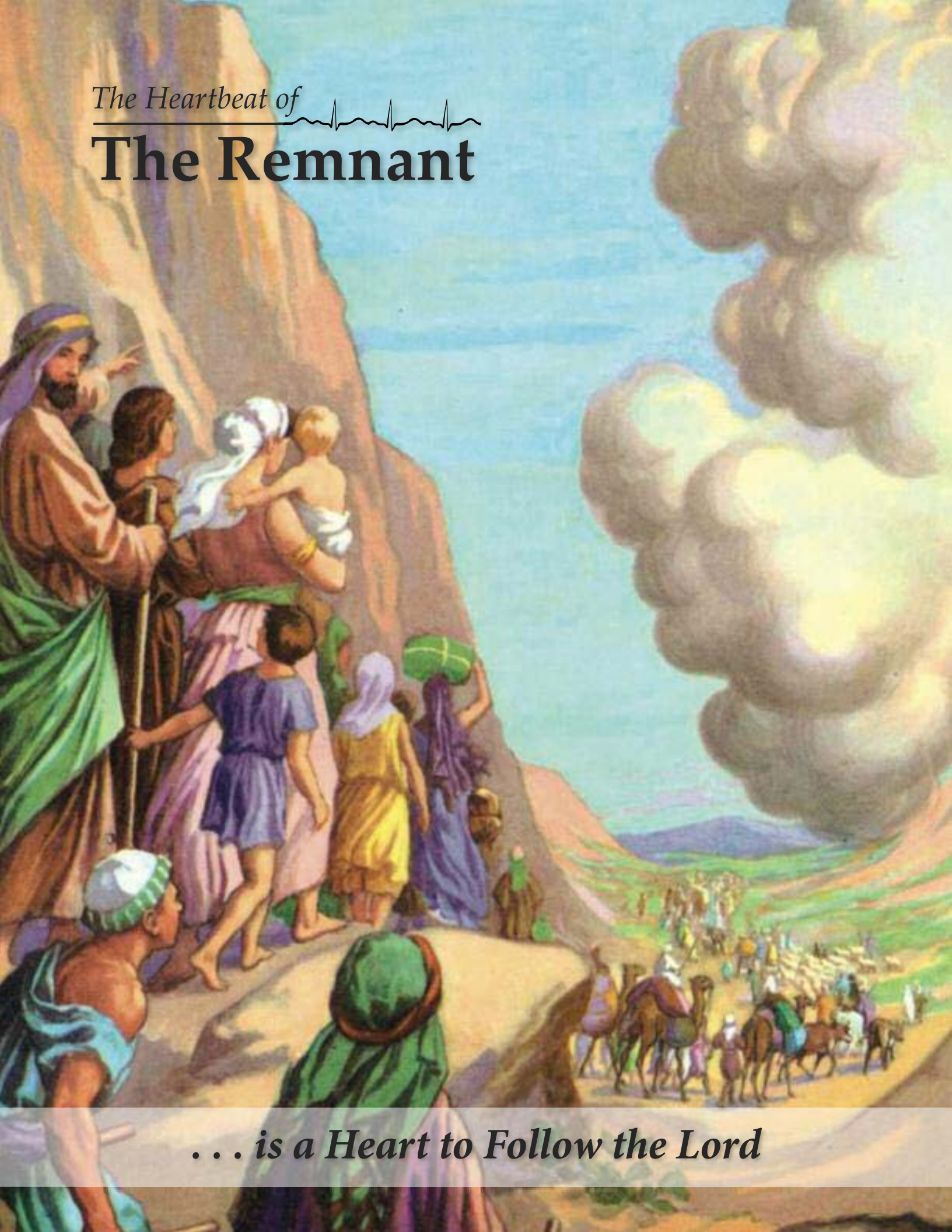


*The Heartbeat of*  
  
**The Remnant**



*... is a Heart to Follow the Lord*

*The Heartbeat of*  
**The Remnant**

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## *From the editor...*

Greetings to all in the name of Jesus! It is with great excitement that we present this special edition of *The Heartbeat of the Remnant*. When I first set out to gather the articles that I felt absolutely *had* to be included in this special issue, I ended up with approximately 115! Needless to say, I had some trimming to do! It has been a joy to put this special issue together. The idea of this special issue is to present a sampling of the types of articles that the Lord has put on our heart through the last few years.

