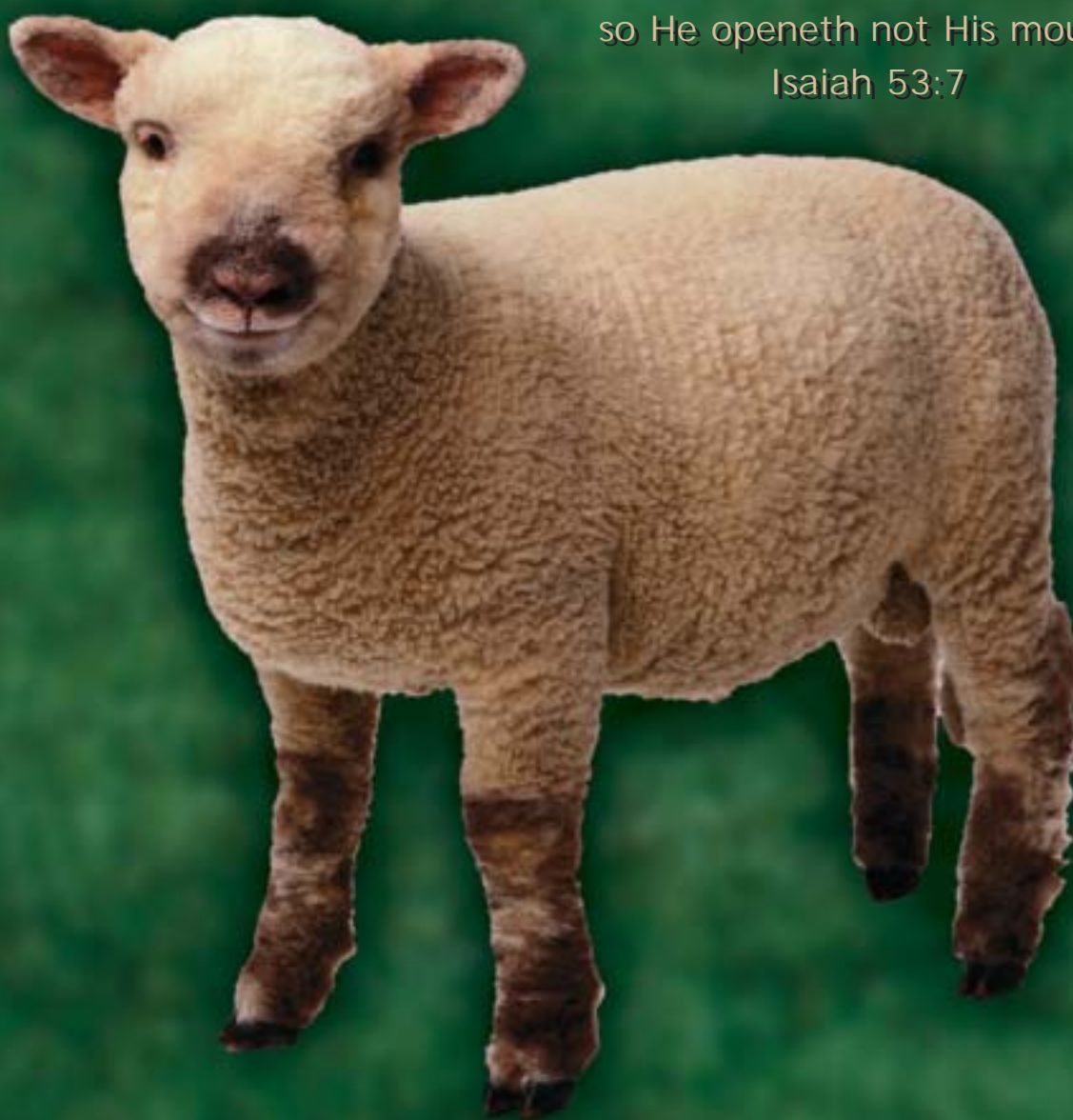


The Heartbeat of
The Remnant

January/February 2004 Volume 10 Number 1

He was oppressed, and He was afflicted,
yet He opened not His mouth:
He is brought as a lamb to the slaughter,
and as a sheep before her shearers is dumb,
so He openeth not His mouth.

Isaiah 53:7



...is the Spirit of The Lamb

The Heartbeat of
The Remnant

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George Muller

THE SECRET OF HIS POWER IN PRAYER

by Andrew Murray



When God wishes anew to teach His Church a truth that is not being understood or practiced, He mostly does so by raising up some man to be in word and deed a living witness to its blessedness. And so God has raised up in this nineteenth century, among others, George Muller to be His witness that He is indeed the Hearer of prayer. I know of no way in which the principal truths of God's word in regard to prayer can be more effectually illustrated and established, than a short review of his life and of what he tells of his prayer-experiences.

He was born in Prussia on 25th September 1805, and is thus now eighty years of age. His early life, even after having entered the

University of Halle as a theological student, was wicked in the extreme. Led by a friend one evening to a prayer meeting, when just twenty years of age, he was deeply impressed, and soon after brought to know the Savior. Not long after he began reading missionary papers, and in course of time offered himself to the London Society for promoting Christianity to the Jews. He was accepted as a student, but soon found that he could not in all things submit to the rules of the Society, as leaving too little liberty for the leading of the Holy Spirit. The connection was dissolved in 1830 by mutual consent, and he became the pastor of a small congregation at Teignmouth. In 1832 he was led to Bristol, and it was as pastor of Bethesda Chapel



that he was led to the Orphan Home and other work, in connection with which God has so remarkably led him to trust His Word and to experience how God fulfils that Word.

A few extracts in regard to his spiritual life will prepare the way for what we specially wish to quote of his experiences in reference to prayer:

“In connection with this I would mention, that the Lord very graciously gave me, from the very commencement of my divine life, a measure of simplicity and of childlike disposition in spiritual things, so that whilst I was exceedingly ignorant of the Scriptures, and was still from time to time overcome even by outward sins, yet I was enabled to carry the most minute matters to the Lord in prayer. And I have found ‘godliness profitable unto all things, having promise of the life that now is, and of that which is to come.’ Though very weak and ignorant, yet I had now, by the grace of God, some desire to benefit others, and he who so faithfully had once served Satan, sought now to win souls for Christ.”

It was at Teignmouth that he was led to know how to use God’s Word, and to trust the Holy Spirit as the Teacher given by God to make that word clear. He writes:

“God then began to show me that the word of God alone is our standard of judgment in spiritual things; that it can be explained only by the Holy Spirit; and that in our day, as well as in former times. He is the Teacher of His people. The office of the Holy Spirit I had not experimentally understood before that time.

“It was my beginning to understand this latter point in particular, which had a great effect on me; for the Lord enabled me to put it to the test of experience, by laying aside commentaries, and almost every other book, and simply reading the word of God and studying it.

“The result of this was, that the first evening that I shut myself into my room, to give myself to prayer and meditation over the Scriptures, I

learned more in a few hours than I had during a period of several months previously.

“But the particular difference was that I received real strength for my soul in so doing. I now began to try by the test of the Scriptures the things which I had learned and seen, and found that only those principles which stood the test were of real value.”

Of obedience to the word of God, he writes as follows, in connection with his being baptized:

“It had pleased God, in His abundant mercy, to bring my mind into such a state, that I was willing to carry out in my life whatever I should find in the Scriptures. I could say, ‘I will do His will’, and it was on that account, I believe, that I saw which ‘*doctrine is of God.*’ And I would observe here, by the way, that the passage to which I have just alluded (John 7:17) has been a most remarkable comment to me on many doctrines and precepts of our most holy faith. For instance: ‘Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you’ (Matt. 5:39-44). ‘Sell that ye have, and give alms’ (Luke 12:33). ‘Owe no man any thing, but to love one another’ (Rom. 12:8). It may be said, ‘Surely these passages cannot be taken literally, for how then would the people of God be able to pass through the world?’ The state of mind enjoined in John 7:17 will cause such objections to vanish. **WHOSOEVER IS WILLING TO ACT OUT these commandments of the Lord LITERALLY, will, I believe, be led with me to see that to take them LITERALLY is the will of God. Those who do so take them will doubtless often be brought into difficulties, hard to the flesh to bear, but**



these will have a tendency to make them constantly feel that they are strangers and pilgrims here, that this world is not their home, and thus to throw them more upon God, who will assuredly help us through any difficulty into which we may be brought by seeking to act in obedience to His Word.”

This implicit surrender to God’s Word led him to certain views and conduct in regard to money, which mightily influenced his future life. They had their root in the conviction that money was a Divine stewardship, and that all money had therefore to be received and dispensed in direct fellowship with God Himself. This led him to the adoption of the following four great rules:

1. ***Not to receive any fixed salary***, both because in the collecting of it there was often much that was at variance with the freewill offering with which God’s service is to be maintained, and in the receiving of it a danger of placing more dependence on human sources of income than in the living God Himself.
2. ***Never to ask any human being for help***, however great the need might be, but to make his wants known to the God who has promised to care for His servants and to hear their prayer.
3. To take this command (Luke 12:33) literally, ***“Sell that thou hast and give alms,”*** and never to save up money, but to spend all God entrusted to him on God’s poor, on the work of His kingdom.
4. Also to take Rom. 13:8, ***“Owe no man anything,”*** literally, and never to buy on credit, or be in debt for anything, but to trust God to provide.

This mode of living was not easy at first. But Muller testifies it was most blessed in bringing the soul to rest in God, and drawing it

into closer union with Himself when inclined to backslide: *“For it will not do, it is not possible, to live in sin, and at the same time, by communion with God, to draw down from heaven everything one needs for the life that now is.”*

Not long after his settlement at Bristol, “The Scriptural Knowledge Institution For Home And Abroad” was established for aiding in Day School, Sunday School, Mission and Bible work. Of this Institution the Orphan Home work, by which Mr. Muller is best known, became a branch. It was in 1834 that his heart was touched by the case of an orphan brought to Christ in one of the schools, but who had to go to a poorhouse where its spiritual wants would not be cared for. Meeting shortly after with a life of Franke, he writes (Nov. 20, 1835):

“Today I have had it very much laid on my heart no longer merely to *think* about the establishment of an Orphan Home, but actually to set about it, and I have been very much in prayer respecting it, in order to ascertain the Lord’s mind. May God make it plain.”

Nov. 25—“I have been again much in prayer yesterday and today about the Orphan Home, and am more and more convinced that it is of God. May He in mercy guide me. The three chief reasons are:

1. That God may be glorified, should He be pleased to furnish me with the means, in its being seen that it is not a vain thing to trust Him; and that thus the faith of His children may be strengthened.
2. The spiritual welfare of fatherless and motherless children.
3. Their temporal welfare.”

After some months of prayer and waiting on God, a house was rented, with room for thirty children, and in course of time three more, containing in all 120 children. The work was car-



ried on in this way for ten years, the supplies for the needs of the orphans being asked and received of God alone. It was often a time of sore need and much prayer, but a trial of faith more precious than of gold was found unto praise and honor and glory of God. The Lord was preparing His servant for greater things. By His providence and His Holy Spirit, Mr. Muller was led to desire, and to wait upon God till he received from Him, the sure promise of £15,000 for a Home to contain 300 children. This first Home was opened in 1849. In 1858, a second and third Home, for 950 more orphans, was opened, costing £35,000. And in 1869 and 1870, a fourth and a fifth Home, for 850 more, at an expense of £50,000, making the total number of the orphans 2,100.

In addition to this work, God had given him almost as much as for the building of the Orphan Homes and the maintenance of the orphans, for other work, such as the support of schools and missions, and Bible and tract circu-

lation. In all he had received from God, to be spent in His work, during these fifty years, more than one million pounds sterling. How little he knew, let us carefully notice, that when he gave up his little salary of £35 a year in obedience to the leading of God's word and the Holy Spirit, what God was preparing to

give him as the reward of obedience and faith; and how wonderfully the word was to be fulfilled to him: "Thou hast been faithful over few things; I will set thee over many things."

