 44:3a). They were so burdened that both of them decided to spend time in prayer twice a week. On Tuesday they got on their knees at ten o’clock in the evening, and remained on their knees until three or four o’clock in the morning—two old women in a very humble cottage.

One night one of the sisters had a vision. Now remember, in revival God works in wonderful ways. A vision came to one of them, and in the vision she saw the church of her fathers crowded with young people, packed to the doors, and a strange minister standing in the pulpit. She was so impressed by the vision that she sent for the parish minister. And of course, he, knowing the two sisters, knowing that they were two women who knew God in a wonderful way, responded to their invitation and called at the cottage. That morning one of the sisters said to the minister, “You must do something about this. And I would suggest that you call your elders togeth-

er and that you spend at least two nights with us in prayer a week, Tuesday and Friday. If you gather your elders together, you can meet in a barn or a farming community, and as you pray there, we will pray here.” Well, that was what happened; the minister called his elders together, and seven of them met in a barn to pray on Tuesday and on Friday. And the two old women got on their knees and prayed with them.

That continued for some weeks, in fact, I believe almost a month and a half. Then, one night as they were kneeling there in the barn and pleading this promise, *“I will pour water on him that is thirsty, and floods upon the dry ground,”* a certain young man, a deacon in the church, got up and read Psalm 24: *“Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing [not a blessing, but **the** blessing] from the Lord”* (vv.3-5a). And then that young man closed his Bible. And looking down at the minister and the elders, he spoke these crude words (but perhaps not

so crude in our Gaelic language): “It seems to me to be so much humbug to be praying as we are praying, to be waiting as we are waiting, if **we ourselves** are not rightly related to God.” And then he lifted his two hands and prayed, “God, are **my** hands clean? Is **my** heart pure?”

But he got no further. That young man fell to his knees, and then fell into a trance. Now don’t ask me to explain this because I can’t. He fell into a trance and was now lying on the floor of the barn. And in the words of the minister, at that moment he and the other ministers were



gripped by the conviction that a God-sent revival must ever be related to holiness and godliness. Are **my** hands clean? Is **my** heart pure? This is the man whom God will trust with revival; that was the conviction.

When that happened in the barn, the power of God swept into the parish. And an awareness of God gripped the community such as hadn't been known for over a hundred years. **An awareness of God**—that's revival! And on the following day, the looms were silent, and little work was done on the farms as men and women gave themselves to thinking on eternal things, gripped by eternal realities.

Now, I wasn't on the island when that happened. But, again, one of the sisters sent for the minister. And she said to him: "I think you ought to invite someone to the parish. I cannot give a name, but God must have someone in His mind, for I saw a strange man in the pulpit, and that man must be somewhere."

Well, the minister that week was going to one of our great conventions in Scotland. At that convention he met a young man who was a student in college, and knowing that this young man was a God-fearing man, a man with a message, he invited him to the island. "Won't you come for ten days, a ten-day special effort? We have had so many of them over the past couple of years, but we feel that something is happening in the parish, and we would like you to attend."

This minister said, "No, I don't feel that I am the man, but quite recently there has been a very remarkable move in Glasgow under the ministry of a man by the name of Campbell. I would suggest that you send for him." Now at that time I was in a college in Edinburgh. It wasn't very easy for me to leave, but it was decided that I should go for ten days. I was on the island within ten days.

I shall never forget the night that I arrived at the piers in the mail steamer. I was standing in the presence of the minister whom I had never seen, and two of his elders that I never knew. The minister turned to me and said: "Mr. Campbell, I know that you are very tired. You have been traveling all day by train to begin with, and then by steamer. And I am sure that you are ready for your supper and ready for your bed. But I wonder if you would be prepared to address a meeting in the parish church at nine o'clock tonight on our way home. It will be a short meeting, and then we will make for the manse, and you will get your supper and your bed, and rest until tomorrow evening." Well, it will interest you to know that I never got that supper.

We got to the church about a quarter to nine to find about three hundred people gathered. I gave an address. Nothing really happened during the service. It was a good meeting. There was a sense of God and a consciousness of His Spirit moving, but nothing beyond that. So I pronounced the benediction, and we were leaving the church around a quarter to eleven.

Just as I was walking down the aisle along with this young deacon who had read the Psalm in the barn, he suddenly stood in the aisle and, looking up to the heavens said: "God, You can't fail us! God, You can't fail us! You promised to pour water on the thirsty and floods upon the dry ground. God, You can't fail us!"

Soon he was on his knees in the aisle praying, and then he fell into a trance once again. Just then, the door opened. It was then eleven o'clock. The door of the church opened, and the local blacksmith came back into the church and said, "Mr. Campbell, something wonderful has happened. Oh, we were praying that God would pour water on the thirsty and floods upon the dry ground, and listen, He's done it! **He's done it!**"

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When I went to the door of the church I saw a congregation of approximately six hundred people. Where had they come from? What had happened? I believe that very night God swept by in Pentecostal power, the power of the Holy Ghost. And what happened in the early days of the Apostles was now happening in the parish of Barvas.

Over a hundred young people were at the dance in the parish hall, and they weren't thinking of God or eternity. God was not in any of their thoughts. They were there to have a good night when suddenly the power of God fell upon the dance. The music ceased, and in a matter of minutes, the hall was empty. They fled from the hall as a man fleeing from a plague, and they made for the church. They were standing outside, and they saw lights in the church, and that it was a house of God, so they went in.

Men and women who had gone to bed rose, dressed, and made for the church. There had been nothing done in the way of publicity, no mention of a special effort, except an announcement from the pulpit on the Sabbath that a certain man was going to be conducting a series of meetings in the parish covering ten days. But God took the situation in hand. Oh, He became His own publicity agent. A hunger and a thirst gripped the people. Six hundred of them were now at the church standing outside.

Then, this dear man, the blacksmith, turned to me and said, "I think that we should sing a psalm." And they sang, and they sang, and they sang, verse after verse. Oh, what singing! **What singing!** And then the doors were opened and the congregation flocked **back into** the church.

Now the church was crowded. A church to seat over eight hundred was now packed to capacity. It was now going on towards midnight. I managed to make my way through the crowd along the aisle toward the pulpit. I found a young woman, a teacher in the grammar school, lying prostrate on the floor of the pulpit praying, "Oh, God, is there mercy for me? Oh, God, is there mercy for me?" She was one of those at the dance. But she was now lying on the floor of the pulpit crying to God for mercy.

That meeting continued until four o'clock in the morning. I couldn't tell you how many were saved that night, but of this I am sure and certain, that at least five young men who were saved that night are ministers today in the Church of Scotland.

At four o'clock we decided to make for the manse. Of course, you understand, we made no appeals; you never need to make an appeal or an altar call in revival. Why, the roadside becomes an altar. We just leave men and women to make their way to God themselves; after all, that is the right way. God can look after His own. And when God takes a situation in hand, I tell you, He does a better work!

So we left them there, and just as I was leaving the church, a young man came to me and said, "Mr. Campbell, I would like you to go to the police station."

I said, "The police station? What's wrong?"

"Oh," he said, "There's nothing wrong, but there must be at least four hundred people gathered around there just now."

Now the sergeant there was a God-fearing man. He was in the meeting. And next to the police station was the cottage in which the two old women lived. People knew that this was a home that feared God. I believe that that had

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*(11:00pm)*

something to do with the magnet, the power that drew men. There was a coach-load at that meeting. A coach-load had come over twelve miles to be there. Now, if anyone would ask them today, "Why? How did it happen? Who arranged it?", they couldn't tell you. But they found themselves grouping together, and someone was saying, "What about going to Barvas? I don't know, but I have a hunger in my heart to go there." I can't explain it, they couldn't explain it, but God had the situation in hand.

**This is revival, dear people!** This is a sovereign act of God! This is the moving of God's Spirit, I believe, in answer to the prevailing prayer of men and women who believed that God was a covenant-keeping God and must be true to His covenant engagement.

I went along to that meeting. As I was walking along that country road (we had to walk about a mile), I heard someone praying by the roadside. I could hear this man crying to God for mercy. I went over, and there were four young men on their knees. Yes, they had been at the dance, but they were now there crying to God for mercy. One of them was under the influence of drink, a young man who wasn't twenty years of age. But that night God saved him, and today he is the parish minister and a man of God. He was converted in the revival with eleven other men who were to serve in his presbytery, a wonderful congregation.

Now when I got to the police station, I saw something that will live with me as long as I live. I didn't preach; there was **no need** of preaching. We didn't even sing. The people were crying to God for mercy. Oh, the confessions that were made! There was one old man crying out, "Oh, God, Hell is too good for me! Hell is too good for me!"

**This is Holy Ghost conviction!** Now mind you, that was on the very first night of a mighty

demonstration that shook the island. Oh, let me restate, that was not the beginning of revival; revival began in a prayer meeting. Revival began in an awareness of God. Revival began when the Holy Ghost began to grip men, and that was how it began.

And, of course, after that we were at it night and day; churches were crowded. A messenger would come. I remember one night it was after three o'clock in the morning, and a messenger came to say that the churches were crowded in another parish fifteen miles away—crowded at **that** hour in the morning! I went to join this parish minister along with several other ministers. Oh, how I thank God for the ministers of Lewis, how they responded to the

call of God, how they threw themselves into the effort. And God blessed them for it. Well, we went, and I found myself preaching in a large church, a church that would seat a thousand, and the Spirit of God was moving in a mighty way! I could see them falling on their knees. I could hear them crying to God for mercy. I could hear those outside praying. And that continued for at least two hours, I'm sure.

And then, as we were leaving the church, someone came to me to tell me that a very large number of people had gathered on a field because they could not get into the church. They couldn't get into any of the churches so they had gathered in a field. Along with the other ministers, I decided to go to the field. And here I saw this enormous crowd standing there as though gripped by a power that they could not explain.