**Who are we?** *The Heartbeat of the Remnant* is a quarterly magazine of Charity Christian Fellowship and Charity Ministries of Lancaster County, Pennsylvania. Starting out as a local outreach newsletter, *The Heartbeat of the Remnant* has now grown to reach thousands of readers all across the globe. Springing from the rich Anabaptist heritage of Lancaster County, Charity Christian Fellowship has endeavored to maintain a strong biblical orthodoxy with a genuine heart-cry for revival and radical Christian living. While maintaining an Anabaptist direction overall, the magazine does not desire to lift up any specific theology, denomination, church or man. We desire only to glorify the Name of Jesus.

The magazine features articles from a wide variety of Christian sources, ranging from ancient to modern-day testimonies. We frequently reprint articles from revival preachers and histories, missionary stories, early Christian trials and martyrs, challenging Puritan writers and Methodist circuit riders, as well as modern-day preachers. Some of the topics discussed may be considered out-of-step with modern American ideals, such as modesty of dress, dangers of worldly entertainments, child training, the roles of men and women, divorce, materialism and even war and nonresistance. However, even in these things we wish not to be "issue driven" or even to purport that we have the last word on every controversial issue. Instead, we desire to be "Spirit led" as we seek to know God's will and heart on these difficult, real-life issues. Our heart is always that God might accomplish these things in our lives only by His grace.

We invite you to pray with us for the outpouring of God's Spirit on our own personal lives and the life of the Church in every land! It is our desire that this publication might strengthen and encourage you in your pursuit of Jesus.

Since its inception, *The Heartbeat of the Remnant* has been made available to you, free of charge, by the freewill offerings of God's people. Subscription is available upon request. A special "thank you" to all those who support this ministry. May the Lord bless each of you as you read this special edition of *The Heartbeat of the Remnant*.

*Bro. Dean Taylor*

# REVIVAL AT ANY COST!

by Greg Gordon

*John Wesley said: “What one generation tolerates, the next generation will embrace.” Sadly we have tolerated a hell-less, eternity-less, sin-less gospel and this next generation is aimed at accepting this as the genuine apostolic original. The true Christian witness seems to be almost overshadowed by false doctrines, false cults, and false prophets. It is time for a holy desperation for revival to arise in God’s people! ~Greg Gordon*

## HOLY DESPERATION

*A Fervent Exhortation For  
A Revival Of Religion In Our Day*

**T**he prophet Isaiah declared the woeful state of Israel over three thousand years ago: “Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” How much different are we? Churches are failing, leaders are fumbling, and truth is fallen in the streets. The prophet Isaiah continues with this divine reprimand: “they declare their sin as Sodom, they hide it not.” And what shall the end of a people be that “hide not their sins”? I have seen a strange thing under the sun: professors preaching “continue in sin” from the pulpit. The Apostle Paul in contrast preached “God forbid” which is one of the strongest em-

phatic statements in Scripture used to convey the ceasing of sin in the life of the believer. John Wesley said: “What one generation tolerates, the next generation will embrace.” Sadly we have tolerated a hell-less, eternity-less, sin-less gospel and this next generation is aimed at accepting this as the genuine apostolic original. The true Christian witness seems to be almost overshadowed by false doctrines, false cults, and false prophets. It is time for a holy desperation for revival to arise in God’s people! Mary Warburton Booth said this when the Salvation Army movement was waning: “How we have prayed for a revival—we did not care whether it was old-fashioned or not—what we asked for was that it should be such that would cleanse and revive His children and set them on fire to win others.” We need a fury of passionate pleading, desperate crying, fervent praying for a heaven-sent revival in our day. Chuck Smith gave this searing statement to a church that does not realize its hour: “Today, we are living in desperate times. Yet, the Church is not desperate before God in prayer.” Leonard Ravenhill said that

**We need a fury of passionate pleading, desperate crying, fervent praying for a heaven-sent revival in our day. Revival prayer is born out of a holy and healthy desperation for the presence and power of Christ in His church.**