And these things have happened for an ensample to us. God calls us to be followers of George Muller, even as he is of Christ. His God

is our God; the same promises are for us; the same service of love and faith in which he labored is calling for us on every side. Let us in connection

with our lessons in the school of prayer study the way in which God gave George Muller such power as a man of prayer: we shall find in it the most remarkable illustration of some of the lessons which we have been studying with the blessed Master in the Word. We shall specially have impressed upon us His first great lesson, that if we will come to Him in the way He has pointed out, with definite petitions, made known to us by the Spirit through the Word as being according to the will of God, we may most confidently believe that whatsoever we ask, it shall be done.

Prayer and the Word of God

We have more than once seen that God's listening to our voice depends upon our listening to His voice. We must not only have a special promise to plead, when we make a special request, but our whole life must be under the supremacy of the word: the word must be dwelling in us. The testimony of George Muller on this point is most instructive. He tells us how the discovery of the true place of the word of God, and the teaching of the Spirit with it, was the commencement of a new era in his spiritual life. Of it he writes:

"Now, the scriptural way of reasoning would have been: God Himself has condescended to become an author, and I am ignorant about that precious book which His Holy Spirit has caused to be written through the instrumentality of His servants, and it contains that which I ought to know, and the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious book, this book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my

We must not only have a special promise to plead, when we make a special request, but our whole life must be under the supremacy of the word: the word must be dwelling in us.



life. For I was aware, though I read it but little, that I knew scarcely anything of it. But instead of acting thus and being led by my ignorance of the Word of God to study it more, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it (for much prayerful reading of the Word gives not merely more knowledge, but increases the delight we have in reading it); and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men to the oracles of the living God. The consequence was that I remained a babe, both in knowledge and grace. In knowledge, I say; for all *true* knowledge must be derived, by the Spirit, from the Word. And as I neglected the Word, I was for nearly four years so ignorant, that I did not *clearly* know even the *fundamental* points of our holy faith. And this lack of knowledge most sadly kept me back from walking steadily in the ways of God. For when it pleased the Lord in August 1829 to bring me really to the Scriptures, my life and walk became very different. And though ever since that I have very much fallen short of what I might and ought to be, yet by the grace of God I have been enabled to live much nearer to Him than before. If any believers read this who practically prefer other books to the Holy Scriptures, and who enjoy the writings of men much more than the word of God, may they be warned by my loss. I shall consider this book to have been the means of doing much good, should it please the Lord, through its instrumentality, to lead some of His people no longer to neglect the Holy Scriptures, but to give them that preference which they have hitherto bestowed on the writings of men.

“Before I leave this subject, I would only add: If the reader understands very little of the word of God, he ought to read it very much; for the Spirit explains the Word by the Word. And if he enjoys the reading of the Word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them, the more we desire to do so.

“Above all, he should seek to have it settled in his own mind that God alone by His Spirit can teach him, and that therefore, as God will be inquired of for blessings, it becomes him to seek God’s blessing previous to reading, and also whilst reading.

“He should have it, moreover, settled in his mind that although the Holy Spirit is the *best* and *sufficient* Teacher, yet that this Teacher does not always teach immediately *when* we desire it, and that therefore we may have to entreat Him again and again for the explanation of certain passages; but that He will surely teach us at last, if indeed we are seeking for light prayerfully, patiently, and with a view to the glory of God.”

We find in his journal frequent mention made of his spending two and three hours in prayer over the Word for the feeding of his spiritual life. As the fruit of this, when he had need of strength and encouragement in prayer, the individual promises were not to him so many arguments from a book to be used with God, but living words which he had heard the Father’s living voice speak to him, and which he could now bring to the Father in living faith.

Prayer and the Will of God

One of the greatest difficulties with young believers is to know how they can find out whether what they desire is according to God’s will. I count it one of the most precious lessons God wants to teach through the experience of George Muller, that He is willing to make one know, of things of which His Word says nothing directly, that they are His will for us, and that we may ask them. The teaching of the Spirit, not without or against the Word, but as something above and beyond it, in addition to it, without which we cannot see God’s will, is the heritage of every believer. It is through THE WORD, AND THE WORD ALONE, that the Spirit teaches, applying the general principles or



promises to our special need. And it is THE SPIRIT, AND THE SPIRIT ALONE, who can really make the word a light on our path, whether the path of duty in our daily walk, or the path of faith in our approach to God. Let us try and notice in what childlike simplicity and teachableness it was that the discovery of God's will was so surely and so clearly made known to His servant.

With regard to the building of the first Home and the assurance he had of its being God's will, he writes in May 1850, just after it had been opened, speaking of the great difficulties there were, and how little likely it appeared to nature that they would be removed:

"But while the prospect before me would have been overwhelming had I looked at it naturally, I was never even for once permitted to question how it would end. For as from the beginning I was sure *it was the will of God* that I should go to the work of building for Him this large Orphan Home, so also from the beginning I was as certain that the whole would be finished as if the Home had been already filled."

The way in which he found out what was God's will, comes out with special clarity in his account of the building of the second Home; and I ask the reader to study with care the lesson the narrative conveys:

December 5, 1850—"Under these circumstances I can only pray that the Lord in His tender mercy would not allow Satan to gain an advantage over me. By the grace of God my heart says: 'Lord, if I could be sure that it is Thy will that I should go forward in this matter, I would do so cheerfully; and, on the other hand, if I could be sure that these are vain, foolish, proud thoughts, that they are not from Thee, I would, by Thy grace, hate them, and entirely put them aside.'

"My hope is in God; He will help and teach me. Judging, however, from His former dealings with me, it would not be a strange thing to me,

nor surprising, if He called me to labor yet still more largely in this way.

"The thoughts about enlarging the Orphan work have not yet arisen on account of an abundance of money having lately come in; for I have had of late to wait for about seven weeks upon God, whilst little, very little comparatively, came in, *i.e.* about four times as much was going out as came in; and, had not the Lord previously sent me large sums, we should have been distressed indeed.

"Lord! how can Thy servant know Thy will in this matter? Wilt Thou be pleased to teach him!"

December 11—"During the last six days, since writing the above, I have been, day after day, waiting upon God concerning this matter. It has generally been more or less all the day on my heart. When I have been awake at night, it has not been far from my thoughts. Yet all this without the least excitement. I am perfectly calm and quiet respecting it. My soul would be rejoiced to go forward in this service, could I be sure that the Lord would have me to do so; for then, notwithstanding the numberless difficulties, all would be well; and His Name would be magnified.

"On the other hand, were I assured that the Lord would have me to be satisfied with my present sphere of service, and that I should not pray about enlarging the work, by His grace I could, *without an effort*, cheerfully yield to it; for He has brought me into such a state of heart, that I only desire to please Him in this matter. Moreover, hitherto I have not spoken about this thing even to my beloved wife, the sharer of my joys, sorrows, and labors for more than twenty years; nor is it likely that I shall do so for some time to come: for I prefer quietly to wait on the Lord, without conversing on this subject, in order that thus I may be kept the more easily, by His blessing, from being influenced by things from without. The burden of my prayer concerning this matter is, that the Lord would not allow me to make a mistake, and that He would teach me to do His will.



December 26—"Fifteen days have elapsed since I wrote the preceding paragraph. Every day since then I have continued to pray about this matter, and that with a goodly measure of earnestness, by the help of God. There has passed scarcely an hour during these days, in which, whilst awake, this matter has not been more or less before me. But all without even a shadow of excitement. I converse with no one about it. Hitherto have I not even done so with my dear wife. From this I refrain still, and deal with God alone about the matter, in order that no outward influence and no outward excitement may keep me from attaining unto a clear discovery of His will. I have the fullest and most peaceful assurance that He will clearly show me His will. This evening I have had again an especially solemn season of prayer, to seek to know the will of God. But whilst I continue to entreat and beseech the Lord, that He would not allow me to be deluded in this business, I may say I have scarcely any doubt remaining on my mind as to what will be the issue, even that I should go forward in this matter. As this, however, is one of the most momentous steps that I have ever taken, I judge that I cannot go about this matter with too much caution, prayerfulness, and deliberation. I am in no hurry about it. I could wait for years, by God's grace, were this His will, before even taking one single step toward this thing, or even speaking to anyone about it; and, on the other hand, I would set to work tomorrow, were the Lord to bid me do so. This calmness of mind, this having no will of my own in the matter, this only wishing to please my Heavenly Father in it, this only seeking His and not my honor in it; this state of heart, I say, is the fullest assurance to me that my heart is not under a fleshly excitement, and that, if I am helped thus to go on, *I shall know the will of God to the full.* But, while I write this, I cannot but add at the same time, that I do crave the honor and the glorious privilege to be more and more used by the Lord.

"I desire to be allowed to provide scriptural instruction for a thousand orphans, instead of doing so for 300. I desire to expound the Holy

Scriptures regularly to a thousand orphans, instead of doing so to 300. I desire that it may be yet more abundantly manifest that God is still the Hearer and Answerer of prayer, and that He is the living God now as He ever was and ever will be, when He shall simply, in answer to prayer, have condescended to provide me with a house for 700 orphans and with means to support them. This last consideration is the most important point in my mind. The Lord's honor is the principal point with me in this whole matter; and just because this is the case, if He would be more glorified by not going forward in this business, I should by His grace be perfectly content to give up all thoughts about another Orphan House. Surely in such a state of mind, obtained by the Holy Spirit, Thou, O my Heavenly Father, wilt not suffer Thy child to be mistaken, much less deluded.

By the help of God I shall continue further day by day to wait upon Him in prayer, concerning this thing, till He shall bid me act.

January 2, 1851—"A week ago I wrote the preceding paragraph. During this week I have still been helped day by day, and more than once every day, to seek the guidance of the Lord about

This calmness of mind, this having no will of my own in the matter, this only wishing to please my Heavenly Father in it, this only seeking His and not my honor in it; this state of heart, I say, is the fullest assurance to me that my heart is not under a fleshly excitement, and that, if I am helped thus to go on, I shall know the will of God to the full.



another Orphan House. The burden of my prayer has still been, that He in His great mercy would keep me from making a mistake. During the last week the book of Proverbs has come in the course of my Scripture reading, and my heart has been refreshed in reference to this subject by the following passages: 'Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths' (Prov. 3:5, 6). By the grace of God I do acknowledge the Lord in all my ways, and in this thing in particular; I have therefore the comfortable assurance that He will direct my paths concerning this part of my service, as to whether I shall be occupied in it or not. Further: 'The integrity of the upright shall preserve them' (Prov. 11:3). By the grace of God I am upright in this business. My honest purpose is to get glory to God. Therefore I expect to be guided aright. Further: 'Commit thy works unto the Lord, and thy thoughts shall be established' (Prov. 16:3). I do commit my works unto the Lord, and therefore expect that my thoughts will be established. My heart is more and more coming to a calm, quiet, and settled assurance, that the Lord will condescend to use me still further in the orphan work. Here, Lord, is Thy servant."

When later he decided to build two additional houses, No. 4 and 5, he writes thus again:

"Twelve days have passed away since I wrote the last paragraph. I have still day by day been enabled to wait upon the Lord with reference to enlarging the orphan work, and have been during the whole of this period also in perfect peace, which is the result of seeking in this thing only the Lord's honor and the temporal and spiritual benefit of my fellow men. Without an effort could I by His grace put aside all thoughts about this whole affair, if only assured that it is the will of God that I should do so; and, on the other hand, would at once go forward, if He would have it be so. I have still kept this matter entirely to myself. Though it be now

about seven weeks, since day by day, more or less, my mind has been exercised about it, and since I have been daily praying about it, yet not one human being knows of it. As yet I have not even mentioned it to my dear wife in order that thus, by quietly waiting upon God, I might not be influenced by what might be said to me on the subject. This evening has been particularly set apart for prayer, beseeching the Lord once more not to allow me to be mistaken in this thing, and much less to be deluded by the devil. I have also sought to let all the reasons *against* building another Orphan House, and all the reasons *for* doing so pass before my mind: and now for the clearness and definiteness, write them down....