The interesting thing about that meeting was the sight that I saw. The headmaster of a secondary school in the parish was lying with his face to the ground, crying to God for mercy. Oh, deeply convicted of his desperate need. And on either side of him were four young girls, two at each side. I would say they were

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about sixteen years of age. And they kept saying to the headmaster, "Master, Jesus that saved us last night in Barvas can save you tonight." It is true that when a man comes into a vital relationship with Jesus Christ, his supreme desire is to win others. Those young girls were there that night to win their Master, and they won him. Oh, God swept into his life, I believe in answer to the prayer of the four young girls who had a burden.

Now that was how the revival began, and that is how it continued for five weeks. Then there was a lull of perhaps one week. Oh, the churches were still crowded, people were still seeking after God, and prayer meetings were being held all over the parishes. It was still the custom there that those who found the Saviour at night would be at prayer meeting the next noonday. A prayer meeting met every day at noonday. At that time **all work stopped** for two hours; looms were silent. For two hours, work stopped in the fields, and men gathered for prayer. And it was then that you got to know those who had found the Saviour on the previous night. You didn't need to make an appeal. They made their way to the prayer meeting to praise God for His salvation.

That continued for almost three years, until the whole of the island was swept by the mighty power of God. I couldn't tell you how many; I never checked the number. I was afraid to do that, always remembering what David did. I left the records with God. But this I know, that at least three quarters of those who were born again during the revival, were born again before they came near a church, before they had any word from me or any of the other ministers.

Now perhaps I should go into some of the features that characterized this remarkable movement. I have already mentioned to you that men were found in trances. Perhaps I should mention that in the Lewis revival we never saw anybody healed. That wasn't a feature of it. We never heard anybody speaking in tongues. Personally, I never heard anybody speak in tongues until a year or two ago, and that was in England. We knew nothing whatsoever about such manifestations. Don't misunderstand me. I believe in every gift mentioned

in the Word of God, but it wasn't God's plan or purpose that we should be visited in that way, and we weren't. But we saw strange manifestations.

Now, there were times on this island that I felt the going fearfully hard. Oh, it was difficult to preach. You felt your very words coming back and hitting you. And I was a bit distressed. One night I turned to one of the other ministers, and I said, "Do you think that we should send for the praying men of Barvas?" Let me say in passing that the praying men of Barvas were praying for us just now. There were at least five of them in this part of God's vineyard who promised to do that, and I believe they were keeping to their promise.

And these were some of the remarkable movings of God. That very night, a captain in the Clan Line was saved whilst sailing at that very hour. The Spirit of God laid hold of him in his cabin. The Spirit of God moved upon lobster fishermen in the sound, and they had to leave their boats and their creels, and make for the island. By the morning, they were saved. Oh, wouldn't it be wonderful if we saw God move in that way in this community? **God could do it.**

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I think one of the most outstanding things that happened, that I believe will go down in history as long as revival is mentioned, was in the parish of Arnol. Now, I regret to say that here I was bitterly opposed by a certain section of the Christian church, opposed by ministers who were born-again without question. They were God-fearing men, but for some reason or other, they came to believe that I wasn't sound in my doctrine because I preached the Baptism of the Holy Ghost. I proclaimed a Saviour who could deliver from sin—glorious emancipation! And they got it into their minds that I was teaching absolute perfection or sinless perfection, a thing that I never did, nor could I ever believe in. Of course, I believe in conditional perfection: *“If we walk in the light, as he is in the light, we fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin”* (1 John 1:7). **That is scriptural perfection!** That is based on obedience. But the dear men somehow believed this of me. And, of course, not one of them ever listened to me; they listened to stories brought to them. It was arranged that there would be a special effort made to oppose me. And several ministers were brought from the mainland to this particular parish to conduct mission meetings opposing “Campbell and his revival.”

Well, they came, and they were so successful in their opposition that very few people from this particular community came near any of my meetings. It is true that the church was crowded. It is true that people were standing outside that couldn't get in. But these were people who came from neighboring parishes. They were brought by coaches and by cars and what have

you, but there were very few from this particular village.

So one night one of the elders came to me and said: “Mr. Campbell, there is only one thing that we can do. We must give ourselves to prayer. Prayer changes things.”

I told him, “Well, you know I am very willing for that.” I asked, “Where will we meet?”

“Oh,” he said, “there is a farmer, and he is very willing to place his farmhouse at our disposal.” It was winter, and the church was cold. There was no heating in it. The people believed a crowded church would provide its own heat. But we wanted a warmer spot, and the farmer was approached. Now the farmer wasn't a Christian, nor was his wife, but they were God-fearing.

Now let me explain that you can be God-fearing and know nothing of salvation. There are thousands of people in upper

Scotland who are God-fearing. They have family worship, morning and evening. They would never dream of going out to work in the morning without reading a chapter of the Bible and getting down on their knees to ask God to have mercy upon them and the family. The man may have been under the influence the night before. He may not darken the door of the church, but he would not dream of going out to work without reading the Bible. That is why I believe that the average unsaved person in the Hebrides has a far greater knowledge of the Word of God than the average Christian anywhere else. I think I can say that. It is because of this custom: **family worship.**

This man had that. He wasn't a Christian, but he was a God-fearing man, so we gathered at his house. I would say there were about thirty of us including five ministers of the Church

*I said to him, “John, I feel that God would have me to call upon you to pray.” ...he must have prayed for about half an hour. What happened? **The house shook.** A jug on a sideboard fell onto the floor and broke. My mind went back to Acts chapter four: when they prayed, the place was shaken.*

of Scotland. These men had burdens, longings to see God move in revival. And we were praying, and oh, the going was hard. At least I felt it was hard. It came to between midnight and one o'clock in the morning when I turned again to this blacksmith whom I have already referred to. Oh, he was a prince in the parish. And I said to him, "John, I feel that God would have me to call upon you to pray."

Up until then he was silent. And that dear man began; he must have prayed for about half an hour. He paused for a second or so, and then looking up towards the heavens he cried, "God, do You know that Your honor is at stake? You promised to pour water on the thirsty and floods on the dry ground and, God, You are not doing it."

Now, my dear people, could we pray like that? Ah, but here was a man who could. He then went on to say, "There are five ministers in this meeting, and I don't know where a one of them stands in Your presence, not even Mr. Campbell, but if I know anything at all about my own poor heart, I think I can say, and I think that You know, that I'm thirsty! I'm thirsty to see the devil defeated in this parish. I'm thirsty to see this community gripped as you gripped Barvas. I'm longing for revival, and God, You are not doing it! I am thirsty, and you promised to pour water on me." Then, after a pause, he cried, "God, I now take it upon myself to challenge you to **fulfill Your covenant engagement!**" Now it was nearing two o'clock in the morning.

What happened? **The house shook.** A jug on a sideboard fell onto the floor and broke. A minister beside me said, "An earth tremor." And I said, "Yes." But I had my

own thoughts. My mind went back to Acts chapter four: when they prayed, the place was shaken.

When John Smith stopped praying at twenty minutes past two, I pronounced the benediction and left the house. What did I see? **I saw the whole community alive.** Men carrying chairs, women carrying stools and asking, "Is there room for us in the churches?" And the Arnol revival broke out. And, oh, what a sweeping revival! I don't believe there was a single house in the village that wasn't shaken by God. I went into another farmhouse. I was thirsty, I was tired, and I needed something to drink. And I went in to ask for a drink of milk, and I found nine women in the kitchen crying to God for mercy—**nine of them!**

Now people, that's revival. That is God at work. Miracles and supernatural happenings beyond human explanation—it's God! And I am fully persuaded, dear people, that unless we see something like this happening, the average man will stagger back from our efforts, our conferences, our conventions and our crusades; they will stagger back disappointed, disillusioned and despairing. But oh, if something happens that **demonstrates God...**

Oh, my dear people, that is God at work! I should also mention the minister saw two young men on their knees in the field crying to God, and he recognized them as two pipers that were to have played at a dance under the auspices of a nursing association of the island in his parish. He turned to his wife and said: "Isn't that wonderful? There are the two

pipers who were advertised to play in the parish hall tonight. There they are crying to God for mercy. Come on, we'll go home, and we

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will go to the dance, and we will tell them what has happened.”

So off he went. Oh, this was a man of God. Off he went with his wife. It was about fifteen miles. He went to the dance, and they were not at all pleased with his appearing. He was there to disturb them; they knew that he wasn't there to dance for they knew the man. However, he went in, and when a lull came in the dancing, he stepped onto the floor and he said, “Kinfolk, something very wonderful has happened tonight! The Smith Pipers were to be here, the two brothers were to be here, but they are crying to God for mercy in Barvas!”

Suddenly, there was stillness, not a word. And then he spoke again, “Young folk, will you sing a Psalm with me?”

“Yes,” said one young man, “if you lead the singing yourself.” And he gave out Psalm 50, “For God is depicted as a flame of fire. . .” and while singing that Psalm, the power of God fell upon the dance. And I understand that only three who were there that night remained unsaved. And the first young man to cry to God for mercy was really only a boy. Just last year he had been inducted into one of the largest parishes in Scotland. He found the Saviour that night with many others. Oh, dear people, this is the doing of God.

You ask me, “What is the fruit of this type of movement?” Some little time ago the parish minister was asked to give a report in the record of the Church of Scotland. He was asked to give a report on the fruit of the revival. Did they stand? Was there any backsliding? This is what he wrote: “I will confine my remarks to my own parish. I will allow the other ministers to give their own reports. But let me speak of my own parish. In a certain village, 122 young people found the faith—and I'm not talking about the

*“What is the fruit of this type of movement?”*

*“In a certain village, 122 young people found the faith...all over the age of seventeen. Today, I can say that they are growing like flowers in the garden of God. There is not a single backslider among them.”*

middle-aged or the old. They were wonderful. But I'm referring to the young people, 122 of them, all over the age of seventeen. They found the Saviour during the first day of the revival. Today, I can say that they are growing like flowers in the garden of God. There is **not a single backslider** among them.”