“Revival only comes by birth.” With birth comes laborious gestation, travailing birth-pains, and conceptional agony. Shall the birthing of revival be any different? Revival prayer is born out of a holy and healthy desperation for the presence and power of Christ in His church. We need not shrink back from emotions and displays of desperation for revival. Read this old report

from one hundred years ago with the Irish Presbyterian Church: “Perhaps you say it’s a sort of religious hysteria. So did some of us when we first heard of the Revival. But

here we are, about sixty Scottish and Irish Presbyterians who have seen it—all shades of temperament—and, much as many of us shrank from it at first, everyone who has seen and heard what we have, every day last week, it is certain there is only one explanation—that it is God’s Holy Spirit manifesting Himself in a way we never dreamed of. We have no right to criticize; we dare not. One clause of the Creed that lives before us now in all its inevitable, awful solemnity is ‘I believe in the Holy Ghost.’ God is desiring to manifest Himself in ways that we “never dreamed of” which is reminiscent of the Scripture in Psalms that says: “When the Lord turned again the captivity of Zion, we were like them that dream.” Oh Lord! turn back our captivity and grant us revival.

## REVIVAL OR DEATH

“For decades sincere believers have asked, ‘Why don’t we have revival?’ And for decades the answer has always been the same, ‘We don’t have revival because we’re willing to live without it!’ It really is that simple. Do we really want to hear the truth? God responds to hunger and thirst. He fills those who recognize their need, who are empty and broken, who are at the point of desperation, who are panting for Him the way a deer pants for water in the desert. He answers dependent prayers. Sure, we want revival, but we don’t need revival. That’s the difference. God will meet us at our point of need, not our point of preference. Revival is God’s radical measure to get the church in a given area or at a given time back to normal before it falls into spiritual oblivion and cultural irrelevance. Revival comes when we realize that it’s either revival or death, revival or continued backsliding, revival or the world around us goes to hell.” In this above quote from Michael Brown, he really speaks to the high requirement for revival namely in one word: everything! Oh brethren, we must realize that this has always been so; there are no shortcuts with God. We will never see a revival until this is realized and acted upon. In light of eternity let us have tears for our lack of desire and desperation

**For decades sincere believers have asked, “Why don't we have revival?” And for decades the answer has always been the same, “We don't have revival because we're willing to live without it!”**

for God. John Knox was a great man of God and this was his prayer, “God give me Scotland or I die!” Again, John Hyde, who was a missionary, prayed, “God give me souls or I die.” Again, Whitefield prayed, “God give me souls or take my soul!” May we take it further, dear reader; can you pray: “Give me revival or I die?”

Where are those that have a burdened heart like Evan Roberts? He prayed for revival night and day for twelve years. At the end of these twelve years he prayed with such intensity, agony

and urgency that his landlord asked him to vacate his living quarters. Is there a burning in your soul? a building desire in your heart? Let us not fool ourselves; the prayer meeting is “dead” and so are multitudes in their trespasses and sins. We need a holy desperation to fill our prayer meetings, a holy zeal that will not relent until revival comes. The “Lord comes suddenly” to His temple; let us not be found sleeping or great will be our shame. Mario Murillo in his article: ‘Vital insights into God’s preparations for revival’ states: “now is the time to pull out all the stops. No program is sacred, no worthy project is worth enough. None of the ointment can be spared. It is revival or death!” William Seymour, the father of the modern day Pentecostal movement prayed for five to seven hours a day for over a year for revival. And what resulted? A glorious, powerful, sweeping Pentecost swept the world. Winkie Pratney told why there was no revival in the church over twenty years ago: “We do not have men and women who are prepared to pay the same price to preach the same message and have the same power as those revivalists of the past. Without these firm believers, the community can never be changed. Our concern is conciliatory, our obedience optional, our lack theologically and culturally justified. Quite simply, it costs too much!” S.B. Shaw, who wrote on the Welsh revival, shares the results of a true heaven-sent revival: “A revival that like a tornado will sweep away all the old dried-up sermons, and all the cold formal prayers, and all the lifeless singing, and like a whirlwind will carry everyone that comes in its path heavenward. A revival that will fill the hearts of saints with holy love, and so burden the hearts of God’s ministers that the word of God will be like fire shut up in their bones. For such a revival our heart cries out to God! For such a revival we are ready to watch and toil

and pray.” May we take it further dear reader, for such a revival are you willing to die?