"Much, however, as the nine previous reasons weigh with me, yet they would not decide me were there not one more. It is this: after having for months pondered the matter, and having looked at it in all its bearings and with all its difficulties, and then having been finally led, after much prayer, to decide on this enlargement, my mind is at peace. The child who has again and again besought His Heavenly Father not to allow him to be deluded, nor even to make a mistake, is at peace, perfectly at peace concerning this decision; and has thus the assurance that the decision come to, after much prayer during weeks and months, is the leading of the Holy Spirit; and therefore purposes to go forward, assuredly believing that he will not be confounded, for he trusts in God. Many and great may be his difficulties; thousands and ten thousands of prayers may have ascended to God, before the full answer may be obtained; much exercise of faith and patience may be required; but in the end it will again be seen, that His servant, who trusts in Him, has not been confounded."

Prayer and the Glory of God

We have sought more than once to enforce the truth, that while we ordinarily seek the rea-



sons of our prayers not being heard in the thing we ask not being according to the will of God, Scripture warns us to find the cause in ourselves, in our not being in the right state or not asking in the right spirit. The thing may be in full accordance with His will, but the asking, the spirit of the supplicant, not; then we are not heard. As the great root of all sin is self and self-seeking, so there is nothing that even in our more spiritual desires so effectually hinders God in answering as this: we pray for our own pleasure or glory. Prayer to have power and prevail must ask for the glory of God; and he can only do this as he is living for God's glory.

In George Muller we have one of the most remarkable instances on record of God's Holy Spirit leading a man deliberately and systematically, at the outset of a course of prayer, to make the glorifying of God his first and only object. Let us ponder well what he says, and learn the lesson God would teach us through him:

"I had constantly cases brought before me, which proved that one of the especial things which the children of God needed in our day, was *to have their faith strengthened*.

"I longed, therefore, to have something to point my brethren to, as a visible proof that our God and Father is the same faithful God as ever He was; as willing as ever to PROVE Himself to be the LIVING GOD in our day as formerly, *to all who put their trust in Him*.

"My spirit longed to be instrumental in strengthening their faith, by giving them not only instances from the word of God of His willingness and ability to help all who rely upon Him, but to *show them by proofs* that He is the same in our day. I knew that the word of God ought to be enough, and it was by grace enough for me; but still I considered I ought to lend a helping hand to my brethren.

"I therefore judged myself bound to be the servant of the church of Christ, in the particular point in which I had obtained mercy; namely, in being able to take God at His word and rely upon it. The first object of the work was, and is

still: *that God might be magnified* by the fact that the orphans under my care are provided with all they need, *only by prayer and faith*, without anyone

being asked; thereby it may be seen that God is FAITHFUL STILL, AND HEARS PRAYER STILL.

"I have again these last days prayed much about the Orphan House, and have frequently examined my heart; that if it were at all my desire to establish it for the sake of gratifying myself, I might find it out. For as I desire only the Lord's glory, I shall be glad to be instructed by the instrumentality of my brother, if the matter be not of Him.

"When I began the Orphan work in 1835, my chief object was the glory of God, by giving a practical demonstration as to what could be accomplished simply through the instrumentality of prayer and faith, in order thus to benefit the church at large, and to lead a careless world to see the reality of the things of God, by showing them in this work, that the living God is still, as 4,000 years ago, the living God. This my aim has been abundantly honored. Multitudes of sinners have been thus converted, multitudes of the children of God in all parts of the world have been benefited by this work, even as I had anticipated. But the larger the work as grown, the greater has been the blessing, bestowed in the very way in which I looked for blessing; for the attention of hundreds of thousands has been drawn to the work; and many tens of thousands have come to see it. All this leads me to desire further and further to labor on in this way, in order to bring yet greater glory to the Name of the Lord. *That He may be looked at, magnified, admired, trusted in, relied on at all times, is my aim in this service*; and so particularly in this intended enlargement. That it may be seen how much one poor man, simply by trusting in God, can bring about by prayer; and that thus other children of God may be led to carry on the work of God in dependence upon Him; and that children of God may be led increasingly to trust in Him in their individual positions and circumstances; therefore I am led to this further enlargement."



Prayer and Trust in God

There are other points on which I would be glad to point out what is to be found in Mr. Muller's narrative, but one more must suffice. It is the lesson of firm and unwavering trust in God's promise as the secret of persevering prayer. If once we have, in submission to the teaching of the Spirit in the Word, taken hold of God's promise, and believed that the Father has heard us, we must not allow ourselves by any delay or unfavorable appearances be shaken in our faith.

"The full answer to my daily prayers was far from being realized; yet there was abundant encouragement granted by the Lord, to continue in prayer. But suppose, even if far less had come in than was received, still, after having come to the conclusion, upon scriptural grounds, after much prayer and self-examination, I ought to have gone on without wavering, in the exercise of faith and patience concerning this object; and thus all the children of God, when once satisfied that anything which they bring before God in prayer, is according to His will, ought to continue in believing, expecting, persevering prayer until the blessing is granted. Thus am I myself now waiting upon God for certain blessings, for which I have daily besought Him for ten years and six months without one day's intermission. Still the full answer is not yet given concerning the conversion of certain individuals, though in the meantime I have received many thousands of answers to prayer. I have also prayed daily without intermission for the conversion of other individuals about ten years, for others six or seven years, for others from three or two years; and still the answer is not yet granted concerning those persons, while in the meantime many thousands of my prayers have been answered, and also souls converted, for whom I had been praying. I lay particular stress on this for the

benefit of those who may suppose that I need only to ask of God, and receive at once; or that I might pray concerning anything, and the answer would surely come. One can only expect to obtain answers to prayers which are according to the mind of God; and even then, patience and faith may be exercised for many years, even as mine are exercised, in the matter to which I have referred; and yet am I daily continuing in prayer, and expecting the answer, and so surely expecting the answer, that I have often thanked God that He will surely give it, though now for nineteen years faith and patience have thus been exercised. Be encouraged, dear Christians, with fresh earnestness to give yourselves to prayer, if you can only be sure that you ask things which are for the glory of God.

"But the most remarkable point is this, that £6, 6s. 6d. from Scotland supplied me, as far as can be known now, with all the means necessary for fitting up and promoting the new Orphan Houses. Six years and eight months I have been day by day, and generally several times daily, asking the Lord to give me the needed means for this enlargement of the orphan work, which, according to calculations made in the spring of 1861, appeared to be about fifty thousand pounds: the total of this amount I had now received. I praise and magnify the Lord for putting this enlargement of the work into my heart, and for giving me courage and faith for it; and above all, for sustaining my faith day by day without wavering. When the last portion of the money was received, I was no more assured concerning the whole, that I was at the time I had not received one single donation towards this large sum. I was at the beginning, after once having ascertained His mind, through most patient and heart-searching waiting upon God, as fully assured that He would bring it about, as if the two houses, with their hundreds of orphans occupying them, had been already before me. I make a few remarks here for the sake of young believers in connection with this subject:

continued on page 23



Waste or Wealth?

by Michael Donaldson

*Why do you spend your life on children?
Why do you have so many?
You have no time for yourself, your dreams, your fulfillment, your own interests!
What a waste! Children this, children that, all you do is children!
What a waste! You're tired, you're sick, you're worn out. What a waste!*

O my friend, if you could see the things I see.
O that I could give my sight to you to see what can't be seen.

Children they are, but what shall they be?
This one a pastor, that one an evangelist, another a missionary.
Godly fathers, Godly mothers leading families in heaven-filled homes
Lovers of truth, Fishers of men.
Filled with God's Spirit, His word, His heart.

*But what of achievement and success, comfort and good jobs?
Do you not want a better life for them?*

O yes indeed! So much the better, but by whose measure?
Do we choose the Lord Eternal, or some earthly dream?

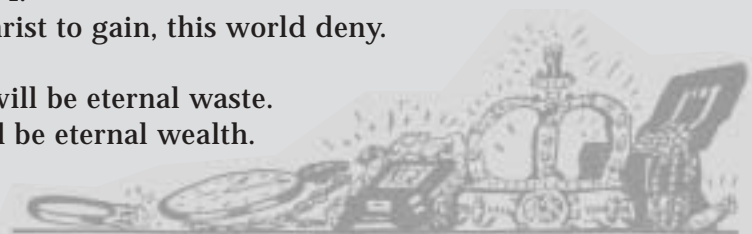
What shall they choose?
Will they hear God's tender voice and stay the narrow way?
Or follow hard the beck and call to pleasure and security?

What shall they choose?
To be content, at peace to stay, with love for all, with joy no end?
Or shall they strive to have the best the world can give right here, right now?

What shall they choose?
Will they taste the gift of God, to dwell with Him forevermore?
Or fill their souls with things below, but never know eternal bliss?

For this hope I give my life—a waste it seems.
A wealth I'll have eternally, by faith see I.
So now I choose to waste my life for Christ to gain, this world deny.

To gain the world, but lose one's soul, will be eternal waste.
To gain one's soul, deny this world, will be eternal wealth.



GIANT KILLERS

by Dean Taylor



small, smooth stones, reminding all generations of the battle fought there that forever proved the insurmountable arsenal of one willing soul in the hand of Almighty God. It was here that the Philistine army once encamped along the southern side of the valley, mortally imperiling Israel and leaving them dismayed and confused. The Philistines had only recently defeated Israel in the battle of Eben Ezer and now they stood defying and challenging Israel to what looked like another defeat. Their odious champion Goliath was no ordinary warrior, but a giant who taunted Israel and blasphemed the name of God for 40 days without a single rebuke. But alas, David, a cautious young man, empowered and anointed by God, temporarily laid aside his shepherding duties to come to the front lines. Armed with five small stones, a slingshot and a consecrated life, he easily defeated the giant and put to flight the entire Philistine army.

As time passed and the next generation of young men grew up around Israel, there is no doubt that stories of David's life abounded. Stories of how he had killed a lion and a bear with his own hand, how he had fled from Saul, and how he had led countless battles against the enemy would have been common talk around dinner tables and amongst little boys at play. Likewise, the gossip surrounding the disorder in his home, the rebellion of his sons and his failing with Bathsheba would have likely been familiar chatter around the grinding

Along the remains of an ancient highway, traveling west from Bethlehem toward the Mediterranean Sea and mean-

dering through a large valley, lies a seasonal waterway known as the Brook of Elah. In the summer months the water recedes exposing a bed of

mills and water wells. But, I believe that to the next generation, above his fame as a hunter, statesman, prophet, or sinner, he was David—*The Giant Killer*.

First generation churches are often full of powerful stories of God's deliverance. From the local body here I have heard numerous testimonies of men and women whom God has delivered from formidable strongholds. Everything from hippies, corporate executives, soldiers, businessmen and Catholic priests, as well as those from dark religious forms and traditions, stand together and proclaim how God saved them from their giants. Many times, as these men have given their testimonies, I have observed their children filling in gaps and nodding along with them at the exciting places. Just as the children that would have passed along David's stories by word of mouth, I watch these modern Israelites grow inspired by the war stories of their parents.

As our second and third generations emerge, it becomes evident that many of the old battles must be remembered. But, unless they are applied and taken to heart, these inspiring stories of our forefathers will not prepare our next generations for real battle. Our past victories will not ensure spiritual peace or safety for our children. In fact, the appearance of peace after a victory is won may place them at an even greater disadvantage, if they cease to be mindful of our enemy and his devices.



Moreover, if the next generation becomes lax and indifferent to the battles and trials of the past, they will inevitably be taken by surprise when those besetting giants descend once again to do battle with them.

Church history is full of examples of second and third generations being overtaken by the very same giants that their forefathers had defeated in times past. The history of Israel was no exception. A casual reading through the books of Kings and Chronicles will reveal numerous situations of second-generation failures. But in II Samuel 21 (and I Chronicles 20), God preserved a record of a second generation of men that were ready for battle. From this account I believe that we could glean three important qualities that these mighty warriors possessed: they were prepared to serve, able to persevere, and ready to adapt. Below is the Biblical account of the battle scene as it is recorded in II Samuel 21:15:

“Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swear unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.. And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers,

and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants."

Prepared to Serve

Where did these men come from? They certainly did not just appear. They were with David all along waiting for their opportunity to serve. The first man to the front line was David's nephew, Abishai. Since the time David was fleeing Saul in the wilderness, Abishai was right by his side looking for opportunities to serve wherever he could. When Saul came against David at the wilderness of Ziph, David asked for volunteers to sneak into the camp while Saul and his armies slept. It was only Abishai who agreed to go with him. Even on this daring mission he was begging David for more service. With impetuous zeal he asked David if he could kill Saul while he slept. David rebuked him harshly, but through it all he learned to submit to authority and to wait for God's timing (1 Samuel 26:5-12).