Now, dear people, that's true. But, oh, if you knew the young people that have gone forth who are now missionaries today in this, that, and the other part of the world, who came into saving relationships, growing, as he said, like flowers in the garden of God. Oh, how we thank

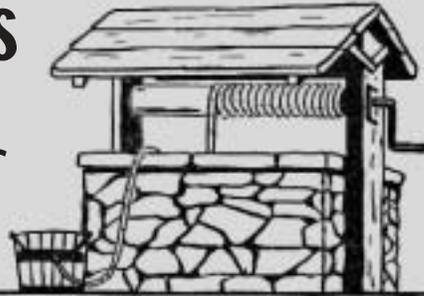
God for the stream of young people who have gone into the ministry. What we are seeing today is a movement again among teenagers. We asked a minister recently: “How can you explain it? Can you explain this movement in any way?”

He said, “Yes, I can. I believe this has broken out because of the steadfastness of the young people who found the Saviour during the big revival years ago.” It has been the steadfastness of those young people. I can say without fear of contradiction that I can count on my ten fingers all who dropped off from the prayer meetings. Of course, they are scattered all over the world. They are in the mission fields and different places today, but according to the ministers, they are standing true to the God of the Covenant, true to the Lord Jesus Christ.

Now, my dear people, that's the story. And I tell it because I fear that another man has been going about telling stories about the revival and writing books about it, and I regret to say that statements have been made by him and written in his books that are not true to fact. But that is the story of the revival that can bear the light of examination. God did it. And we bless Him for it. □



# God Changes Water



# into Wine



## A Recipe for Usefulness

*by Daniel Kenaston*



*This article was adapted from part of a sermon preached during our annual weekend meetings in August 2003. The full sermon is available under the title, A Recipe for Usefulness, through Charity Gospel Tape Ministry.*

*—The editor*

**T**here are some New Testament verses that focus more on the faith side of being used by God. Faith is a very necessary part of moving forward in our service for God. We have already mentioned the aspect of being right with God. God has done a work in your life. He has dealt with sin in your life, and He is continuing to pour His presence into you, a clean vessel. Even though we are clean and heaven is open over our life, we still need to step out in faith and move forward in our service for God. I would like to address these steps of faith in this message. In the text below, we have a story that is full of types and shadows of spiritual usefulness. Let's look at the verses and draw out some clear ingredients for a recipe for usefulness.

### ■ John 2:1-11

*“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, ‘They have no wine.’ Jesus saith unto her, ‘Woman, what have I to*



# God Changes Water into Wine

by Daniel Kenaston



do with thee? Mine hour is not yet come.' His mother saith unto the servants, 'Whatsoever he saith unto you, do it.' And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, 'Fill the water pots with water.' And they filled them up to the brim. And he saith unto them, 'Draw out now, and bear unto the governor of the feast.' And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, 'Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.' This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

## ■ We Must See Our Need

We see a need expressed in verse three: "And when they **wanted** wine...." Now this word "wanted" is an Old English word. It doesn't mean that they wanted wine as in a desire. Rather, it means they lacked it. There was no wine, and when they lacked wine, the mother of Jesus said to Him, "They have no wine." We,

too, must recognize our need. We have a need for the wine of God's Spirit. We have a need for the infilling of God's presence in our lives.

Not only must we recognize our need, but we must

also communicate it. Mary came to Jesus and communicated it: "They have no wine." First, they recognized: "We're out! There's nothing here! All the containers are empty!" This is the first ingredient in our recipe for usefulness in the New Testament. We must come to God and say: "There's no wine, God! Your Spirit that I need in my life is not there! I'm empty! I feel dry! I don't have what I need to be useful, God!"

## ■ We Must Be Willing to Obey

After they told Jesus about their need, verse five then follows with: "His mother saith unto the servants, 'Whatsoever he saith unto you, **do it.**'" The second ingredient in our recipe for usefulness is a willingness for the "whatsoever he saith unto you, do it." Do you want God to refill your empty

vessel? You need to recognize and communicate your need. But you must also have a heart ready for the "whatsoever he saith unto you, do it." There were servants there who were willing for the

*If God is going to be able to use us for His work, we must have that kind of willingness: "Whatsoever you say, Lord, I will do."*

"whatsoever—" even if it didn't make sense. If God is going to be able to use us for His work, we must have that kind of willingness: "Whatsoever you say, Lord, I will do."

## ■ We Must Be Clean, Empty Vessels

Not only were there willing people, but there were also the willing (*available*) water pots, purified and made ready for good use. Verse six says, "There were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." These vessels were empty and clean, sitting there waiting to be used. This verse brings our thoughts back to the meditations of Psalm 51, where we human vessels can find forgiveness and cleansing to make us fit and ready for use.



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## ■ We Must Be “Obedient-to-the-Brim” Servants

Jesus said to these servants, “*Fill the water pots with water.*” And guess what—they did it! These were true servants. These were “whatsoever-he-saith” servants. They had a willingness to do everything that was commanded of them—whether it made sense or not, whether it seemed to be related to the need or not. We want God to make us useful and to fill us with His Spirit so that we can fulfill His work. And, if God should ask us to do something that seems to be totally unrelated—we must obey! *Fill the water pots with water? Yes!*

*...if God should ask us to do something that seems to be totally unrelated—we must obey!*

*Fill the water pots with water? Yes!*

Put yourself in the servants’ place. They had been serving the wine, taking it back and forth, and this was an unbelievable disgrace, to run out of wine. This means it wasn’t planned. It would be like one of our weddings, when we go to seat the people and the whole room is full, but there are still a hundred and fifty people without seats,

or if we would run out of food. This would be an incredible embarrassment! Put yourself in the place of these servants. Here is this “man” who had never done a miracle before. It is very different for us today. God has done lots of miracles. When He tells us to do something, we should know He has the power to work a miracle. These servants had never seen Him do a miracle. He was just one of the guests. He said, “*Fill the water pots with water.*”

Consider also the difficulty of this command. This didn’t mean turning on a spigot. I know first-hand what it means; I’ve watched it done at five o’clock every morning in an African village. It meant taking smaller vessels, walking out to a hand-dug well,

bringing up a gallon at a time, filling the containers, walking back up, pouring it in, and going back and forth, back and forth. In spite of this difficulty, they went and filled the pots to the brim.

Besides the difficulty of the command, it also seemed totally unreasonable. They had a need for *wine*, and yet this “man” was telling them to

go get *water*. He didn’t tell them to see if the neighbor had some, or to go to the store and buy some. Instead, He told them to make the effort to fill containers with water. Even so, they did it, and filled them to the brim. Are we ready to give seemingly unrelated obedience to God’s Word? Do we have a “to-the-brim” obedience? Can we say, “OK, God, I’ve heard your Word; it doesn’t make sense, but I will do what You’ve said—to the brim”?

## ■ We Must Have “Leap-of-Faith” Obedience

Jesus gave them the command, “*Draw out now.*” Think of it: you have carried all this water, you have just filled up these big water pots with water, and you have seen that it was water. Now draw it out and take it to the governor of the feast? What would you do? Praise God, the Bible says of the servants in verse eight, “*and they bare it.*” Not only did they fill these water pots to the brim, but they also took God at His word and took it to the governor. This is “leap-of-faith” obedience. Are you willing for that leap of faith? This is an essential ingredient in the recipe for usefulness.

These servants attached themselves to Jesus and His words. No longer were they



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observers. No longer were their hands off of it. Jesus didn't take the dipper Himself and take it to the governor of the feast. Instead, He says, "You take it. You attach your life; you put your reputation on the line for Me." He was telling these servants, "You pick up that dipper full of water, take it to the governor of the feast and say, 'How does the wine taste?'" They dipped out that water and took it.

The Bible doesn't tell us when the miracle occurred. God didn't choose to reveal that to us. The miracle may have occurred when they dipped it in, it may have occurred when they were walking, or perhaps it occurred when the governor put it to his lips.... The Bible doesn't tell us whether it looked like wine or it looked like water. All we know is that they brought the water and poured it into these containers. Then in faith, they dipped the scoop and took it to the governor of the feast, and when he tasted it, he said, "It's wonderful! This is incredible! This is some of the best wine that I have tasted all day!" It met the need of the hour.

God simply asks us to attach ourselves to Him and His words by *faith*, the miracle *is* going to occur. God *is* going to turn that water for which we have labored into wine. He will meet the need of that thirsty crowd of peo-

ple who want wine, but lack it. These servants were not vintners (someone who makes wine), yet they were used to meet the need of the hour because they obeyed God's Word. They were not

*...they were used to meet the need of the hour because they obeyed God's Word. They were not skilled men; they were laborers. They only poured the water into those containers, but when the power of God met with their obedient hearts, a miracle was created.*

skilled men; they were laborers. They only poured the water into those containers, but when the power of God met with their obedient hearts, a miracle was created.

This principle is like the mixing of two special chemicals. The other day I was using a medical ice pack that required twisting to become activated. When you twist it, there are two chemicals that mix, immediately creating a below-zero temperature inside. God is waiting for that kind of obedience. His miracle-working power is waiting to be met with your obedience, and a miracle *will* be created that will meet your need and the need of the world to which you minister. Are you willing to bring your obedience to meet God's Word?

We need to say: "Lord Jesus, I'm taking my life, who I am and what I have, and laying it on the line. It seems like water. It doesn't seem like it is going to meet the need. I don't know that I have much to give,

but You said to carry it, Lord, so I'm going to carry it. I'm going to take it to those who have need of it, and I'm going to give it to them. I will trust You that You will not bring me to shame in front of a needy world. You will not shame me in front of myself and the needs of my heart. You will do the miracle necessary to make wine from this water."