## IF NO REVIVAL

In the writings of Isaiah we see three clear consequences for the result of the nation of Israel not having repentance towards God. May I say that these three consequences will also be ours if we do not have a renewed repentance in the Church and a revolutionary revival from Heaven. If no revival then we will see these three judgments come on the earth and surely anyone that has been awakened to the hour will realize these monstrous consequences already have fallen upon us. If no revival, then hell will be enlarged. “Therefore hell hath enlarged herself, and opened her mouth without measure.” Oh the horror of it, hell yawning and swallowing multiplied millions of souls that will be damned forever. To just see a glimpse of this reality will shake any soul to ask, “What can be done?” George Whitefield said: “At the day of judgement we shall all meet again.” How will you feel when you meet all of the millions of souls that could have been saved if you prayed and sought God for a revival of religion? When the Church does not have revival hell enlarges. What a frightful thought.

If no revival, then sin will abound. Men will begin to draw sin “with a cart”, speaking of the enormous amounts of sin that abounds in a season when the Church is not being the salt of the earth. We see that evidently today where people call good evil and evil good and to such God says, “Woe unto them.” As Richard Baxter said of sin, “It is the murderer of the whole world.” The only hope for lost captive sinners is Christ! Yet the Church and Christians keep multitudes from Christ. Lamentable fact! When the church is not the “light of the world”, the world falls into outer darkness. When the Church does not have revival, sin abounds on the earth. If no revival, then the Word will be despised. In a season where there is no revival in the church the world will begin to disregard the law of God, as the Scripture says, “they have cast away the law of the Lord.” And they begin to “despise” not only the Word of God but the “Holy One of Israel.” This is a doublesmart; the church is inef-

fective and God is mocked. Martyn-Lloyd Jones wrote to this fact: “Does it grieve you my friends, that the name of God is being taken in vain and desecrated? Does it grieve you that we are living in a godless age? The main reason we should be praying about revival is that we are anxious to see God’s name vindicated and His glory manifested.” When the Church does not have revival God’s name is despised.

Leonard Ravenhill wrote: “this generation of Christians is responsible for this generation of sinners.” This responsibility is of eternal consequence, dear reader; being a Christian is a somber thing. Over a hundred years ago Andrew Bonar wrote: “Revivals begin with God’s own people; the Holy Spirit touches their heart anew, and gives them new fervor and compassion, and zeal, new light and life, and when He has thus come to you, He next goes forth to the valley of dry bones... Oh, what responsibility this lays on the Church of God! If you grieve Him away from yourselves, or hinder His visit, then the poor perishing world suffers sorely!” Evan Roberts wrote: “Prayer is buried and lost, and Heaven weeps. If all prayed, the wicked would flee from our midst or to the refuge.”

## LOSS OF REPUTATION

Perhaps one reason why there is no revival is because the ministers are not willing to pay the cost, namely the loss of reputation. Gilbert Tennet was used mightily of God in the second great awakening. Hear him give account of the popular preaching in his day: “They often strengthened the hands of the wicked by promising them life. They comfort people before they convince them; sow before they plow; and are busy in raising a fabric before they lay a foundation. These foolish builders strengthen men’s carnal security by their soft, selfish, cowardly discourses. They have not the courage or honesty to thrust the nail of terror into the sleeping souls!”

Preaching without unction, praying without fervor, are two reasons why revival taries in our day. We need a moratorium on reputation to see revival. May God rouse this generation to a passionate pursuit for revival and a determined ardor to see it come to pass. □

**We need a moratorium on reputation to see revival. May God rouse this generation to a passionate pursuit for revival and a determined ardor to see it come to pass.**

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

## DUNCAN CAMPBELL

### on the Lewis Revival

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

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

Now I am sure that you will be interested to know how, in November 1949, this gracious movement began on the island of Lewis. Two old women, one of them 84

years of age and the other 82 (one of them stone blind), were greatly burdened because of the appalling state of their own parish. It was true that not a single young person attended public worship. Not a single young man or young woman went to the church. They spent their day perhaps reading or walking, but the church was left out of the picture. And those two women were greatly concerned, and they made it a special matter of prayer.

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

One night one of the sisters had a vision. Now remember, in revival God works in wonderful ways. A vision came to one of them, and in the vision she saw the church of her fathers crowded with young people, packed to the doors, and a strange minister standing in the pulpit. She was so impressed by the vision that she sent for the parish minister. And of course, he, knowing the two



sisters, knowing that they were two women who knew God in a wonderful way, responded to their invitation and called at the cottage. That morning one of the sisters said to the minister, “You must do something about this. And I would suggest that you call your elders together and that you spend at least two nights with us in prayer a week, Tuesday and Friday. If you gather your elders together, you can meet in a barn or a farming community, and as you pray there, we will pray here.” Well, that was what happened; the minister called his elders together, and seven of them met in a barn to pray on Tuesday and on Friday. And the two old women got on their knees and prayed with them.