After Goliath was slain by David, the enemy did not just give up and go away. Instead, they now prepared to seek vengeance. Goliath had been the champion of the Philistines, proven in battle. He was from a large Ammonite city named Gath, which had contended for years as Israel's mortal enemy. So confident were the

Philistines in their strength, weaponry and gods, that their hero Goliath stood blaspheming God without remorse. His death might have been an end but he had a son named Ishbibenob and a group of young giants who purposed to continue his cause. How the news of his father's death must have tormented them. From the time the news came to young Ishbibenob that a shepherd boy had killed his father, he must have put himself to prepare for the day when he would settle the score.

Ishbibenob and this group of young giants acted as if they had a cause. They wanted to avenge Goliath's death. Scripture states that Ishbibenob made himself a new sword purposefully with the *"thought to have slain David."* They also made their spears just like Goliath's with the rod the size of support beam and the tip 300 shekels in weight.

When these new giants surfaced the Israeli army quickly called for their old giant-killer. Without hesitation, David ran to the front lines to fight these giants, just as he had done with Goliath decades before. It is inspiring to see that David did not choose to participate in the war from the safety of some distant citadel, but instead he was right there in the midst of the battle, even though he was by this time an aged old man. I was reminded of some of history's more recent giant-killers: saints like John Wesley, Menno Simons, Hudson Taylor, or George Whitefield, who once said of himself not long before his death, "Had I strength

equal to my will, I would fly from pole to pole. Though wearied and almost worn out, I am not weary of my blessed Master's service."

Nevertheless, it was in this battle that the battle-worn David finally grew weary. For a moment the fate of Israel languished precariously until the front-line generals commanded him to draw back so that he would *"quench not the light of Israel."* But right into his place proceeded this second generation of warriors, trained and prepared for battle. They did not parley with the enemy, but with unmitigated commitment, first rescued David and then quickly defeated the giants. These men were not the types to wait around on the sidelines drawing straws to see which loser was going to have to go out to do battle. They were jealous for battle. They trained for it—they dreamed of it.

God uses willing vessels. Newly devised systems and policies did not save the next generation. It was the men who prepared their lives for battle that saved Israel. Just the same, it will be the prepared and consecrated men and women of prayer that God will use in the Church today. E.M. Bounds said, *"What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer."*

Able to Persevere

After the first giant was defeated the enemy did not retreat but with persistence attempted to wear out Israel by multiple attacks. Goliath's other son came to battle and after he was defeated they sent Goliath's brother. Both giants were quickly overthrown by this second generation of men. This new generation of Israelites showed that even after enduring many battles, they still had the perseverance to continue taking on more attacks.

The annals of history reveal that the prosperity of successful nations has been decided not by their ability to sprint, but by the depth of their tenacity. When Napoleon Bonaparte was speaking to his men before his Piedmont campaign, he did not candy-coat the task that was before them, but spoke in plain words: *"You have gained battles without cannon, passed rivers without bridges, performed forced marches without shoes, bivouacked without strong liquors, and often without bread. Thank you for your perseverance! But soldiers, you have done nothing—for there remains much to do."*

Likewise, the captain of our souls, Jesus Christ, demands not just a momentary decision, but the entirety of our lives. It was Jesus who said, *"he that endureth to the end shall be saved."* A soul will not stand if it can only endure temporary attacks. The conspicuous fruit of longsuffering is a virtue that is nearly impossible to fake. We can deceive others and even

ourselves by pulling up enough gumption to accomplish momentary victories in the flesh. However, Satan does not just attack in public or at special events. As these giants continue to descend on us, our lasting fruit will be exposed. *"And let us not be weary in well doing: for in due season we shall reap, if we faint not (Gal 6:7-9)."*

Ready to Adapt

The first three attacks were, for the most part, all copies of David's original giant, Goliath. They were able to easily recognize them and defeat them just as they had been trained. But the last attack was different. The last giant was a mutation. There were things about him that looked different. Scripture states that he had great stature and that he had six fingers on every hand and six toes on every foot. There is a reason why this detail was given. I don't believe it is there simply as trivia or even to record the first orthopedic case of polydactyly. The enemy came back as before, but this time he was mutated and more formidable. I believe the message here is that when the enemy changes its strategy, simply mimicking the old battle plans will not prove sufficient. To meet this challenge, our strategies and tactics will have to be modified as well.

Likewise, our next generation must be trained in *biblical principles* and not just in avoiding lists of our old sins. They must be taken beyond mere imitation to actualization. Simply guarding against the

sins which had afflicted us in times past will prove insufficient when those sins mutate into different forms. For example, the worldly and sensual rock music we defeated in the past now comes back mutated in the form of *contemporary 'Christian' music*. The battles we fought to free ourselves of religious darkness and tradition now show up in the disguise of *theological debate*. The pornographic magazines we fought to avoid at the convenience stores can now come to us mutated through telephone lines known as the *Internet*. When it comes to our enemy one thing is certain: he is still steadily working to overthrow our souls. Peter warns us, *"Be sober; be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour (1 Pet 5:8)."*

The good news is that Jesus has overcome the world. Because of Him, all provisions have been given to us that we need to conquer our giants. Our provisions may at times only seem as mighty as those five small stones, but looking unto Him by faith, we—like the lowly shepherd boy—can put armies to flight. Hallelujah! *"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph 6:10-12)."* ◻

Parenthood

A S A C R E D T R U S T

*Selected from a 1905 writing by Ella Kellog
Revised and edited by Rachel Weaver*

Part II



The guiding principle for us as parents from the beginning of a child's life should be "let us live with our children", not merely in bodily presence, but by maintaining a heart to heart relationship. Here, there is an understanding spirit and a Christ-like response to the child. Most of us love our children. Many of us exert ourselves to the utmost extent to provide the best possible advantage for them. Some of us labor and sacrifice, but fail to establish a sympathetic relationship that ties the child's heart to ours. If we live for our children, feeling deep love for them but lacking the understanding and power for shaping the character, which comes when genuine sympathy exists, we will not develop a real heart relationship with them.

The importance of sympathy is often misunderstood. It is far more than feeling pity for one who is in trouble. The word is derived from two Greek words: sun, meaning "with" and pathos, meaning "feeling", and it is beautifully expressed in the following thought: "Sympathy goes right down and stands shoulder to shoulder with the tried and tempted one, saying, 'This is our trial: let's face it together. I have been through the fire, and I have experienced this before. I know what you are suffering and now I will suffer with you.'" Sympathy is also a "feeling with" our children in their joys, hopes, ambitions and purposes of life, as well as in their trials and troubles. It is a Christ-like

attitude that we need to possess if we are to gain the hearts of our children.

A little child naturally craves sympathy with his interests. "Look Mama, look!" he calls at every new thing that he discovers. He wants to share all his joys and discoveries with his mother and father, and if he is not turned away they will be first in his heart. When trouble comes he will run to them for comfort and consolation.

This is a beautiful relationship! If nurtured and developed it will be our strongest

of the strongest barriers against evil that can be erected. It will enable the child and the parent to work together for the good, and overcome and correct the faults that the child has. The child will struggle harder against temptation because our loving sympathy makes him feel that we are working with him. We will take counsel together over faults that need to be overcome, weep together over failures, and rejoice over victories.

Where true sympathy exists, our children will have no more problem coming to us

to be more important matters that we fail to take the time to be interested in the child. We are "too busy to listen." When the child comes running to us, excited about a new discovery, we see the mud on his feet but not the joy in his eye and we quell his spirit with a "Take your muddy feet out of here!" When his little mind, hungering for knowledge, asks ceaseless questions, and we rebuff him and tell him "go and play, I am too busy right now", we chill his sensitive spirit and turn him towards others for his supply of information.

If we could only realize what a tower of strength living in this way with our children may become, we would spare no effort to cultivate it. This must be cultivated if we are to grow with our children. It must broaden with the years and take in their play, their work, their friends, their reading, and their pleasures. It must grow through their joys and sorrows and their deepest feelings.

Many of us who live in close touch with our little ones, allow them to drift away as they grow older through failure to respond to their heart's cries. In this way we discourage them from coming to us for their needs and problems and joys. Then, as the child becomes a youth, we wake up to the fact that we do not have the young person's confidence and we wonder anxiously how it may be won. At some point in life we failed to live 'with' him, and hence lost that precious birthright which every child gives in the beginning of his own accord.

A little child naturally craves sympathy with his interests. He wants to share all his joys and discoveries with his mother and father, and if he is not turned away they will be first in his heart. When trouble comes he will run to them for comfort and consolation. This is a beautiful relationship! If nurtured and developed it will be our strongest hold on our children.

hold on our children. A sacred trust and intimacy is formed between us. When the child comes with things that are a problem to him, his questions are met with patience and consideration. He is free to open his heart to us, and whisper his personal thoughts to us. He is given wise and loving counsel and inspiring sympathy and his heart is drawn even closer to us.

This beautiful outgrowth of genuine living with our children, this trust and confidence begun very early and kept throughout life will prove one

with their failures and wrongdoings than they would coming to us with their joys and victories. Our children will feel somewhat as we do when we take our troubles to our Heavenly Father. They will feel that we are a refuge and a help in time of need. A wise parent will lead his children to God for help when the problems are difficult. It is here that we can begin to teach them that God is always available for help to overcome temptations.

Sometimes we, as parents, are so busy with what appears

We failed to prize the gift of our child's confidence and through carelessness, indifference, selfishness or lack of knowledge, we have erected a barrier which prevents the child from turning to us.

This kind of living with our children requires our infinite patience. It is far easier to keep the child's confidence and our hold upon him than it is to regain the treasure when it is gone! Let us prove ourselves worthy of trust and this relationship will be ours. Enter sympathetically into the child's hopes, desires, joys and fears. These things are as important to him as the cares and details of your life are to you. When he has been working for hours to make a small toy and it insists on not working right, and he vents his feelings with an outburst of tears, do not scold him. Instead put yourself in his place. Look at the problem from his standpoint. Stand shoulder to shoulder with him and help him to find his mistake and rectify it, and start again with fresh courage, patience and happiness.

Never make fun of your child's ideas, talking them over with others in his presence. Do not refuse an honest answer to his questions or deceive him in any way. When he comes to you with things he has heard, even though they may be revolting to you, do not reprimand him, but hear him calmly, and lovingly show him the wrong. Tell him how glad you were that he came to you and urge him to always come to you with

things that he does not think seem quite right.

A little old book, "Answered Prayer" by Mrs. S. M. I. Henry, tells a precious story of a wise mother's experience with her child who was going to go to school.

On Sunday evening before the child was to start to school, the mother said to him: "Now Bertie, you and I must make a bargain about these times where we will be separated. You are going to school to learn many things. You will learn from your teachers, other children and from folks on the street as you go to school and back. Some things will be good and some will be bad. If you hear a word from a boy or girl that you have never heard me use or if anyone gives anything new to you, be sure to bring it home to me; and I will remember what I hear and when we have our bedtime talk we will tell each other all about it."

And it was so. All the things the boy heard that were vulgar or bad he brought to her. He sat on the arm of her chair and with his innocent eyes fixed on hers, he uttered with his sweet mouth the dreadful things he had heard from ungodly mouths. She alternately burned and chilled with shame and indignation at the terrible things. Sometimes it seemed as if she must cry out, "Stop! Stop!" but she carefully guarded herself lest he would be made to stop bringing them to her. When he was done she would apply the "sieve" as she called it and tell him what was bad and why.

She was very honest with him and made clean work of it as they went from day to day. That careful mother had the sweet satisfaction of seeing her son grow up with a clean tongue and a face marked with peculiar sweetness and purity of expression. He was able to pass through the fire and the smell of it did not linger on his garment. He became a powerful minister of the gospel.