God sent a miraculous supply. When the ruler of the feast had tasted the water that was made wine, it was wine indeed! It was wonderful wine, made by God! And it will be so in your life, when God's miracle-working power, God's Word of command to you, meets your obedient, cleansed vessel. It will be pure wine, God's miraculous wine.



## ■ Faith's Secret Knowledge

Look at this beautiful phrase in verse nine, “*When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew) . . .*” Maybe the ruler knew that they were running out of wine. Maybe he also knew that, as the ruler of the feast, he was going to lose face because they hadn’t planned well. He tasted the water that was made into wine, and he didn’t know where they got it. But the servants who drew the water knew! And so will you! This is the joy of *faith’s secret knowledge*. Those who drew the water knew that wine had been created by their obedience to God’s Word, and the miracle-working power of God! It was the natural result of these two elements combined. Do you want that secret knowledge? It is a secret knowledge freely given to all those who obey God in faith.

If you are involved in ministry, you know what I’m talking about. There are times when you dip into that water pot in faith and it is still water. It is one hundred percent water! You say, “God, it’s just water!” I said that to God this morning about this message. “It’s just water, God!” But you’ve taken it in faith to the governor of the feast, to those

## Water – to Wine

The wine was gone; the pots were dry,  
 And just a Man was standing by.  
 “Now all these pots, with water fill.”  
 He said these words—stayed, standing still.  
 With awe the servants looked at Him,  
 And then they filled them to the brim.  
 What said He next? “Now draw it up,  
 And take the governor a cup.”  
 “A cup of this? This water here?”  
 The servants trembled with some fear.  
 But they obeyed that very hour,  
 And God reached down in all His power!  
 That water turned to special brew,  
 And only faithful servants knew!

A need for wine abounds today,  
 A need for men to serve and pray!  
 Our God calls out for vintage wine—  
 A wine that’s neither yours nor mine.  
 When you step out in faith to fill  
 Your vessel up and do His will,  
 Your plain, old water turns to wine—  
 Turned by the power of God divine.  
 With leap of faith we dip and pour  
 And sweat and struggle back for more;  
 We trembling, take it to all men,  
 And this we do again, again.  
 Then, lo, it turns before our eyes  
 Into a wonderful surprise!

When we have none, God in His way  
 Meets our obedience day by day.  
 Our water turns to vintage wine—  
 That is not yours and is not mine!  
 This miracle has but one plan:  
 To manifest God’s self to man,  
 So that all men around may see  
 The wine of God through you and me.

—Rachel Weaver



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by Daniel Kenaston



who have need of it, and handed it to them in faith, because God said for you to hand it to them. Somewhere along the line, your water becomes the wine that meets the need. And the people drink it and say, “Oh, that is the most wonderful wine!” But you who drew the water know, *it was God*—and make sure you give God the glory! But it’s also our obedience and our willingness that must meet with the power of God.

This is the recipe for usefulness. The need must be there—and I know that you know there is a need. There is a need in this world, and there is a need in your heart and mine for wine—true, vintage wine, the outpouring of God’s Spirit into our hearts. The need of the hour is immense! The need must be communicated to God, the only One who can meet it. We must be willing for “*whatsoever he saith*.” There are times when God withdraws His presence from me because I’m not willing for “*whatsoever he saith*.” There are days when I wrestle myself to that point, because I know that only there can God flow through me. There must be willing, purified water pots. Do you want to be used by God? You must be emptied, purified, and cleansed. You must be willing to obey God, and obey God’s seemingly unrelated commands into our lives. God knows what He is doing. You don’t know the ingredients

that God wants to use for your miracle. So when God calls you to go and do this or that, and it doesn’t make sense, don’t worry about it. Simply obey. Just cast your net on the other side of the boat. You can’t explain it. Marine biologists are not going to give you any reason why the other side of the boat is going to work better, but just do it. Fill the water pots, and then be willing to bear out. Put your reputation on the line to obey God.

### ■ To the Glory of God

Do you want to be used by God? Do you want God to pour His Spirit into you in a new way? God wants to pour His Spirit into you to make you useful, to use you to reach a world, to meet the needs. Be willing to be usable.

Give God your water, and be willing to obey His Word. It will become wine.

Verse eleven says, “*This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*” This miracle that God wants to do has one purpose: to manifest His glory so that His disciples and others will believe on Him. The world is watching you. Your brothers and sisters are watching you. People are waiting to see God’s miracle worked out in your life—to make you a living testimony of what God can do with a willing vessel, to make you a living testimony of God’s ability to make wine to meet the need of the hour, from that which is purely water in our own lives. This is God’s recipe for usefulness. Let us rise up in faith. God will honor those who honor Him. □





## *Him or It?*

### The Living Christ or Dead Theology?

*by P. T. Forsyth*

**D**r. Forsyth, a Scotsman from the granite city of Aberdeen, was born with a granite character, and when he became enamored with Christ, he became His ardent and devoted servant. This Scottish theologian, minister, and principal of a Congregational college might have been overwhelmed by the liberal theology in which he was nurtured, had it not been for his personal encounter with the Lord Jesus Christ.

As a prophet to his Congregational Union, “He warned his age,” said his biographer W.L. Bradley, “of the vitiating (demoralizing) effect of an emphasis upon a sentimental interpretation of Christianity at the expense of the holy.”

Dr. Forsyth was also aware of the erroneous conception of love so prevalent both in his day and in ours and comments thus: “We follow the age and rely on a religion of love—but love which is in most cases, more amiable, perhaps, than effective. We make love a sentiment rather than a principle, and we work by emotion to the neglect of character.”

Perhaps, however, he waxes most eloquent when it comes to the place Christ should hold in the Church:

“What makes the Church is not Christ as its Founder, but Christ as its Tenant, as its life, as its power, the Christ living in the faith of its members in general, and of its ministers in particular. But it is a Christ that only partially comes to His own in the Church’s actual experience. The faith within the Church has to speak to its half-faith, its bewildered faith, its struggling or even its decaying faith.

“It is not the lack of religiosity that ails the Church, it is the lack of a Gospel and a faith, the lack of a spiritual authority and a response to it.

“For the leaders of the Reformation the gift was not an institution, nor was it vaguely a Christian spirit, but the Holy Spirit as personal life. It was direct personal communion with a gracious and saving God in Jesus Christ. It was direct obedience to His authority. What they presented to us was a kingdom finally won in Christ, and not one yet to be won by any faith or work of ours. It was what they called “the finished work,” and what is now called the absoluteness of finality of Christ. And it is here

that, for the hour, the Church is their inferior. It has fallen from their evangelical height....

“We have more religion than ever before—sometimes more than we know what to do with; do we find more faith on the earth? We have more sensibility and more seeking but have we more strength, footing, and command, in proportion? Have we the old heroes’ grasp of the sure and unspeakable gift? Have we their experience of it? Have we our fathers’ experience of it?...

“The spread of religion has cost us the depth of it. Its modern charm has cost us its power. We have vivid religious interests, but no decisive experiences. We have fine sympathies, but not a more fearless conscience; a warmer ethic, but a poorer courage; eloquence about morals, silence about holiness, much about criticism, little sense of judgment. The religious crowd has little discernment of the spirit of its prophets. Our religion has more moral objects, but less moral interior. It wrestles with many problems between man and man, class and class, nation and nation; but it does not face the moral problem between the guilty soul and God. It pursues a high righteousness of its own, but it is too alien to the righteousness which is of God by faith...

“We are more concerned with man’s religion than with God’s salvation. We compare and classify religion more than we grasp the massiveness of grace. And we are more tender with the green shoots of the natural soil than we are passionate about the mighty fruits of the supernatural spirit.

“...The world has gone forward in its religion, but the Church has gone back in its faith...Religion is secondary, but positive faith is primary...The spread of religion has cost us the depth of it.”

As we hastily review his twenty-five books, we cannot fail to note that the predominant accent is upon the living Christ. Dr. Forsyth paid a price to know Him and to make time for a deep acquaintance with Him. “We must allow a great many books to go unread, and a great many social visits unpaid in order that we may concentrate on Christ.”

To this minister, a tryst with the Christ reveals the reason for this recurring emphasis on Christ. We quote his own testimony, which is a very clear definition of the new birth and stands out in stark contrast to the mere head belief that predominates so in evangelical circles. It is little wonder that his books are still sought for today, for they offer Christ, the spiritual nectar to which men come again and again just as the bee returns to the flower.

The following excerpts taken from Dr. Forsyth’s book, *The Person and Place of Jesus Christ*, reveal the glowing reality of the author’s revelation of Christ which cannot be concealed:

“Should it make no difference to the evidence for Christ’s resurrection that I have had personal dealings with the risen Christ as my Saviour, nearer and dearer than my own flesh and blood? Is His personal gift of forgiveness to me, in the central experience of my life, of no value in settling the objective value of His cross and person? . . .

“...What I have in Christ is not an impression, but a life change; not an impression of personal influence, which might evaporate, but a faith of central personal change. I do not merely feel changes; I am changed. Another becomes my moral life. He has done more than deeply influence me. He has possessed me. I am not His loyal subject, but His absolute property. I have rights against King Edward, however loyal I am, but against Christ I have none. He has not merely passed into my life as even a wife might do, but He has given me a new life, a new moral self, a new consciousness of moral reality. In Him alone I have forgiveness, reconciliation, the grace of God, and therefore the very God (since neither love nor grace is a mere attribute of God). There has been what I can only call a new creation using the strongest word in my reach.