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

But he got no further. That young man fell to his knees, and then fell into a trance. Now don’t ask me to explain this because I can’t. He fell into a trance and was now lying on the floor of the barn. And in the words of the minister, at that moment he and the other ministers were gripped by the conviction that a God-sent revival must ever be related to holiness and godliness. Are **my** hands clean? Is **my** heart pure? This is the man whom God will trust with revival; that was the conviction.

When that happened in the barn, the power of God swept into the parish. And an awareness of God gripped the community such as hadn’t been known for over a hundred years. **An awareness of God**—that’s re-

vival! And on the following day, the looms were silent, and little work was done on the farms as men and women gave themselves to thinking on eternal things, gripped by eternal realities.

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

Well, the minister that week was going to one of our great conventions in Scotland. At that convention he met a young man who was a student in college, and

knowing that this young man was a God-fearing man, a man with a message, he invited him to the island. “Won’t you come for ten days, a ten-day special effort? We have had so many of them over the past couple of years, but we feel that something is happening in the parish, and we would like you to attend.”

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

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

We got to the church about a quarter to nine to find about three hundred people gathered. I gave an address. Nothing really happened during the service. It was a good meeting. There was a sense of God and a consciousness

**It seems to me to be so much humbug to be praying as we are praying, to be waiting as we are waiting, if we ourselves are not rightly related to God.**



of His Spirit moving, but nothing beyond that. So I pronounced the benediction, and we were leaving the church around a quarter to eleven.

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

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

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

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

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

thirst gripped the people. Six hundred of them were now at the church standing outside.

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

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

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

At four o'clock we decided to make for the manse. Of course, you understand, we made no appeals; you

never need to make an appeal or an altar call in revival. Why, the roadside becomes an altar. We just leave men and women to make their way to God themselves; after all, that is the right way. God can look after His own. And when God takes a situation in hand, I tell you, He does a better work!

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

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

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

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

**Over a hundred young people were at the dance in the parish hall, and they weren't thinking of God or eternity. They were there to have a good night when suddenly the power of God fell upon the dance. The music ceased, and in a matter of minutes, the hall was empty.**

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

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

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

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

**This is Holy Ghost conviction!** Now mind you, that was on the very first night of a mighty demonstration that shook the island. Oh, let me restate, that was not the beginning of revival; revival began in a prayer meeting. Revival began in an awareness of God. Revival began when the Holy Ghost began to grip men, and that was how it began.

And, of course, after that we were at it night and day; churches were crowded. A messenger would come. I remember one night it was after three o'clock in the morning, and a messenger came to say that the churches were crowded in another parish fifteen miles away—crowded

at **that** hour in the morning! I went to join this parish minister along with several other ministers. Oh, how I thank God for the ministers of Lewis, how they responded to the call of God, how they threw themselves into the effort. And God blessed them for it. Well, we went, and I found myself preaching in a large church, a church that would seat a thousand, and the Spirit of God was moving in a mighty way! I could see them falling on their knees. I could hear them crying to God for mercy. I could hear those outside praying. And that continued for at least two hours, I'm sure.

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

The interesting thing about that meeting was the sight that I

saw. The headmaster of a secondary school in the parish was lying with his face to the ground, crying to God for mercy. Oh, deeply convicted of his desperate need. And on either side of him were four young girls, two at each side. I would say they were about sixteen years of age. And they kept saying to the headmaster, "Master, Jesus that saved us last night in Barvas can save you tonight." It is true that when a man comes into a vital relationship with Jesus Christ, his supreme desire is to win others. Those young girls were there that night to win their Master, and they won him. Oh, God swept into his life, I believe in answer to the prayer of the four young girls who had a burden.