Perhaps we do not need to send our children out to such influences daily. But you can be sure that there will come a day when the child will hear something that will not be right or pleasing. Do you have the relationship with him that he will tell you about it so that you can sieve his heart and his mind? The day may come all too soon, where we, like men in times past, will see our children taken from us. Will they be able to stand alone as Joseph, Daniel and the three Hebrew boys, and Naaman's little maid did? Let us live with our children and teach them and inspire them to righteousness and holiness, so that they have a firm foundation for whatever may come.

If we desire to keep a close intimacy with them we must keep our word with them and guard their trust. We need to treat them with the same courtesy as we would an older person. Many a time, when I have reacted too quickly and impatiently, the Spirit of the Lord says to me, "Would you talk to your husband or your friend that way?" How can you hope to win them if you do not give them the same respect as you

do others? Then I need to go back to the child and humbly ask his forgiveness for the way I behaved. I say, "Son, I was wrong in the way I addressed you. I did not speak to you kindly. I do not want you to speak to others the way I have just spoken to you, and I must be your example. Will you please forgive me?" He does, very readily and usually with great feeling because I have recognized his hurt. Then I say, "I am not apologizing for correcting you, but for how I did it. Let me try again." I then proceed to say the thing in a right way, just like I do when I am asking a child to repeat his performance because the first one was incorrect. I know this works because I have had to do it many times and it always produces the peaceable fruits of righteousness.

Don't consider anything that interests the child too small to notice. Be interested in what interests him. Enjoy his treasures gathered from the brook and the field. Make a corner in his room for him to have his museum. Pay attention to the things that he makes. They are wonderful inventions in his eyes, just as wonderful as that cake you decorated or the car that you made to run again. If urgent matters demand your immediate attention make the same courteous arrangement that you would if a friend wanted your help just then. Give him an appointment for a future time, a few minutes or hours from now. Then do not forget to keep your appointment. Treat him exactly as you

would wish to be treated.

If your child has made a mistake or done wrong, and comes and bravely confesses it to you, do not meet him with severe chiding. Meet him with forgiving love like our Father in Heaven meets us. If a punishment is needed, as it is sometimes for the future welfare of the child, help him to see the justice and wisdom of this. Get his cooperation so that he will not desire to shield himself from punishment by not telling you the next time something occurs. Be gentle with your child, remembering that life is full of stumbles and repentances and fresh starts.

Keep your little ones close to you. Let them share in your work even though it may slow you down and hinder your efficiency. Tell them stories about your own childhood, helping them to feel that you understand them and their feelings and have been over the same ground. Be careful about your attitudes, making sure that you do not cause the child to withdraw his confidence. Remember that when you make a breach it is easy to widen it until it is difficult to pass over.

If you have done this, what can you do about it? First, search your own life and how you have treated your children. Think about it in light of what you have been reading. Can you find the reason for their lack of confidence in you? Have you:

- been too busy to listen and care
- scolded instead of listening

- been hard to please and exacting
- put your interests ahead of the child's
- not shown the same courtesy to your child as to others

These things and many others like them break the confidence and create a gap. When you discover where you have gone wrong, take it to God. Repent and seek His help to change your heart and your behavior. Then go and acknowledge to your child where you have been failing him and make a radical change that will clearly manifest itself to the child. You can hardly hope to win him back until you exhibit the fruit of a changed heart.

One writer says: "If your boys or girls are in their teens and you have lost their confidence and they do not speak freely to you on any and every subject, and if they do things that you do not approve of, I would do this: I would sacrifice almost everything else, for a time, to set about the work of winning their hearts. I would cultivate their society, go out with them, be with them in the home, and when I had convinced them of my true mother-love I would tell them how I felt about the past. I would ask them to give me the lost treasure of their hearts and their confidence. I would not do this without very earnest prayer and very great carefulness. But in so doing, I believe you will find that which was lost and the angels will rejoice with you." □

The Revival We Need

by Andrew Murray

How is the Church to be lifted up to the abundant life in Christ, which will fit her for the work that God is putting before her? Nothing will help but a revival, nothing less than a tremendous spiritual revival. Great tides of spiritual energy must be put into motion if this work is to be accomplished. Now there may be great differences in what we understand by revival. Many will think of the work of evangelists like Moody and Torrey. We need a different and mightier revival than those were. In them the chief object was the conversion of sinners, and incidentally, the quickening of believers. But the revival that we need calls for a deeper and more entire upheaval of the Church. The great defect of those revivals was that the converts were received into a Church that was not living on the high level of consecration and holiness, and speedily sank down to the average standard of ordinary religious life. Even the believers who had been roused by it, also gradually returned to their former life of clouded fellowship and lack of power to testify for Christ.

The revival we need is a revival of holiness, in which the consecration of the whole being is to the service of Christ, and that for the whole life shall be counted possible. And for this there will be needed a new style of preaching in which the promises of God to dwell in His people, and to sanctify them for Himself, will take a place which they do not now have. When our Lord Jesus gave the promise of the Holy Spirit, He spoke of the New Covenant blessing that would be experienced—God dwelling in His people. “If a man love me, he will keep my words; and my Father will love him.” So Paul also writes: “That Christ may dwell in your hearts by faith... that you might be filled with all the fullness of God.” With the Reformation, the great truth of justification by faith was restored to its place. But the other great truth of sanctification has never yet taken its place in the preaching and practice of the Church which God’s Word claims for it. It is for this that we need a revival, that the Holy Spirit may so take possession of us that the Father and the Son can live in us, and that the fellowship

with Them, and devotion to Their will and service shall be our chief joy. This will be in very deed a holiness revival.

The Moravian community (at Herrnhut) owed its birth to a holiness revival. There were gathered together a number of Bohemian refugees, and along with them a number of Christians of different sects. It was not long before disputes arose, and Herrnhut became a scene of contention and divisions. Zinzendorf felt this so deeply that he went down to live among them. In the power of God’s Spirit he succeeded in restoring order and in binding them together in the power and devotion of Jesus Christ and of love to each other. More than once they had remarkable manifestations of the presence of the Spirit, and their whole life became one of worship and praise. After they had for a couple of years been having their nightly fellowship meetings, they were lead to the consecration of the whole body to the service of Christ’s kingdom. It was in this holiness revival that the Moravian missionary idea was born. When John Wesley visited them he wrote: “God has given me the desire of my heart. I am with a church whose conversation is in heaven, in whom is the mind that was in Christ, and who so walk as He walked. Here I continually met what I sought for—living proofs of the power of faith, persons saved from inward as well as outward sin, by the love of God shed abroad in their hearts. I was extremely comforted and

strengthened by the conversation of this lovely people.”

A holiness revival! What was the great evangelistic revival in England through Whitefield and Wesley but this? They had together at Oxford been members of the “Holy Club”. With their whole heart they had sought deliverance from the guilt of sin, but also from the power of sin. When their eyes were opened to see how faith can claim the whole Christ in all fullness, they found the key to the preaching which was so mightily effectual for the salvation of men. What John Wesley did for the Methodism, General Booth, and his disciple, did for the Salvation Army. Looking at the material on which he had to work, it was amazing how, with his teaching of the clean

heart and full salvation, he was able to inspire tens of thousands with a true devotion to Christ and the lost. There may be great differences of doctrine, but no one can be blind to the seal God has set upon the intense desire to preach a full salvation and an entire consecration.

A revival of holiness is what we need. Such preaching of the claim that Christ has on us, shall lead us to live entirely for Him and His kingdom; such an attachment of love to Him as shall make His fellowship our highest joy; such faith in His freeing us from the dominion of sin as shall enable us to obey His commandments; such yielding to the Holy Spirit as to be led by Him in all our daily walk—these will be some of the elements of the revival of

true holiness for which the Church must learn to seek as for the pearl of great price.

And how is it to be found? It will cost much prayer. It will cost more than that - much sacrifice of self and of the world. It will need a surrender to Christ Jesus to follow Him as closely as God is able to lead us. We must learn to look upon a life like Christ's, having the very same mind that was in Him, as the supreme object of daily life. It is only when a prayer such as Robert Murray McCheyne's becomes ours, “Lord make me as holy as a pardoned sinner can be”, and begins to be offered by an increasing number of ministers and believers, that the promise of the New Covenant will become a matter of experience. □

continued from page 12

GEORGE MULLER

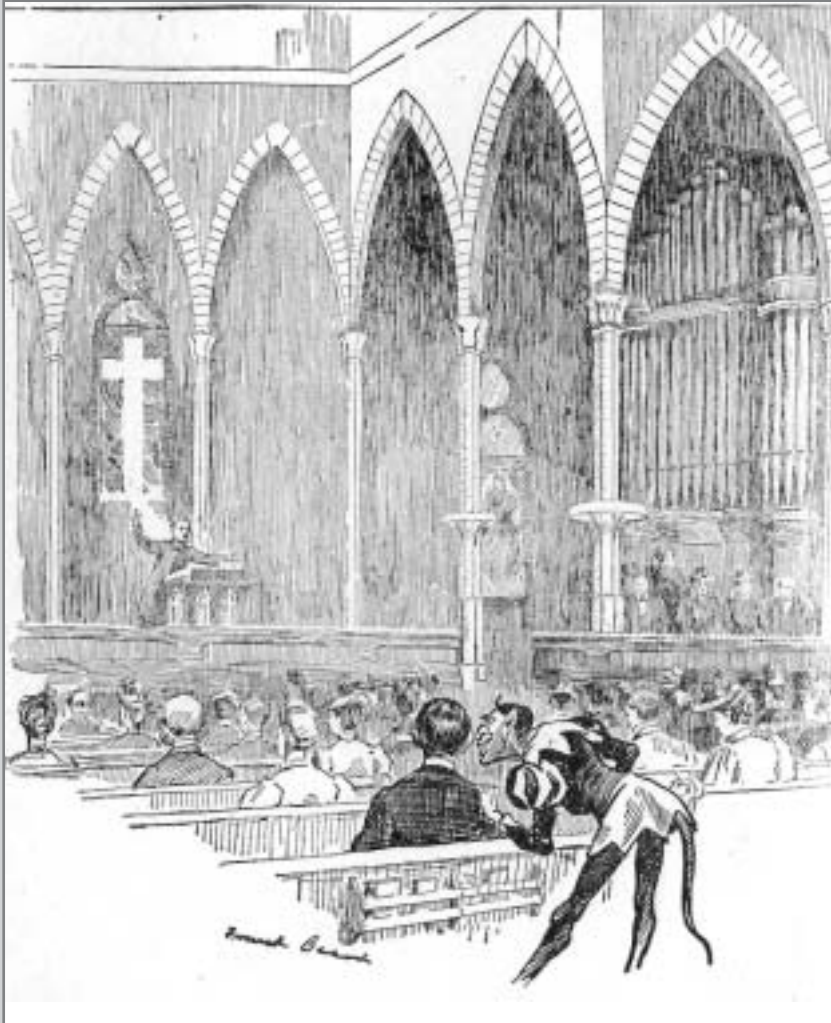


The Secret of His Power in Prayer

1. Be slow to take new steps in the Lord's service, or in your business, or in your families: weigh everything well; weigh all in the light of the Holy Scriptures and in the fear of God.
2. Seek to have no will of your own, in order to ascertain the mind of God, regarding any steps you propose taking, so that you can honestly say you are willing to do the will of God, if He will only please to instruct you.
3. But when you have found out what the will of God is, seek for His help, and seek it earnestly, perseveringly, patiently, believingly, expectantly; and you will surely in His own time and way obtain it.

“To suppose that we have difficulty about money only would be a mistake: there occur hundreds of other wants and other difficulties. It is a rare thing that a day occurs without some difficulty or some want; but often there are many difficulties and many wants to be met and overcome the same day. All these are met by prayer and faith, our universal remedy; and we have never been confounded. Patient, persevering, believing prayer, offered up to God, in the Name of the Lord Jesus, has always, sooner or later, brought the blessing. I do not despair, by God's grace, of obtaining any blessing, provided I can be sure it would be for any real good, and for the glory of God.” □

Seducing Spirits



Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron....