“I owe Him my total self. He has not merely healed me, in passing, of an old trouble, but He has given me eternal life. He has not only impressed me as a vision might—even one projected from my own interior—but He has done a permanent work on me at my moral center. He has made a moral change in me that, for years and years, has worked outwards from the very core of my moral self, and subdued every-

thing else to its obedience. In my inmost experience, tested by years of life, He has brought me God. It is not merely that He spoke to me of God or God's doings, but in Him, God directly spoke to me; and more, He did in me, and for me, the thing that only God's real presence could do. Who can forgive sin but God only, against Whom it was done? . . .

"...He is the author not of my piety merely but of my regeneration. My experience of Him is that of One Who does a vital, revolutionary work in that moral region where the last certainty lies. And in that region it is an experience of a change so total that I could not bring it to pass by any resource of my own. Nor could any man effect it in me. And any faith I have at all is faith in Christ, not merely as its content nor merely as its point of origin, but as its Creator. The Christ I believe in, I believe in as the Creator of the belief, and not merely as its object. I know Him as the Author as well as object of my faith in God. I know Him, therefore, as God.

*"The great change was not a somersault I succeeded in turning, with some divine help; it was a revolution effected in me and by Him, comparable only to my entry on the world. The very fact that in its nature it was forgiveness and regeneration, makes it a moral certainty, the kind of certainty that rises from contact with my Judge, with the last moral and personal reality, Who has power even to break me, and with my Redeemer, Who has power to remake me as His own.*

"If certainty does not lie there, where can it be found in life? If He is not real, moral reality

has no meaning. There are hallucinations in religious experience, but not here. They might be connected with the affections but not with the conscience at its one life crisis. . . . If you claim the right to challenge the validity of my experience, you must do it on the ground of some experience surer, deeper, getting nearer moral reality than mine. What is it? Does the last criterion lie in sense, or even in thought? Is it not in conscience? If life at its center is moral, then the supreme certainty lies there. It must be associated, not with a feeling, not with a philosophic process, but with the last moral experience of life, which we find to be a life morally changed from the center and forever. To challenge that means rationalism, intellectualism, and the merest theosophy. Do not forget that philosophy is but a method, while faith, which is at the root of theology, presents us with a new datum, a new reality.

"You refuse the mere dictum of an apostle. But if we may not rest upon the mere dictum of an apostle, may we not upon our own repetition of the apostolic experience, of the experience which made them apostles? We rest on our own participation in the ageless actions of the same redemption in the Cross as changed them, after many waverings, for good and personality acting on us both, in the same moral world? And, expanding my own experience by the aid of theirs, may I not say this: I am not saved by the apostle or his experience, nor by the Church and its experience, but by what saved the apostle and the Church. . . . Was not the moral crisis of the race's destiny on Christ's

O Lord, Thy heavenly grace impart,  
And fix my frail inconstant heart;  
Henceforth my chief desire shall be,  
To dedicate myself to Thee!  
To Thee, my God, to Thee!

Whate'er pursuits my time employ,  
One thought shall fill my soul with joy;  
That silent, secret thought shall be,  
That all my hopes are fix'd on Thee  
On Thee, my God on Thee!

Thy glorious eye pervadeth space,  
Thou'rt present, Lord, in every place,  
And, wheresoe'er my lot may be,  
Still shall my spirit cleave to Thee  
To Thee, my God, to Thee!

Renouncing every worldly thing,  
Safe, 'neath the covert of Thy wing,  
My sweetest thought henceforth shall be,  
That all I want I find in Thee,  
In Thee, my God, in Thee!

-Oberlin

cross more than echoed, was it not in some sense re-enacted at my moral center, and the great conquest re-achieved on the outpost scale of my single crisis? The experience has not only a moral nature, as a phase of conscience, but an objective moral content; as is shown by the absolute rest and decisive finality of its moral effect in my life and conduct. If it be not so, then we are asked to believe that men can produce in themselves these changes which permanently break the self in two, or can lift themselves to eternal moral heights by their own waistband. But if so, what need is there for a God at all? . . .

“...If the Saviour be unreal and my communion an unreality, a mere mystic or moody mingling of being, then there is no reality, and everything is dissolved into cloud and darkness and vapor of smoke.

“I do not wish to say anything disrespectful of these academic critics to whom we owe so very much in the way of laboratory theology, but they are the second, not the first. ...Their experience of life and conscience has no record of lapse or shame. Their world is a study of still life; it has not the drama, the fury, the pang, the tragedy, the crisis of the actual world at large, with its horrible guilt and its terror of judgment. It opens to them none of the crevasses where glow the nether fires. They inhabit morally the West End. They are in no touch with damned souls. They have lived in an unworldly purity, and have never been drawn from the jaws of hell, or taken from the fearful pit and its miry clay. . .

“...What we owe to Christendom, or to great Christians, they owe to a Christ Who owed Himself to no man. He has entered the history of the Church at least as He has entered my history—not as the mere postulate, nor even as the spring, but as the Creator of the new life, the new self, while He Himself needed no new self or new life. ...We know Him by faith to be much more than He has ever been to our experience. I know Him, and the Church knows Him, as a Person of infinite power to create fresh experience of Himself, which is experience of God. My contact with Him by faith is continually deepening my experience of Him. . .

“...My experienced salvation is not a passing impression but life faith. It is not a subjective frame but an objective relation, and even transaction. The peace of God is not glassy calm but mighty confidence. My experience here is the consciousness not of an impression on me, but of an act in me, on me, and by me...

“Faith is the grand venture in which we commit our whole soul and future to the confidence that Christ is not an illusion but the reality of God. We may respond to a saint, but to Christ we belong...

*“And now may He Who so emptied Himself that He was filled with all the fullness of God dwell fully in us; may He raise, rule, and perfect us in all holiness; to the end that, bowing before Him with every knee both in Heaven and upon earth, and ever more calling Him Holy, Holy, Holy Lord, we may be, in Him, to the praise and glory of the Father’s Grace Who made us acceptable in the Eternal Son, world without end. Amen.”*

Oswald Chambers came to the writings of this brilliant and original author and found sweetness and vitality there. His comments in his diary and letters reveal his appreciation of this man of God: “The writer who is an inspiration and assistance to me beyond praise is Dr. Forsyth. Some of his sentences are ‘bombs opening up a new way through an enemy prejudice.’”

I am forcibly struck with Dr. Forsyth’s book on *New Theology*. He has some mighty things to say, and God is at the heart of them. His stream will become clearer as it runs if people don’t haul him up too suddenly and make him explain himself. He will say something that will mark this epoch if his time is not wasted explaining what he means to people who don’t think. □

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# Faith That Works

*The Pilgrim Church of Leamington, Ontario, was started back in October of 1999. At that time most of them were from the Old Colony Mennonite background. God began to stir in their hearts in such dramatic ways, that they were looked upon as strange people. They started having Bible Studies and carried their Bibles to church. Most of them were converted in a local Mennonite Church, though the plan of salvation was not clear. God has been working in their lives ever since, conforming them more and more into the image of His son, Jesus Christ.*

*In October of 1999, the group started meeting in homes. At this time, there were about 6-8 families. Just prior to this, they were introduced to Charity Gospel Tape Ministry and tapes started circulating among them. This only added fuel to what God had been showing them in His Word. A request was made for Gospel Meetings the last week of October. Brother Mose Stoltzfus and Brother John Ray Nolt preached for an entire week and many souls got converted, even some that thought they were saved, praise the Lord!*

*After these meetings, Brother John Ray Nolt was asked to take oversight of the little group as they tried to find their way and base their lives on the foundation of Christ. The newly founded church set out to build on a Biblical foundation, with Brother John's help. An Elder was ordained on July 21, 2002. Currently the church is made up of about 14 families and a few single youths.*

*This article was compiled from a sister's meeting where they all studied about the true faith that produces works. The following paragraphs are the declarations of their faith, and what they desire from God. —The editor*



## *By Faith...*

**...Sister Ann Bergen** trusted God in providing for the family and meeting their needs during the four months her husband did not have a job. She had a real peace about it that can only come from God.

By faith she believes that God can bless her with heaven-sent revival after feeling tired and discouraged with her present state of mind. By faith she chooses to daily die to self and yield wholly to Christ.

**...Sister Eva Wolfe**, when tempted to follow the lusts of her flesh, "the old man," slays him and grinds those evils passions as the dust of the streets.

By faith she is pursuing an all-or-nothing relationship with her heavenly bridegroom.

By faith she, when coming before God each morning, surrenders her will in exchange for His and walks in it.

**Through faith in Jesus Christ Sister Helen Banman** is saved. "By faith I choose to walk with God; the choice is made. The Lord has won my

soul. I have decided to follow Him all the way, believing He is able to keep me. My goal is to face trials and temptations by faith, just to believe that no matter what happens I may choose where to stand, on the solid rock of faith, or bow my head in discouragement. By faith in Christ I have the power to go on. By faith and not by feeling I choose to serve the King. I choose to read His Word, pray to Him each day. Without Him I am a failure, and a mess. But with Him all is possible. I want to grow and go on BY FAITH!!!” *“For we walk by faith, not by sight”* (2 Cor. 5:7).

**...Sister Helen Enns** comes to God, trusting Him to help her in child rearing, believing that He stands behind her as the Chief Teacher and Instructor and that He is a rewarder of them that diligently seek Him and heed His counsel.

Through faith she shall continue fighting in the spiritual warfare, taking up daily the whole armor of God, knowing that God has prepared for her a better country—a heavenly one.

By faith she shall keep her home orderly as is pleasing to the Lord, not with eye service, but doing the will of God from the heart (the daily duties of dishes, baking, laundry, cleaning and tidying), knowing that she shall reap a reward if she faints not.

By faith she will submit to her own husband as unto the Lord, knowing that God has divinely appointed him as her

head for leadership, protection and spiritual growth of her family (just as Christ is the head of His church).

By faith she will take captive every thought and bring it into the obedience of Christ, occupying her mind with only virtuous and praiseworthy thoughts.