Now that was how the revival began, and that is how it continued for five weeks. Then there was a lull of perhaps one week. Oh, the churches were still crowded, people were still seeking after God, and prayer meetings were being held all over the parishes. It was still the custom there that those who found the Saviour at night would be at prayer meeting the next noonday. A prayer meeting met every day at noonday. At that time **all work stopped** for two hours; looms were silent. For two hours, work

*continued on page 30*

**I remember one night it was after three o'clock in the morning, and a messenger came to say that the churches were crowded in another parish fifteen miles away—crowded at that hour in the morning!**

# A *Motivating Vision for Our Homes*

*Taken from the book The Pursuit of Godly Seed, by Denny Kenaston*

*Where there is no **vision**, the people perish,  
but he that keepeth the Law, happy is he.  
Proverbs 29:18*



**T**here was, in the days of Samuel the Prophet, a sad state of affairs in Israel. The ministers of the day had lost their relationship with God, and compromise was creeping in on every hand. God uses a few revealing words, which describe the condition of the nation at that time. “*There was no open vision*” (I Sam. 3:1). Although we have several chapters of sad commentary to read after this statement, these words say it all, in a nutshell. There was no open vision, and

the people were perishing. We seem to be suffering from some of the same in modern America. I can think of no better words to describe the sad state of present day American Christianity.

What is a vision? It is important to give some definition to this powerful little word, because I will be using it many times. In fact, the hope and future of your family lies hidden in this one word. When I use the word vision, I am referring to a vision that is a



mental image imprinted upon the heart by the Spirit of God. A vision is that which you see with the eyes of your heart. The Apostle Paul described it as something “written...with the Spirit of the living God...in the fleshly tables of the heart.” (II Cor. 3:3) A vision is a spiritual revelation of the mind and will of God. That revelation usually comes through the avenue of the Scriptures. When we read the Word of God in the Spirit, dreams and visions flame up in our hearts.

I was surprised and blessed one day as I was studying the Hebrew word “dream.” It means, “to make healthy,” or “to be strengthened.” It is an ideal, or aspiration, that makes us healthy and strong. Isn’t that beautiful? We know that dreams work like that in man. When a man has a dream, he comes alive, he is filled with energy, and his whole being is consumed with what he sees and wants. This is what I mean, when I use the word vision.

Probably the most famous verse in the Bible on this subject is the one listed at the beginning of this chapter. “Where there is no vision, the people perish.” A study of this verse is very revealing to our present-day American problems. The people as a whole do not see what God sees or wants. There is a lack of open vision in our land. That spiritual seeing of the heart is missing in too many churches and homes.

The word “perish” is even more descriptive. It means, “To cast off restraint.” It does not mean to go to hell. It is much more practical than that. Allow me to paraphrase my study of the verse. “Where there is not a spiritual seeing of God’s will in the heart, the people will cast off restraint, go naked, and live like savages.” Wow! What a picture of the degenerated condition of America. In addition, of course, the end of that process is they will go to hell. We must get a captivating view of God’s will today and hold the eyes of our heart upon it until it motivates and activates us



*Denny & Jackie Kenaston family*

to keep His laws again. We know that this whole process of degeneration begins when a people who know God cease to walk closely with Him. The seeing of the heart grows dim because it is God’s presence in the heart that stimulates vision. As the vision grows dim, the people begin to cast off restraint. We know the rest of the story. This explains the confusion of much of American Christianity.

All these thoughts preface my burden for our homes. We must get a motivating vision for our homes. Only God can give us such a vision; however, we have our part to play also. When we begin to sigh and cry unto God with a longing aspiration, He is obligated to impart to us a revelation of His will, as well as a revelation of our need. It is my personal conviction that, because we lack this spiritual seeing of the heart, our homes lack substance and direction. My constant prayer, as I write these chapters, is that God would graciously grant us that seeing experience again and again. This seeing brings a transforming of the heart, and of course, a transformation of the home will follow.

Having a vision is so important. I cannot emphasize it enough. Your journey through this book must be more than a time of gathering information. New information usually lasts a few weeks and then falls to the back of our memory. However, a vision is life changing, and it will last for many years. By the time Jackie and I finish the task of raising our children, we will have about forty years invested in the project (not to mention the years of grandparenting that follows the parenting). My desire, “*by grace through faith*” is to impart to you a vision for your children that will burn in you and consume you for many years to come.

Let us ponder some of the inner dynamics of a God-breathed vision. God moves and motivates His people by giving them a vision. The Bible is filled with

examples of this inner working of God's spirit. When God is about to do something, He begins with a vision in the heart of a man or a people. When God spoke to Abraham, He gave him a promise, but that promise had a vision of His will in it. God began to "call those things which be not as though they were" (Rom. 4:17b). Abraham saw them with the eyes of his heart, and began to act accordingly. This is how a vision works in the heart of man.