I Timothy 4:1-2

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine; For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

II Timothy 4:2-4

These words of Scripture clearly define the day and age we live in. May God grant us all discerning hearts as we seek to serve the true and living God in these last days. I am passing this little article on to all of you as an example of how quickly things are progressing to the end. For those of you who do not know about Fátima, it is a place in Portugal, where an apparition of Mary supposedly appeared about ninety years ago. Many “miracles” have taken place there, and many strange things have happened. It is clear to me that a powerful demon has presented himself as an angel of light, and deceived many. The one world religious whore of Revelations is emerging quickly. The message of toleration has become the gospel of the day. The Roman Catholic Church seems to be one of those on the forefront who are pushing a dangerous one world church. Let us beware.

Concerning the Jewish people the official Roman Catholic Catechism states:

“Those who have not yet received the Gospel are related to the People of God in various ways. The relationship of the Church with the Jewish People. When she delves into her own mystery, the Church, the People of God in the New Covenant, discovers her link with the Jewish people, the first to hear the Word of God.” The Jewish faith, unlike other non-Christian religions, is already a response to God’s revelation in the Old

Covenant. To the Jews “belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ”, “for the gifts and the call of God are irrevocable.”

And when one considers the future, God’s People of the Old Covenant and the new People of God tend towards similar goals: expectation of the coming (or the return) of the Messiah. But one awaits the return of the Messiah who died and rose from the dead and is recognized as Lord and Son of God; the other awaits the coming of a Messiah, whose features remain hidden till the end of time; and the latter waiting is accompanied by the drama of not knowing or of misunderstanding Christ Jesus.

Concerning the Muslims the Catechism states:

The Church’s relationship with the Muslims. “The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind’s judge on the last day.”

Fátima is proposed to become an interfaith shrine:

Delegates attending the Vatican and United Nations (UN) inspired annual interfaith congress “The Future of God”, held during October in

Fátima, heard how the Shrine is to be developed into a centre where all the religions of the world will gather to pay homage to their various gods. The Congress was held in the Paul VI Pastoral Centre and presided over by the Cardinal Patriarch of Lisbon José de Cruz Policarpo.

The Shrine’s rector, Monsignor Luciano Guerra, told the Congress that Fátima “will change for the better.” Addressing Hindu, Muslim, Jewish, Orthodox, Buddhist and African Pagan representatives he stated: “The future of Fátima, or the adoration of God and His mother at this holy Shrine, must pass through the creation of a shrine where different religions can mingle. The interreligious dialogue in Portugal, and in the Catholic Church, is still in an embryonic phase, but the Shrine of Fátima is not indifferent to this fact and is already open to being a universalistic place of vocation.”

The Hindu representative Anshok Ansraj described how already in the Far East millions of Hindus are getting “positive vibrations” from visiting Marian shrines without endangering their faith.

Monsignor Guerra pointed out that the very fact that Fátima is the name of a Muslim and Mohammed’s daughter is indicative that the Shrine must be open to the co-existence of various faiths and beliefs. According to the Monsignor: “Therefore we must assume

that it was the will of the Blessed Virgin Mary that this comes about this way.” Traditional Catholics opposed to the Congress were described by the Monsignor as “old fashioned, narrow minded, fanatic extremists and provocateurs.”

For the first time in the 86-year history of Fátima, all of the Pagan and “Christian” delegates were invited to participate in the Ecumenical celebrations. One of the principle speakers, the Jesuit theologian Father Jacques Dupuis, was insistent that the religions of the world must unite. “The religion of the future will be a general converging of religions in a universal Christ that will satisfy all,” he said.

The Belgium-born theologian argued: “The other religious traditions in the world are part of God’s plan for humanity, and the Holy Spirit is operating and present in Buddhist, Hindu and other sacred writings of Christian and non-Christian faiths as well.” In an impassioned plea, he said, “The universality of God’s kingdom permits this, and this is nothing more than a diversified form of sharing in the same mystery of salvation. In the end it is hoped that the Christian will become a better Christian and each Hindu a better Hindu.”

An official statement put out by the Congress called for a non-proselytizing approach by all religions. “No one religion can irradiate another,” it said,

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Charity Gospel Tape Ministry & The Heartbeat of The Remnant

2003 Year End Financial Report



Dear supporting brothers and sisters, greetings in the worthy name that is above every name—the name of Jesus Christ.

Well, it is the end of another year of blessings and challenges. God is, as always, faithful. He has once again been very good to us here at Charity Ministries. I want to take a moment and reflect with you.

My heart overflows with gratitude as I ponder all the ways you have supported the work through this last year. I know that many prayers have been prayed, and we have felt and seen the affects of those prayers—thank you! Many of you have helped financially—thank you! Many of you have sent in letters of encouragement, articles for the Remnant, and helpful suggestions—thank you!

We at Charity Ministries feel we have had the best year ever in so many ways. You can see from the financial report and the statistics that the work is still expanding. Bro. Mark Brubaker and his family have blessed the ministry here in more ways than can be written. I want to draw your attention to a few points of interest on the reports.

First of all, we have a nice positive balance at the end of this year. Praise God for His faithfulness. He truly is a provider. (Please Note: the ending balance on this report may be off since we made it a few days before the end of the year.) Another area that I would like you to consider is the donation figures. Three-fourths of the donations came from you. We have never had this high percentage of donations from the tape ministry family. Thank You, Thank You, Thank You! Lastly, I want you to notice that the Remnant subscription donations are larger than the Remnant publishing and mailing expenses. Thank you for your help.

I want to finish with a bit of reality as we look down the road of 2004. We are almost out of the 5,000 sets of Godly Home tapes ordered in April. This means we must order again in about two weeks. This is a very large expense and almost buried us the last time we ordered them. 5,000 sets will be 80,000 tapes. This is a lot of money.

Please remember us in this crucial time at the beginning of the new year.

*Again,
"Thank You",
Bro. Denny*

01/01/03 Beginning Balance	\$11,822.54
Receipts	
Tape Ministry Donations	\$241,000.00
Remnant Subscription Donations	\$33,000.00
Church Offerings and Local Support	\$81,328.82
Total Receipts	\$355,328.82
Disbursements	
UPS & Postage	\$33,562.38
Tapes, CD's, Albums & Labels	\$165,990.79
Equipment & Software Purchases	\$6,949.68
Equipment Maint & Repairs	\$4,637.32
Mailing & Office Supplies	\$10,712.94
Rent, Housing & Electric	\$8,350.00
Telephone	\$4,518.86
Website Development & Maintenance	\$1,807.76
Miscellaneous	\$2,551.01
Payroll Expense	\$43,130.04
Books & Catalogs	\$6,602.94
Remnant Publishing & Mailing	\$31,487.96
Total Disbursements	\$320,301.68
12/31/03 Ending Balance	\$46,849.68
Difference	\$35,027.14

	1999	2000	2001	2002	2003*
Approx. Tapes Made	120,000	170,000	150,000	215,000	250,000
Approx. Sets Made	8,506	14,281	9,906	19,394	21,800
Orders Shipped	3,518	4,257	4,878	7,146	8,300
First Time Orders	1,392	1588	1,889	2,395	2,958
Weekly Tape Subscriptions	159	156	162	192	162
Remnant Subscriptions		4,303	4,931	3,822	4,061
Mission Newsletters Subscription		4,332	4,929	3,908	3,950
800 Calls			5,433	6,711	5,878

**Figures are approximate*

We Would See Jesus

by Daniel Kenaston



And there were certain Greeks among them, that came up to worship at the feast: The same came to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. (John 12:20-22)

Greetings to all of you, dear ones in Christ, from our family here in the village of Bunbonayili. We are grateful for each of you and for the important role you continue to play in the work of God among the Konkomba tribe. It is our desire once again to begin writing more regularly, now that we have settled back into life among our people after our furlough there in the States earlier this year. We are praying that our contact

with you in this way can bless and challenge you: bless you by hearing the ways that God is answering your prayers for our tribe, and challenge you through the unique perspective that we have living and ministering among a largely unreached people group. Please forgive the long period of silence from our pen (or computer), and come with us as we share some of the thoughts that God has laid on our hearts recently.

I mentioned the unique perspective that is provided for us by the situation that we find ourselves in, surrounded by a spiritually destitute, open-hearted tribe: one outworking of that perspective is how we look at God's Word, and what things 'jump' out at us when we are reading. The words 'Greek' and 'Gentiles' stand out to missionaries in general as the meaning of the two words has an application to the lost world as a whole, and we are not an exception to this rule. We find ourselves reading the Scriptures, often looking for these key words which usually signal some promise or truth that can be applied to the people we minister to here. So as I meditated on the above verses in John 12 recently, my mind was immediately alerted to the fact that the people who approached the disciples, wanting to see Jesus, were Greeks. Greeks, the outsiders, the outcasts, and the outlaws, for indeed they were outside of the Jewish system of law by birth, though in heart they obviously had enough spiritual desire that they had come up to the feast. Greeks, not the primary focus of Jesus' time on earth, but definitely included as one of many focus groups that motivated his death on the cross as the sacrifice for all mankind. Greeks, not allowed by law to enter the inside of the temple until generations after they became a proselyte, but here at the feast none the less, and willing to just be near to the spiritual celebration if not allowed to be a part of it. Greeks, those people held in

disdain and referred to as dogs by their Jewish counterparts, but definitely here at the feast, and here with enough spiritual discernment to pick out the one man who was worth seeing!

So it was Greeks who came to see Philip, desiring to see Jesus, and it seems that although Philip was still a Jew by blood, he had been with the Savior long enough to break down some of the prejudice that we all feel towards those who are different from us. His contact with Jesus may not have been long enough or intimate enough to light a fire of loving passion in his heart towards the Greeks that now stood before him, but he had seen enough of Jesus' heart that he listened to the request of these men, and set about to fulfill their simple but heartfelt request. The long-reaching effects that Jesus' life and impending death would have on the race of men standing before him were probably not clear to Philip, but he knew enough of the heart of his Master to know that Jesus would want to see these men, and he felt a duty to provide the connection between these two hearts: the heart of the Greeks, spiritually longing to see the Savior, and the heart of Jesus and of God himself, not willing that any should perish, but that all should come to the knowledge of the truth.

What about you and I? What is our attitude towards the "Greeks" who we come into daily contact with, either in person, or through reading of where such people exist? Have I been with the Savior long

enough and gotten to know him intimately enough that I have at least a little of His heartbeat in my own heart? Have I had the kind of heart contact with the heart of God that so decisively changes our perspective on the world, and the Gentiles specifically? Has the Spirit of God broken through in my life, through the shell of pride that exists around all of us about who we are and how superior our way of life is? Has that resulting softness of heart had its outflow in a new and growing passion for the lost around me? Do we realize, dear brothers and sisters, that the longing hearts of a hungry world are drawing them to "come up to worship at the feast", imperfect as their knowledge may be, and that the same spiritual hunger motivates them to stand before us now in person or in soul with the same question that met Philip's ears, "Sir, we would see Jesus"? Do we know the heart of our Master well enough to know what he would want us to do with the hungering masses now inquisitively looking our direction? Has our Master's passion for the world become obvious enough to us that we feel the same desire that Philip felt: namely to be the one to stand between, and provide the connection for these two longing hearts? Do we live our lives trying to meet the double responsibility that comes upon us by our knowledge of these two longing hearts: the heart of the world longing for Jesus, and the heart of Jesus bleeding for the world? Does it drive us as it should?

This is not intended to be a personal interrogation of any of you, for in truth God is and has been ministering many of these questions to my own heart, and I see my lacks on many counts. Oh, to allow the Spirit of God to work in our hearts enough that our old prejudices are broken down and replaced with some of God's passion for every human being! Maybe we do not even realize that we have these elements of pride and superiority in our lives, but certainly they are there and their presence is one of the greatest hindrances to the ability to maintain a burden and love in our hearts for the lost world. The "New Creation" power of God can and must be brought to bear on these areas of our lives, if we are to carry the heart of the Master and see the beautiful fruit flowing out of our lives that we see out of his.