By faith she will endeavor to edify the local body of sisters, submitting herself to them, exhorting them with uplifting conversation, making an effort in getting to know them personally, praying for them daily, knowing that our spiritual combat is not only an individual matter but also a corporate one.

**...Sister Justina Peters** when she was called to go into courtship in which she should after receive a husband and a son who was not her own, but whom she took as her own, obeyed, not knowing what lay in store for her. And God said to Abraham, *“Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee”* (Acts 7:3). By faith she claimed this verse before she was married. This was and is her confirmation that she did the right thing. God gave her His blessing and is with her. He is going to bring her into the land of promise flowing with milk and honey.

By faith she walks with God in the fullness of the Spirit. “[Jesus is] *full of grace and truth. . . . And of his fullness have all we received, and grace for grace*” (John 1:14b, 16).

**...Sister Luella Dyck** is a mother. By faith she rises each morning to see young faces. By faith she endeavors to teach her children true lessons of kindness, and shares with them wisdom the world can’t destroy. By faith, in service to her family, she gives of herself and tries to excel in the work of her hands. By faith she strives to teach them—by example, word and discipline—to work for the Lord, to be living sacrifices for the Lord, and to love as Jesus loved. By faith she shelters them from evil to keep them pure for a holy God to use.

By faith she is a wife. By faith she sees her husband as her earthly lord, giving herself to reverencing him without the need for him to earn it. By faith she defers to him, happily yielding judgment to him, safely trusting and resting in his authority, finding peace and freedom inexplicable. By faith she submits to him, yielding herself to his admonitions and advice, allowing him to sanctify and cleanse her by washing her in the water of the Word, so that he can present her to himself as a glorious, spotless bride.

By faith she is a woman. By faith she seeks to be adorned with a meek and quiet spirit. By faith she shall be covered with shamefacedness, sobriety and discretion. By faith she veils her head as a sign to the angels. By faith she clothes herself in modesty and dignity, leaving alone the fashions of this world and the costly array that displays the pride of the flesh.

...**Sister Margaret Buhler** and her husband are training their children for the Lord, knowing that if they do it for His glory and honor, it will not be in vain. *“Train up a child in the way he should go: and when he is old, he will not depart from it”* (Pr. 22:6).

By faith they trust the Lord to watch over and protect their children when they cannot.

By faith she is learning that God’s ways and timing are perfect, *“being confident of this very thing, that He which hath begun a good work in [me] will perform it until the day of Jesus Christ”* (Phil. 1:6).

By faith she trusted the Lord to give her the grace she needed to get through her third pregnancy and postpartum period, and more fully learned to rest in Him. And He said to her, *“My grace is sufficient for thee: for my strength is made perfect in weakness”* (2 Cor. 12:9a).

...**Sister Margaret Fehr** was born again and stepped into the water to be baptized, knowing that she would lose friends and family who believe that a “second baptism” brings damnation to Hell. She believed that God would give her new family and friends in Christ. Thereby, God has since touched every heart of her family members and friends, causing them to look into the Scriptures more deeply.

By faith she has been set free from demonic visions that she had since childhood. By faith she rebukes them each

time they wish to return, fleeing to her God for strength and putting on the whole armor of God, that she *“may be able to stand against the wiles of the devil”* (Eph. 6:11).

By faith she received an anointing and was healed from a skin rash of more than ten years.

*“Now faith is the substance of things hoped for, the evidence of things not seen”* (Heb. 11:1).

...**Sister Mary Friesen** has been praising our wonderful Lord Jesus that she has been feeling physically better, and believes that her trials are for her good. Through faith she has received strength from our Lord and Savior Jesus Christ to continue to go on without murmuring about the circumstances that He has allowed to come her way through carrying this reward in her womb.

By faith she believes God’s promises about child training, continuing to seek Him for more wisdom. By faith she trusts that He will show her areas of her life that could be hindering her from seeing progress in training her son Zephaniah. By faith God has been revealing answers to her concerning her need to be a more submissive wife.

By faith she believes that God is doing a work in the lives of her extended family. Not seeing what God is doing in their hearts, she believes that they will be saved.

*“But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a*

*rewarder of them that diligently seek Him”* (Heb. 11:6).

...**Sister Nellie Wolfe** puts up her shield of faith when those fiery darts come. By faith she resists the devil and he flees from her. By faith she presses on to higher ground. By faith she is growing spiritually. By faith she is a witness to her family and friends. By faith she praises God throughout the day. By faith she knows that her Savior liveth. By faith she waits on the Lord.

...**Sister Rebecca Joncas** conceived and bore five children while the world scoffed and said, “What will she do if her husband leaves them?” The world calls them a burden; by faith she sees them as blessings. By faith she received strength to forsake feminism, crucify her flesh, and come into obedience to her husband. Now he is the leader she always dreamed he would be.

Through faith she left behind her distorted view of God and false religion, smashed her idols, repented, and was born again. By faith she continues on as a servant, leaning on the one true God.

...**Sister Sara Klassen** trusted that God would provide a house for them in three months time. The price of the home went low enough for them to afford to buy it.

By faith she believed that God would spare the life of their son Rob when he was a

very sick baby.

By faith she and her husband prayed, asking the Lord to give them children. God heard their prayer, and in six months time, they conceived their first child. It was a miracle because her body was not well enough for pregnancy.

**...Sister Sue Dyck** did not worry about the labor near the end of her pregnancy. She trusted that, when the day would come, God would help her through. By faith she strives to discipline her children, believing it will give good results. She does not do it because she enjoys it, but because God's Word says so. By faith she did partake in communion even when her flesh did not feel like it, believing she would be blessed because God's Word commands us to do it.

**...Sister Susan Bergen** trusted Christ to lift her out of the miry pit of sin, set her feet upon a rock, and give her a new song of praise. Now through faith, she is pressing on toward the mark of the high calling of God in Christ Jesus. She is also seeking God daily to cleanse her from self and sin, and to fill her with His Spirit so that she will be ready for His service.

**...Sister Susie Klassen** presses on in her walk with God, knowing His Word is truth. By faith she chooses to not grow weary in well doing, knowing that God is well pleased in this, and believing that for surety she has a mansion in Glory waiting for her if she faithfully endures to the end. By faith she trusts God to pour grace upon her life as an elder's wife and mother of two.

By faith she and her husband serve in the ministry which God has given them, shepherding the flock with God-given wisdom from above. By faith she prays for her husband, believing and seeing that God gives him wisdom, grace, understanding, boldness, and a love for their people.

By faith she believed that God would provide a home for her and her family when their landlord sold the house and they needed to move within two weeks' time. By faith she trusted that God had a plan and purpose for their move to Leamington. The selling of their house went so fast; it was of God. She believed that God would victoriously bring another sister in Christ through a deep depression, and He did.

**...Sister Tina Fehr** accepted the Lord Jesus Christ as her

Savior and the Lord of her life, and was born into the kingdom of God. Through faith she is dead to sin and alive unto Christ Jesus, pressing on to higher ground. By faith, being yet inexperienced in marriage and child rearing, she received of God a husband and three small children. Through faith she loves, serves, and cares for them, laying down her life for them as Christ laid down His life for her (see John 15:13).

By faith, after having gone through a deep struggle of rebellion and doubting God, she repented, trusting God to raise her up, uphold her, and place life back into her spiritual legs and feet so that she could walk again for His honor and glory (see Ps. 145:14).

**And what shall we more say?** For time would fail us to tell of our daily victories during trials and temptations, of weaknesses made strong, of instances of submission and giving of ourselves, of holding on to the promises of God, of testifying of His goodness and faithfulness, of striving to live righteously before God in a world which does not understand us, of looking on and pressing on to a heavenly country, the New Jerusalem, where we will see our Jesus face to face. All this we do BY FAITH. □

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**Now faith is the substance of things hoped for,  
the evidence of things not seen. Hebrews 11:1**

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# John Wesley on Family Religion

*“As for me and my house,  
we will serve the Lord.”*

*Joshua 24:15b*

**W**hat will the consequence be, if we do not adopt this resolution? —if family religion be neglected? —if care be not taken of the rising generation? Will not the present revival of religion in a short time die away? Will it not be as the historian speaks of the Roman state in its infancy, *res unius aetatis*: “an event that has its beginning and end within the space of one generation”? Will it not be a confirmation of that melancholy remark of Luther’s that “a revival of religion never lasts longer than one generation”? By a generation (as he explains himself), he means thirty years. But, blessed be God, this remark does not hold with regard to the present instance, seeing this revival, from its rise in the year 1729, has already lasted above fifty years.

Have we not already seen some of the unhappy consequences of good men’s not adopting this resolution? Is there not a generation arisen, even within this period, yea, and from pious parents, that know not the Lord, that have neither His love in their hearts, nor His fear before their eyes? How many of them already “despise their fathers and mock at the counsel of their mothers”? How many are utter strangers to real religion, to the life and power of it? Not a few have shaken off all religion and

abandoned themselves to all manner of wickedness! Now, although this may sometimes be the case, even of children educated in a pious manner, yet this case is very rare; I have met with some, but not many instances of it. The wickedness of the children is generally owing to the fault or neglect of their parents. For it is a general, though not universal rule, though it admits of some exceptions, “*Train up a child in the way he should go, and when he is old he will not depart from it.*”

But what is the purport of this resolution, “I and my house will serve the Lord”? In order to understand and practice this, let us first inquire what it is to “serve the Lord.” Next, what we can do that we and our house truly “serve the Lord.”