Let's move on now, and look more closely at the simple request that the Greeks made to Philip, for indeed it is the soul of this passage of Scripture: the men asked to see Jesus, and they could have asked no better question, or used their chance to ask to see a better man! Somehow in the soul of these Greeks, just like in the soul of every human being everywhere, there was an inherent consciousness that when allowed to observe or hear just a little of the One, instinctively knows that this is the One. Once that consciousness dawns on the heart of man, no matter how vague the understanding may be, the soul will never find its rest

until it finds the source and fulfiller of its longing. The soul of man, created by God to fellowship with him, must either spend its life moving ever closer to the one who created it, or tragically it can die in a futile attempt to run away from the consciousness of God and the demands that that awareness brings on its life. The wonder to you and I, reconciled as we are to God, should be the fact that these unlearned and untaught men somehow knew who they needed to see! Somehow they were able, or I should say were enabled, to look through all of the outer shells of human thinking, and were blessed with the awareness of the One they needed to see and know. In this regard, the many things that they did not ask for seems to me as significant as the fact that they knew the One to ask for! The fact of this divine moving in the heart of man even before conversion, and the longing heart of God that it represents, should be a strong motivator to you and I as we view the world full of "Greeks" and ponder on our responsibilities towards them. Something had happened in the heart of these men to bring them, first to Jerusalem to observe the feast, and now to stand in front of Philip with their request, "Sir, we would see Jesus".

Do you and I acknowledge, not just with our minds but with our hearts, the fact that the God of heaven is working even now in the hearts of people groups all over the world, drawing them to himself, not by the work of some mission-

ary or pastor, but ahead of both of these, working by His Spirit alone to bring them to the knowledge of Himself and their need of Him? Does our knowledge of this truth affect our lives in any tangible way? Does the simple imperative caused by the fact that God is working in hearts all around the world grip us? Does it create in our hearts a desire to follow up on and work with God in the drawing of these people to himself? Is this desire strong enough to motivate us through the incredible difficulties that this redemptive work entails? Doesn't the fact that God is working create in us a feeling of guilt for all of our sitting while God is working?

I think that it is also noteworthy to observe who came to whom in this story: Philip was not out looking for someone to witness to, combing the streets trying to find an open heart, in fact, he was not looking at all! The Greeks came looking for him, with a view of asking the all-important question. Philip was certainly somewhat responsible for their coming to him, because he walked with the Master faithfully and had evidently followed him to a place where the Greeks could meet him. But at the moment of consequence, we cannot but say that the initiators were the Greeks, and not the disciples. They felt the first desire, they decided to find someone who could answer their question, they found Philip, and they started the conversation. Philip had a role to play, but it was largely his responsibility to comply with their desire and

lead them to Jesus. Oh, what a joy it is to meet people today, who, just like the Greeks, are placing themselves in front of you with the life-altering question on their lips "Sir, we would see Jesus"! Dear reader, are you aware that the scene described in John 12 is being repeated dozens of times daily all around the globe on which we live? We are privileged to have the opportunity to witness these kinds of heartfelt requests on a regular basis as we minister here, and though it happens often, it still thrills and grips my heart every time! All around the world, the "Greeks" of our day are looking for the "Philips", coming to them and then presenting them with this most wonderful open door of ministry. It may be hard for you to imagine, if you have never been in Philip's place, but the motivating power of receiving such a request is incredible. We have but a small window through which we view what God is doing in the world, but what we see definitely motivates us and drives us to action.

The last question asked in the section above spoke of the fact that God is working and many times we are not, and now God has added another challenge to us through this story: not only is he working, preparing hearts for that initial encounter with the truth of his existence, but people in many places are responding to the Spirit's moving, and are setting out on a search to find someone who can help them to see Jesus. We wrote several paragraphs ago about the double

responsibility that comes on us as we realize that God's heart is longing for restoration with every human being on the face of this earth, and also acknowledge that only in finding Christ will the longing heart of man be satisfied; now add the last two points and the moral imperative or responsibility grows even more. Not only is there this hidden longing between the heart of God and the soul of man, but now we see that God is actively pursuing man, and many times man is actively looking for God!

Does it do anything to our souls to have this dawn upon our hearts? Shouldn't this realization make our hearts well up with desire to use our time and resources to provide the link that can satisfy these two longings, and bring to an end their feverish search for each other? Could you remain inactive while watching a friend search for a lost item, if all the while you had a clear view of where the item was hidden? Haven't we all felt the need to pick up a pen that someone dropped, or to hand a toy back to a small child who was unable to reach it for themselves? If such a simple need can motivate us to actively involve ourselves in someone's life, then shouldn't the eternally greater need of the hour, that of linking men to Jesus, motivate us with an unsurpassed intensity? Can we continue sitting as though deaf and dumb, while in front of us stands a great crowd of "Greeks" earnestly desiring to see Jesus?

May God forgive our idle complacency, and begin to

impress on our hearts the single most important thing he left us here to accomplish: the task of leading hungering hearts to the source of all true satisfaction, Jesus Christ! Do not wonder that I include myself in the prayer for God to forgive our inactivity, because though we are active for God here and are thrilled at helping and watching the Konkombas come to Christ, I have the chance to witness the need more than most, and feel keenly my own lack of passion, when viewed against the combined forces of the tremendous need and the pleading heart of God.

The last challenge that God has ministered to my heart from this short narrative, and which I would like to share with you, comes from looking closely at what the Greeks requested, and what Philip then did with their request. I mentioned above that it seemed just as significant to note what the Greeks did not ask for, as to note what they requested, and the same thought applies to the response of Philip. Philip took the request given to him, and immediately set about to answer it; and meet the need of the men standing before him. His quick response should challenge us, but the main challenge I took from this portion was how, or with what, he answered their need. The men asked to see Jesus, and Philip simply helped them to meet this end. No complex system of learning, no set of prerequisites for them to meet, no book of law and order, right though some of these may be at times. Philip knew that the need of the

hour was not for more information about Jesus and the miracles he had done for others, not a schedule of the upcoming speaking engagements Jesus would honor, but a face-to-face encounter with the One who could meet their need. Philip kept to the basic need and made sure that he met it, not with platitudes and programs, but with a life-changing meeting with the Master!

The challenge of making sure that we keep our attitude and ministry focus on the things that really count is not limited to the developed world, though the opportunities for error may be greater in number there than here. It is so easy there in the States, with all of our wonderful plans, outreaches, and church gatherings, to forget that in the end each of these things will only be effective as they fit into meeting the real needs of the people around us; and those needs can only be met through people seeing Jesus! How necessary all of our ministries and organizations are, but oh how easy it is amidst the busyness that these programs create to forget that people need to SEE JESUS, and that only this will satisfy their hunger. What a tragedy it is to offer to the "Greeks" who come to us, not that meeting with Christ that they need, but rather the list of our latest programs, seminars, or some other equally interesting but still not life-changing information. They need exactly what they are asking for, and that is to see Jesus!

But even here with our much simpler form of life and

ministry, the challenge remains: though we are not trying to uphold a great list of programs and institutions, just getting to the villages and organizing a meeting can be so filled with difficulties that in the end we can easily forget what our primary focus must be. Amidst the daily challenges we face just living here, it is very possible to forget that in the end our goal must not be to plant this many churches or establish this many leaders training classes, though these are needed, but to show in every way the life of Christ in action! Our people desperately need discipleship and leadership training, and we are endeavoring to provide this, but in the end God continues to draw my heart back to the center, which is that our people must see Jesus if they are going to become the men and women of God we so desire them to be. It is not only the initial work of salvation that flows out of seeing Jesus, for even for us as more mature believers the need to continually keep the image of Jesus before us remains important. The thought that God has continued to press on my heart is that I must make sure that I keep as much focus on living the life of Jesus before my people as I put on meeting with the leaders of several villages every week, organizing leaders training classes, etc. My thoughts on these verses have been one of those times when God, by his Spirit, again focuses us on that which is all-important, and in a moment of time we see that all that we are doing will be nothing if we do

not have this area right. I am praying for God to continue to make this truth real in my heart, and for him to show me areas where I am out of focus and am offering that which can really never satisfy the needs of my people here.

What are we offering to the many "Greeks" who come, and with their life or mouth ask us to see Jesus? Are we humbly leading them to the one who has met our need and who will surely meet theirs? Or are we offering them a program or plan in place of an actual meeting with Jesus? Maybe we are so busy with our own ministries that we do not even know that the "Greeks" are waiting for us, and on their lips a plaintive but simple request, "Sir, we would see Jesus"? Do we hear them? Is the maintenance of our ministries consuming so much of our focus, that only occasionally do we get a chance to really show people the life of Christ? Are we so busy tuning the combine and greasing the wagons that we have forgotten that the harvest is still waiting in the fields? Or have we possibly, in the fervor of trying to reach the world, forgotten to give significance to the only real ministry that counts for eternity?

Brothers and sisters, maybe if I could stand before you to share these words, and you could see the burden God has placed on my own heart in this matter, and the specific applications he has made in my life, it might be easier for you to hear some of these hard words. I trust that my heart has come through clearly, not one of

judgment at all, but one that desires with you to keep finding our way ever closer to the kind of lives and ministries that God desires, and that will impact the world. For indeed, while we wait, so does the world, and the Greeks or lost peoples of the world still stand in front of us with only one desire on their lips, to see Jesus. Oh, to simply, humbly, answer their cries with a willing heart and life, ready to show them Jesus and help them to go to Him!

I close these thoughts here, dear ones, with a prayer that God would cut through our shell of proud prejudice, to reveal to us the needs of the world in a way that effects us for eternity. I pray that the awareness of God's heart for and work in this world would grip us as never before, and that this reality coupled with a realization of the active hunger for Christ felt by many, would form in us a passion to be involved in what God is doing redemptively all over the world! I pray also that we here, together with you there, would be brought back to the center, and that our lives would become even more clearly a representation of Christ here on the earth. It needs to happen, indeed, it must happen, if the people of the world are to see Jesus and have the needs of their hearts met! Oh, to see Jesus ourselves, to really see Him, until the only desire we have, yea the only capability we have, is to show Him to the world in an ever clearer way!

Sir, we would see Jesus! □

Book Review

by Dean Taylor

Evidences of Eternal Life

by Paris Reidhead

Modern evangelical churches today boast higher memberships than ever before in the history of the church. Local congregations with numbers exceeding a thousand are not uncommon. New publishing companies, record labels, conventions and endless businesses sporting a little fish on their logo have become so familiar that even the world has begun to mimic it. If numbers alone were the determining factor, it would seem definite that revival has characterized the twentieth century.

However, as the numbers have increased, morality and modesty have steadily decreased. Crime, lawsuits and divorce have now become as commonplace in the church as in the world. I guess it should be no surprise that the twentieth century has also seen exponential rises in church splits, factions, heresies, cults, and even warfare among professing Christians. If the evangelical message is intended to be one



of salvation, we must be left to wonder exactly what it is they are being saved from.

Paris Reidhead, in his book, *“Evidences of Eternal Life”*, insists that salvation should be noticeable. The back cover of the book expressed his sentiment in this statement: “A hallmark is that mark of genuineness that cannot be imitated. True Christianity, says the Apostle John, has certain hallmarks—certain evidences of eternal life. He lists them throughout his first epistle as follows: walk in the light, keep His commandments, love your brother, love not the world, abide in Him, do not commit sin, love one another, receive the witness of the Spirit, overcome the world, dwell in the life that is in the Son. If these ten evidences of eternal life are not current in the Christian’s life, there is reason to question the believer’s position in Christ Jesus.”

Paris Reidhead was born on a Minnesota farm in 1919. Some of the highlights of his lifetime of ministry might include his pastorate in rural Minnesota, his duties as linguist and missionary along the Sudan-Ethiopia border, inner-city pastor in New York City, consultant for the United Nation’s Industrial Development Organization to villages in South America and Africa, and his participation in many Christian conferences across the country. It was during one of these conferences, at Bethany Fellowship in Minnesota, that he preached his sermon, “Ten Shekels and a Shirt”, for which he is best known. In all of his messages Reidhead cries out for a Christian life that is real, effectual, and life changing.

In this book, *“Evidences of Eternal Life”*, Reidhead speaks with a burden on the subjects of salvation, assurance, and fellowship with Christ. Speaking about salvation he said, *“The Lord Jesus, speaking of Himself, said, ‘I am the way, the truth and the life; no man cometh unto the Father, but by me’ (John 14:6). He said that He was salvation. Salvation is neither something He did for us, nor a scheme He provided. Salvation is what He is. David knew that. In Psalm 27:1 he said, ‘The Lord is my light and my salvation; whom shall*

I fear? The LORD is the strength of my life; of whom shall I be afraid? Salvation is a person."