## What Does it Mean to Serve the Lord?

We cannot perform an acceptable service to God till we believe on Jesus Christ whom He hath sent. There the spiritual worship of God begins. As soon as anyone has the witness in himself, as soon as he can say “*the life which I*

*now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," he is able truly to "serve the Lord."*

Also implied in "serving the Lord" is obeying Him, the steadily walking in all His ways, the doing His will from the heart. Like those, His servants above, who do His pleasure, who keep His commandments, and hearken to the voice of His words, these, His servants below, hearken unto His voice, diligently keep His commandments, carefully avoid whatever He has forbidden, and zealously do whatever He has enjoined, studying always to have a conscience void of offense toward God and toward man.

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## What Can We Do?

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Let us inquire what we can do so that everyone in our home will "serve the Lord." We must endeavor, first, to **restrain** them from all outward sin, from profane swearing, from taking the name of God in vain, from doing any needless work on the Lord's Day. This labor of love you owe even to your visitors, and even more so to your wife and children. To the visitors, over whom you have the least influence, you may restrain by argument or mild persuasion. If you find that, after repeated trials, they will not yield either to one or the other, it is your bounden duty to set ceremony aside and to dismiss them from your house.

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## Correction

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Your children, while they are young, you may restrain from evil, not only by advice, persuasions, and reproof, but also by **correction**, only remembering, that you should take the utmost care to avoid the very appearance of anger. Whatever is done should be done with mildness, nay, indeed, with kindness too. Otherwise your own spirit will suffer loss, and the child will reap little advantage.

But some will tell you: "All this a waste of time. A child does not need to be corrected at all. They say that instruction, persuasion, and

advice, will be sufficient for any child without correction, especially if gentle reproof be added, as occasion may require." I answer, there may be particular instances wherein this method may be successful. But you must not, in anywise lay this down as a universal rule, unless you suppose yourself wiser than Solomon, or to speak more properly wiser than God. For it is God Himself, who knoweth His own creatures, that has told us expressly, "*He that spareth his rod, hateth his son: but he that loveth him chasteneth him betimes*" (Proverbs 13:24). And upon this is grounded that plain commandment, directed to all that fear God, "*Chasten thy son while there is hope, and let not thy soul spare for his crying*" (19:18).

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## Instruction

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We must endeavor to **instruct** them, to take care that every person who is under our roof has all such knowledge as is necessary to salvation. You should particularly endeavor to instruct your children early, plainly, frequently, and patiently. Instruct them **early**, from the first hour that you perceive reason begins to dawn. Truth may then begin to shine upon the mind far earlier than we are apt to suppose. And whoever watches the first openings of the understanding, may, by little and little, supply fit matter for it to work upon, and may turn the eye of the soul toward good things, as well as toward bad or trifling ones. Whenever a child begins to speak, you may be assured reason begins to work. I know no cause that a parent should not just then begin to speak of the best things, the things of God. And from that time no opportunity should be lost of instilling all truths as they are capable of receiving.

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## Using Object Lessons from Life

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But the speaking to them early will not avail, unless you likewise speak to them **plainly**. Use such words as little children may understand, just such as they use themselves.

Carefully observe the few ideas which they have already, and endeavor to graft what you say upon them.

To take a little example, ask the child to look up, and ask, "What do you see there?"

"The sun."

"See how bright it is! Feel how warm it shines upon your face. Look how it makes the grass and the flowers to grow, and the trees and everything look green. But God, though you cannot see Him, is above the sky and is a [great] deal brighter than the sun! It is He, it is God that made the sun, and you, and me, and everything. It is He that makes the grass and the flowers grow, that makes the trees green, and the fruit to come upon them! Think what He can do! He can do whatever He pleases. He can strike you or me dead in a moment! But He loves you; He loves to do you good. He loves to make you happy. Should not you then love *Him*? You love *me*, because I love you and do you good. But it is God that makes me love you. Therefore, you should love Him. And He will teach you how to love Him."

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### Praying While Teaching

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While you are speaking in this, or some such manner, you should be continually lifting up your heart to God, beseeching Him to open the eyes of their understanding and to pour His light upon them. He, and He alone, can make them to differ herein from the beasts that perish. He alone can apply your words to their hearts, without which all your labor will be in vain, but whenever the Holy Ghost teaches, there is no delay in learning.

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### Persevere

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But if you want to see the fruit of your labor, you must teach them not only early and plainly, but **frequently** too. It would be of little or no service to do it only once or twice a week. How often do you feed their bodies? Not less than three times a day. And is the soul of less value than the body? Will you not then feed this as

often? If you find this a tiresome task, there is certainly something wrong in your own mind. You do not love them enough, or you do not love Him who is your Father and their Father. Humble yourself before Him! Beg that He would give you more love, and love will make the labor light.

But it will not avail to teach them both early, plainly, and frequently, unless you **persevere** therein. Never quit; never give up your labor of love until you see the fruit of it. But in order to do this, you will find the absolute need of being endued with power from on high, without which, I am persuaded, none ever had, or will have, patience sufficient for the work. Otherwise, the inconceivable dullness of some children, and the giddiness or perverseness of others, would induce them to give up the irksome task, and let them follow their own imagination.

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### Schooling

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Ask yourself why you are sending your children to school. Is it to make them able to make it in the world? If so, which world do you mean—this or the next? Perhaps you thought of this world only, and had forgotten that there is a world to come. Yea, and one that will last forever! Pray take this into your account, and send them to such masters as will keep it always before their eyes. Otherwise, to send them to school (permit me to speak plainly) is little better than sending them to the devil. At all events, then, send your boys, if you have any concern for their souls, not to any of the large public schools (for they are nurseries of all manner of wickedness), but a private school, kept by some pious man who endeavors to instruct a small number of children in religion and learning together.

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### Preparing for Our Children's Occupation

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In what business will your son be most likely to love and serve God? In what employ-

ment will he have the greatest advantage for laying up treasure in heaven? I have been shocked above measure in observing how little this is attended to, even by pious parents! Even these consider only how he may get the most money, not how he may get the most holiness! Even these, upon this glorious motive, send him to a heathen master, and into family where there is not the very form, much less the power of religion! Upon this motive they fix him in a business which will necessarily expose him to such temptations as will leave him not a probability, if a possibility, of serving God. O savage parents! Unnatural, diabolical cruelty—if you believe there is another world . . . and do not regard, if he gets less money, provided he gets more holiness. It is enough, though he has less of earthly goods, if he secures the possession of heaven.

### Marriage Partners

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There is one circumstance more wherein you will have great need of the wisdom from above. Your son or your daughter is now of age to marry, and desires your advice relative to it. Now you know what the world calls a “good match”—one whereby much money is gained. Undoubt-edly it is so, if it be true that money always brings happiness. But I doubt it is true; money seldom brings happiness, neither in this world nor the world to come. Then let no man deceive you with vain words; riches and happiness seldom dwell together. Therefore, if you

are wise, you will not seek riches for your children by their marriage. See that your eye be single in this also. Aim simply at the glory of God and the real happiness of your children, both in time and eternity. It is a melancholy thing to see how Christian parents rejoice in selling their son or their daughter to a wealthy heathen! And do you seriously call this a “good match”? Thou fool by purity of reason; thou mayest call hell a “good lodging” and the devil a “good master.” O learn a better lesson from a better Master! “*Seek ye first the kingdom of God, and His righteousness;*” both for thyself and thy children, “*and all these things shall be added unto you.*”

### Don't Get Discouraged

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And suppose, after you have done this, after you have taught your children from their early infancy, in the plainest manner you could, omitting no opportunity, and persevering therein, you did not presently see any fruit of your labor; you must not conclude that there will be none. Possibly the “bread” which you have “cast upon the waters” may be “found after many days.” The seed which has long remained in the ground may, at length, spring up into a plentiful harvest, especially if you do not restrain prayer before God, if you continue instant herein with all supplication. Mean-time, whatever the effect of this be upon others, your reward is with the Most High. □

**THANK YOU!!    THANK YOU!!    THANK YOU!!**

Many, many thanks to all who responded so generously to the need we made known in our last issue. In the July/August Remnant, we made known our need of Tape Ministry funds and since then we have received a tremendous response. Enough donations have been received to move us from \$40,000 below to currently \$20,000 above! We are awed, and thank God and all of you who unselfishly and generously gave of that which God has blessed you with.

**THANK YOU!!    THANK YOU!!    THANK YOU!!**

# Book Review

by Dean Taylor

## Religious Affections

by Jonathan Edwards  
1703-1758

Jonathan Edwards is best known for his fiery sermon “Sinners in the Hands of an Angry God.” In 1734, God used this sermon to spark a revival that swept across early colonial America. The revival made such an impact on early America that historians have labeled it the “Great Awakening.” However, Jonathan Edwards’ burden did not stop with him. He was the father of eleven children, all of which followed after his vision and burden. Without a doubt, his home was on fire for the Lord. He was a devoted father, and it is not surprising to note that he was scrupulous about family devotions. It was said that he regularly took one of the children along with him when he had to travel out of town so that he could spend intimate time with each of them. His relationship with his wife was also inspiring. God blessed Jonathan with an adoring



wife, and it is said that they deeply enjoyed their time together. Jonathan frequently wrote of her spiritual excellence and her “sweetness of temper.” His last words written to her from his deathbed give us a glimpse of the love that was shared between them,

*“Give my kindest love to my dear wife, and tell her that the uncommon union, which has so long subsisted between us, has been of such a nature as I trust is spiritual, and therefore will continue forever.”*

Edwards lived and preached in New England in the colonial years before the American Revolution. The American colony in which he lived had been settled a hundred years earlier by its Puritan founders. In the beginning, the Puritans considered themselves a “religious remnant.” They left their homelands risking disease and ruin for the sake of Christ. But only a hundred years later, their once persecuted church had become the established one. Their land was now “safe.” Their strong work ethic naturally led to prosperity, and eventually they started an insidious downward slide toward lukewarmness, until they were soon ensnared by the cares of the world. To make matters worse, the “Age of Reason” was just dawning, and the average educated Christian began to view God’s wrath and judgment as primitive concepts. They eventually fell prey to the decep-

tion of humanism, embracing the idea that all men are basically good. It was a day in which feelings, emotions, and enthusiasm were suppressed and generally viewed as immature, trite, and unlearned among the new “refined” Puritans. Thus, the stage was set by God, onto which Jonathan Edwards would emerge to wake up the church and call her to repentance and faith in a living, personal, and loving Savior.

Of all of Edwards’ works, I believe *Religious Affections* best encapsulates the spirit of the Great Awakening movement. Edwards’ central theme throughout the book was this: a true conversion to Christ will be followed by a fervent, heart-felt

passion for God. Extending beyond denominational lines, this book has inspired many. A.W. Tozer speaks of it as having surprising challenges to our ideals of devotion. John Wesley even had the book reprinted in England to be circulated among the early Methodists. The clarity and persuasiveness of the book make it easy reading, but most importantly, I think most readers will agree that the book still bears an anointing upon its pages. If taken seriously, I believe it could spawn another “Great Awakening” in our day.

Speaking of our spiritually inspired emotions and feelings he said:

*The kind of faith which God requires, and will accept, does not consist in weak, dull, and lifeless wishes, raising us but a little above a state of indifference. God, in His Word, greatly insists that if we be earnest, we will be “fervent in spirit,” and our hearts will be vigorously involved in our faith, “Be ye fervent in spirit, serving the Lord” (Rom 12:11). . . .If we are not serious about our faith, and our wills and desires are not strongly determined, we are nothing. The things of faith are so great, that there can be no place in our hearts unless it is lively and powerful. In nothing is vigor in the actings of our inclinations so requisite, as it is with faith; and in nothing is lukewarmness so odious. True faith is always powerful, and its power is first demonstrated within the heart, the site of its source.*

He surveys the Word of God and identifies some very useful scriptural applications on happiness, blessedness, courage, hatred, holy desire, joy, zeal and much more. In examination of the scriptural position concerning inspired emotions, he asserts:

*Those people who are uncomfortable accepting that emotions have anything to do with our faith need to realize that if they can’t accept a spirituality of the heart, they might as well throw away the Bible. They’ll have to use some other standard to judge the nature of religion.*

He further warns of intellectualism:

*“...the person who has doctrinal knowledge and intellectual speculation only, without the heart engaged, is never truly involved with the business of religion.”*

Concerning worship, praise and rejoicing, Edwards gives stirring encouragement to envision that heavenly worship as we see it depicted in Scripture. He challenges us that we should examine these biblical references and allow Christ to conform us, so that we might experience *true* heavenly worship. He states:

*Heaven’s spiritual life is emotional—and therefore, undoubtedly, true faith is emotional also. The way to learn the true nature of anything is to go to where that thing is found in its purity and perfection. If we want to know the nature of true gold, we must study it, not in the ore, but when it is refined. If we want to learn about real religion, we must go where the life of the Spirit is most real, where there is nothing else besides this life, where nothing detracts from it or obscures it. All who are truly spiritual are not of this world. They are strangers here and belong in heaven; heaven is their native country, and the nature they receive from this heavenly birth is a heavenly nature. Grace and salvation is their first sunrise of heaven and God makes them ready for heaven by shaping them.*

If not read in its entirety, the book could be falsely interpreted as advocating pure emotionalism. Fortunately, Edwards adds balance and clarity on this issue by devoting a considerable amount of time denouncing false emotionalism and zeal without knowledge. He writes,

*“Simply because our faith is emotional does not prove it is deeply spiritual and full of grace.”*

He warns of visions, physical experiences and ecstatic manifestations, which do not honor Christ. He reminds the reader that 1 John 4:1 states: “Try the spirits whether they are of God.” He

*continued on page 33*



# Precious Letters from Our Readers

**W**e 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*

Dear *Remnant*,

Greetings in Jesus’ most precious name. Thank you so much for your ministry to others. We have been using your tapes to pass out to people, hoping that the Lord will work in their lives. Thank you for the articles on the home and on a deeper walk with God. Our family tries to live a Spirit-filled life in the midst of a confusing religious community. Please pray for the people in our area, that the Lord will show them that all they need is Jesus.

*Tennessee*

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Dear *Remnant*,

Thank you so much for the “Godly Home” series. I have two small children, and I am also a first-generation Christian. I desperately want

to do the right things for God, but I simply do not know how. Thank you also for the *Remnant* magazine. It is so inspiring and wonderful. It is a true blessing that brings me to tears as I read it.

*Queens, New York*

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Dear *Remnant*,

Greetings in Jesus’ most worthy name, a name above all others. Glory be to the Creator God, our Father, and the Almighty Three in One.

I would like to thank you for letting the love of Christ shine through you in this dark world. Through the tapes and the *Remnant* magazine, I have been so blessed and encouraged through all of you. I was especially blessed by the articles about the church in China. It was a blessing to hear how real God is to them.

As I read, I could feel the strong spiritual bond with them that only comes between “real” Christians. Meeting in secret places with one or two other believers is very real in my life. Even writing to my Christian friends (without getting caught) can be a challenge.

In times when I feel like I am standing alone, I am encouraged to read how He cares for His own. I am looking forward to the day when I can have full fellowship with the Remnant of God’s people who are really on fire for Him.

*Missouri*

.....

Dear Bro Denny,

First of all, I want to thank God for sending your ministry my way. The daily messages and written articles are a blessing to my whole family. The music we have received is

so peaceful to our hearts. I can't wait to meet all of you there. I love to read the letters in the *Remnant*, and I will continue to send you money each month to help.

Please pray for my whole family. We have ten children, thirty grandchildren, and seventeen great-grandchildren. I have truly been blessed.

Montana

.....

Dear *Remnant*,

Greetings in the precious name of Jesus. We really enjoy

the *Remnant* magazine, and want to encourage you to keep producing this family encourager. We enjoy the articles very much, especially the Home Histories. We are challenged by these men and women of the past, who raised their families in honesty and the fear of God.

Ontario, Canada

.....

Dear Editor,

Please send me a year subscription to the *Remnant*. Your magazine has been a spiritual uplift for me. I home school

my children, and I plan to use some of the articles this coming school year.

We are the only plain people in our area. We have been shunned for dressing modestly. We have been laughed at, picked at, and mocked by friends and family. But we still plan to do what is right in the eyes of God. We home church at this time. My husband has grown into a strong Christian. It delights my heart to see the changes in my little family. There are five of us. I hope this offering is enough to help you keep up the ministry.

Kentucky

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*continued from page 31, Religious Affections by Jonathan Edwards (Book Review)*

recalls Paul's warning to the Galatians about their religious fervor. He says:

*The Apostle Paul speaks of the Galatians' emotions as being extremely elevated, and yet he obviously fears that these emotions were empty and nonproductive: "Where is then the blessedness ye spake of? For I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me" (Gal 4:15). And yet in the eleventh verse, he tells them he was afraid that he had worked among them in vain.*

The following statement probably best summarizes Edwards' message in a nutshell:

*"There are false emotions and there are true. Because a person is very emotional does not prove that he has any true religion—but if he has no emotion, it proves he has no true religion."*

The book does go deeper, discussing the nature of true religious emotions and alerting the

reader to be mindful of the motives behind them. He also emphasizes that the pure fruit of holiness is the only outward evidence by which we may gauge the genuineness of our experiences.

Very few books have stirred me as this one did. I have recently come from an area of the country where all manner of emotionalism and ecstatic exaggeration abounds, and without any consideration given to its authenticity. However, I now find myself witnessing the full swing of the pendulum as I observe the religious austerity of many professing Christians here in Lancaster County. From my perspective, this book could be useful in helping Christians today re-examine where we stand in our fervency and devotion, in the light of God's Word. May the Lord give us wisdom as we seek to surrender every area of our lives more fully unto Him! □

You can order this book from most any Christian bookstore. I recommend the *Barbour Publishing* edition.

You can also read it free online at:

<http://www.ccel.org/index/classics.html>

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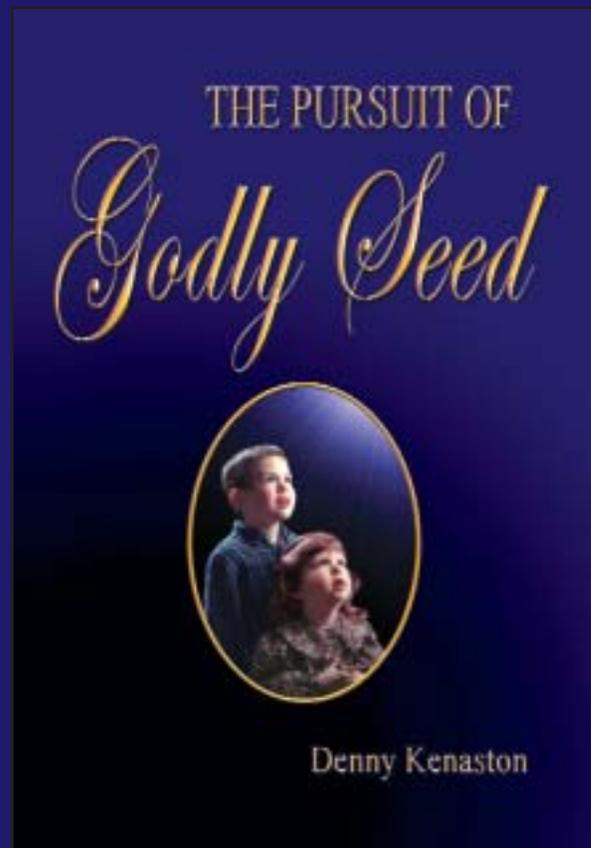
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and peace shall prevail in his house.

adapted from  
2 Samuel 23:3,4  
Psalm 72:6,7

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