Reidhead goes on to say that in order to receive the person of Jesus Christ, we must put to death our "self". Further, putting to death the self is not some kind of theological semantic. It is a real and complete turning away from sin and the world. He writes, "This I affirm: Whosoever is born of God has been awakened and convicted by the Holy Spirit and has been brought to repentance. That person has savingly received Christ and has the witness of the Holy Spirit of that event. That person has become a new creation. The time involved is not the issue. The issue is reality! We are begotten by the agency of His Spirit, confirming the change of our purpose from pleasing self to pleasing God."

This reality he speaks of demonstrates itself in a Christian's desire to be holy and set apart. It is mournful today that the message of Christ is often presented like a high-pressure insurance package. A changed life is considered a mere option for the more committed. About this Reidhead says, "How tragic when Christ has been presented as a 'hell insurance scheme' without the prerequisites of awakening, conviction, repentance, and faith. How can a person who has had so much requirement be expected to overcome the world? By the same token, the person who has not experienced awakening, conviction, and repentance, does not meet the definition of having been born of God. You cannot be an overcomer until you have come over from the kingdom of darkness into the kingdom of light."

These are strong words, but again, Reidhead stresses reality, not hermeneutical imaginations. Simply put, his idea is that if God saved you, then you should know it and you should have fruit to prove it. One of the particular things I am challenged by is Reidhead's teaching on the witness of the Spirit. As I have listened to his recorded messages and read his books, I have seen this as a recurring theme. His burden is that no one can tell another person that they are born again *except* the Holy Spirit. He proclaims that this witness of the Spirit is very real and does not need us to "get in the way."

He stresses that the sad reality in both the liberal and the conservative camps is that they are full of professing Christians who have merely gone through the motions, said a prayer, walked an isle, followed the crowd, obeyed

their parents or tradition, and nothing has happened. They have no assurance of salvation, no adoption, no victory, and therefore, no reality. He writes: (the bold print is his emphasis) "Those of you who are acquainted with me recognize one of the capstones of my preaching: **We should never tell people that they are saved!** We must tell them how holy God is. We can show them from the Word how sinful sin is. We can tell them what God did to achieve their salvation. We can tell them what they must do to be saved. But **we must never tell them that they are saved.** Only God knows the hearts of people."

Further he says, "It is splendid to have been born in a Christian home. It is of great value to have been baptized. It is good to have your name inscribed on the church records. But no one has the right to think he is a child of God until, after having reached the age of responsibility, that individual personally receives the Lord Jesus Christ in repentance and faith. Call it 'being born again', 'the new creation'. These are words used in Scripture to describe the act of God communicating life to the sinner. He brings us into His family. Therefore, it is the Spirit of Adoption."

I wonder how many "would-be" Christians have died in miscarriages at the very moment of their conversions by the maladies of false assurance, empty commitment and a crossless Christ. Reidhead's teachings have encouraged me to settle for nothing less than the real, life-changing message and work of the *person* of Jesus Christ. □

This book and one other book entitled, "Finding the Reality of God", which was previously titled, "Getting Evangelicals Saved", can be obtained on a donation basis from his family's ministry.

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Precious Letters from Our Readers

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

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

Waiting to hear... --The Editors

Dear Charity Ministries,

Greetings in the Holy Name of the Lord! It has been very much on my heart today to write a note of testimony to what God has been doing in our lives since we came home from Youth Bible School. Indeed, HE has begun a good work & we trust Him to continue it until the day of Jesus Christ. He brought us back home praying for revival.

Our prayer life has so deepened & grown, it is unlike ever before. Oh, we bless the Lord for coming down in our midst & breaking us & teaching us of Him. We are learning things we never knew of before; of what it is to travail in prayer, to come away with our eyes stinging from having wept so much. What a wonderful blessing to see my sister (16 yrs. old) go apart often as she can to pray. Even going away from visiting with friends to meet with her Lord.

And our brother (13)...crying out to God for the souls in Ghana in a prayer meeting of us 3 children a couple nights after we came home. Oh, the burden for souls that He has bestowed, both far & near! The Lord did exceeding abundantly above all that we could ask or think, & has given us the privilege to begin interceding together. The first week we were home not a night went by but that all of us youth were gathered before the throne pouring our hearts out to the Lord in prayer (and other times too during the day). Prayer for those in authority over us, prayer for laborers for the harvest fields of God, & intercession for the unreached multitudes of the world. And for ourselves that God would start His reviving work in our own hearts & lives; then we could see it spread from there—**that He would be glorified in all the earth.** And by God’s grace, we

are continuing in that vision, & it is growing. Now Mama is joining us too, and we are praying for Dad daily.

As we have been before Him our own undoneness has become so evident. Many times His precious Spirit has convicted us of sin & then in yielding to Him there is such cleansing & freedom in the power of His Blood! Alleluia. We bless His Name for breaking us & molding & transforming us into His likeness. To Him be all the glory!

Michigan



Dear Remnant,

May the grace of our Lord be with you all. Thank you for being such a wonderful ministry. I rejoice in the Lord for the talents you have used for His glory. Thank you for being there to help others and to

work for His Kingdom. Have you ever considered translating the Godly Home into Spanish?

Puerto Rico



Dear Remnant,

You have been heavy upon my heart for several weeks and I have wanted to write you a letter of thanks and encouragement. God the Father of our Lord Jesus Christ has greatly ministered to others and me through the Remnant magazine. In a world where there are so many ministries that are leavened by worldly ways, songs, and doctrines, I thank God for the truth that you publish. The teachings you publish are truly living waters and the bread of life. Thank you for standing for the truth without compromise.

God is establishing a body of believers in our dayroom, and we are warring against the flesh that hinders the Bible studies we have started. Many of the men have been delivered from the false doctrine of divorce and remarriage. We are now praying for restitution in all of our marriages, and we are refusing the lies that say that men in prison can not be fathers and husbands. We can pray, write letters, and pray that God will turn the hearts of our authorities. We believe that God can do this, if a man serves God with all his heart in prison.

I would like to be a part of

your church someday if God permits. Thank you for being obedient to our Lord and Savior Jesus Christ.

Texas



Dear Charity Ministry,

My wife and I have been lead down a road quite unexpected. We were not raised in an atmosphere like the one Bro. Denny teaches about. The kind of faith that we grew up around was quite weak. We thank God that He has put in our hearts a vision that is parallel with His will. We have chosen to homeschool our children and allow the Lord to set the size of our family. We strongly desire to raise up a godly seed. God is showing me the purpose of Christian families and I am amazed how far we as a nation have fallen. My goal as a pastor is to show and teach families the holy standard of God's Word. It is truly beautiful. I praise God for having mercy on me by letting me see these wonderful visions. However, I fall drastically short and feel way behind. At this time, I am unsure where God will lead us from here. I would love to live for a while in an atmosphere of like-minded brethren. I would also like God to transform us right here where we are that we might manifest His sweet will in front of the congregation we presently serve.

All of this said, I wanted your ministry to know that it has a like-minded pastor in

Oklahoma strongly desiring the Lord to raise up the remnant for His glory in this nation. I long for my family to be heavily involved in serving God proclaiming the truth in word and deed. I also covet your prayers. I feel somewhat alone in this area and do not want to fall short in my calling.

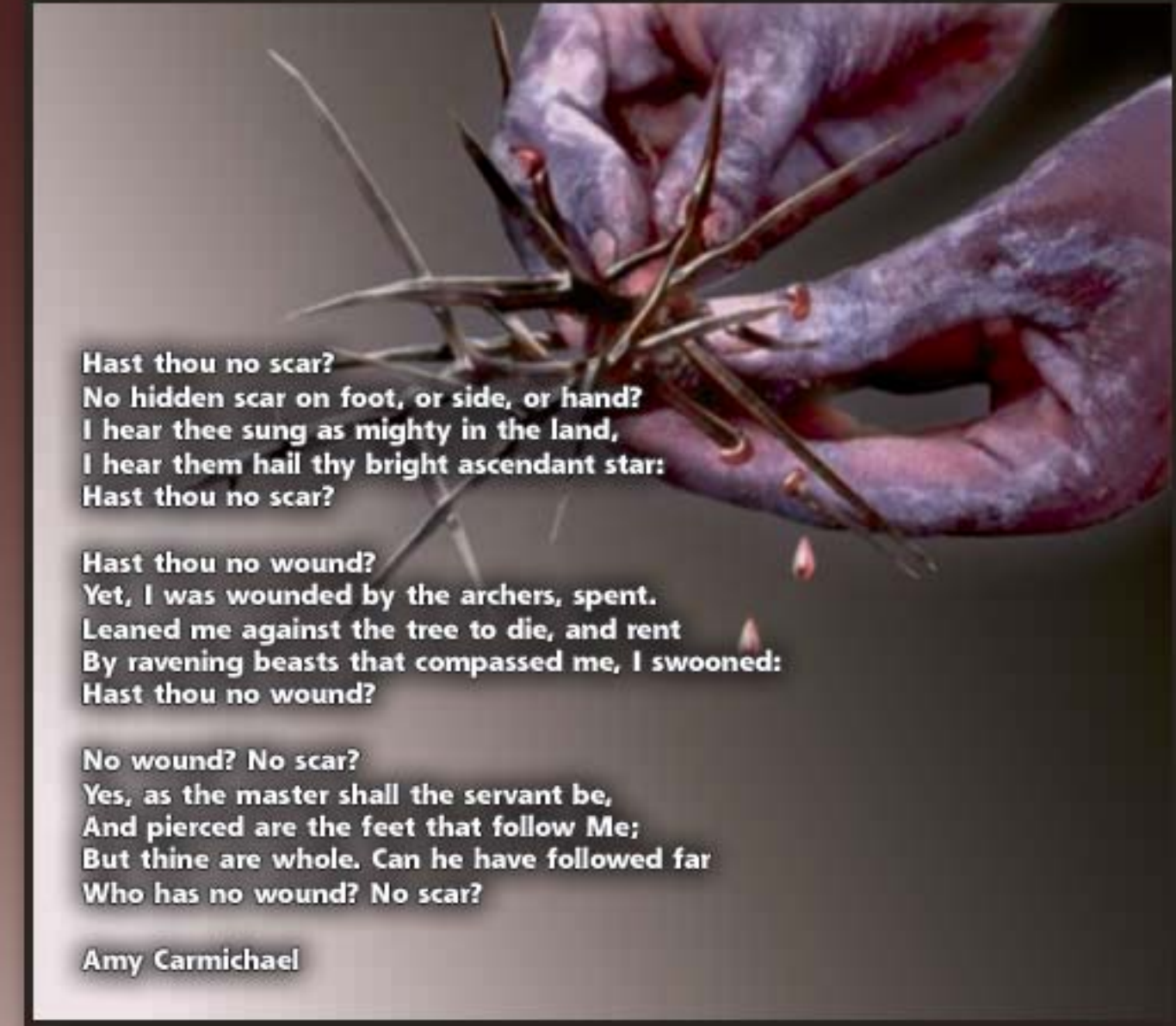
Oklahoma



continued from page 25,
Seducing Spirits

“or strengthen itself by downplaying others, and an open dialogue is the way to building bridges and tearing down walls of centuries of hate. What is needed is that each religion be true to its faith integrally and treat each religion on the same footing of equality with no inferior or superiority complexes.” It emphasized that the secret to peace amongst all religions is admitting that contradictions exist between creeds but to concentrate on what unites them as opposed to what separates them.

Delegates agreed that religious shrines, including Fátima, should be revamped every 25 years to reflect modern day trends and beliefs. The Shrine of Fátima is about to undergo a complete reconstruction with a new stadium-like basilica being erected close by the existing one built in 1921. □



Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land,
I hear them hail thy bright ascendant star:
Hast thou no scar?

Hast thou no wound?
Yet, I was wounded by the archers, spent.
Leaned me against the tree to die, and rent
By ravening beasts that compassed me, I swooned:
Hast thou no wound?

No wound? No scar?
Yes, as the master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole. Can he have followed far
Who has no wound? No scar?

Amy Carmichael

The Heartbeat of

The Remnant

Charity Christian Fellowship

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