God spoke to the children of Israel in Deuteronomy 28. He painted a beautiful picture of a people, baptized in, and overflowing with blessings. This was meant to be a vision for all who would see it, believe it, and obey the conditions that He gave them. As we study the history of this people, there are times when they were literally blessed in everything they did. Those who walked in the vision that they saw, received the reality of a life that is blessed on every side.

Now, all these inner dynamics apply to our homes as well. The Bible is pregnant with God's heart for our homes. His promises, His will, and His visions are waiting there to be birthed in our hearts. Visions are born when the Spirit of God takes the Word of God, and makes it alive in our hearts. The New Testament word for this inner dynamic is the Greek word "rhema." It literally means, God speaking His Word to me. We all know the joy of this experience when a verse just jumps off the page and into our hearts. We know it is God speaking to us personally through His word. As parents, we should be earnestly seeking God for these "rhemas" for our families. God will give them to us. We must have faith. He will do it!

The Prophet Joel spoke of a day to come when the Spirit of God would be poured out upon God's people. He described the results of this anointing in some thrilling pictures. One of those pictures was a people filled with dreams and visions. This happened on the Day of Pentecost, fifty days after Christ's ascension. On that day, 3,120 people were filled with the promise of the Father. That anointing, and the visions that came from it caused those people to fill Jerusalem with the doctrine of Christ and His resurrection. We still live in the age of this prophecy. We are to be a people filled with visions born by that same Spirit. God wants to fill our hearts with dreams and visions of a godly home. It is His will, and He is waiting to give us more than we ask.

## A Disease in the Eyes

In the last days of the apostle John, Christ sent a message to the church at Laodicea, through him. Laodicea was a lukewarm church, which had been hot and full of the reality of Christ at one time. Among other things, they had lost their vision. Spiritually, they could not see anymore. They were beginning to cast off restraints, and Christ even told them they were naked, wretched, and blind. What a perfect description of the definition I gave earlier. They were perishing. His counsel to them concerning their blindness was "anoint thine eyes with eye salve, that thou mayest see" (Rev. 3:18c). We all know that God is referring to



**(God's) promises, His will, and His visions are waiting there to be birthed in our hearts. Visions are born when the Spirit of God takes the Word of God, and makes it alive in our hearts.**



**When a man has a dream, he comes alive, he is filled with energy, and his whole being is consumed with what he sees and wants. This is what I mean, when I use the word vision.**

the eyes of the heart in these verses. He finished by pleading with them, speaking words of true reality. Let us read them out loud slowly here.

*Behold, I stand at the door and knock:  
If any man hear my voice, and open the door,  
I will come in to him, and will sup with him,  
And he with Me. Rev. 3:20*

Christ's words to the brothers and sisters at Laodicea were strong yet true. He was outside of their lives looking in. The reality of fellowship was gone. His voice was knocking, knocking, but they did not hear. They did not want to hear, and their ears became dull. He pleads with them to let Him in, through repentance. He promised them beautiful, restored communion, and assured them of His love.

Beloved, where is your vision? What do you see with the eyes of your heart? As you sit and read these words, how do they find you personally? When was the last time you heard from God, and you knew it? Do you have eye disease like the Laodiceans did? They

were thinking they had everything together, when in reality, they were falling apart. Maybe you feel these words are not proper to write in a book. However, let us reason together. I would be a very unkind friend to stir your heart about having a vision, and then not tell you how you can get one.

Visions come from God. He is the author of every one of them. If there is no reality in your life, you will find it hard to get a vision, and hold on to it. I want the instructions that will follow, to be more than the "how to's" of raising children for God. What we see is very important. God always precedes the reality of what He is going to do with a vision. That is exciting, if you know where you are going, because, according to the testimony of Abraham, what you see, you will have. However, if you do not see, that is very troubling, because if you do not see, you will not have. What you see with the eyes of your heart now probably will determine where your family will be in five years. Beloved parents, let us break our hearts before God and seek Him for an open vision for our families. It is better to weep now, than to weep later when it is too late. I will spend the next few chapters expounding the vision that God wants for our homes, but we must have a good and honest heart as the one described in the parable of the sower.

I will close this chapter with some of the most encouraging words in the Bible. Paul, writing to the church at Ephesus, admonished them with an overflowing proclamation about God. He said that God was able (full of power) "to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). If I understand this verse, that covers our dreams and visions completely. Let us get ourselves to the place where this "power that worketh in us," is working in us personally, and then the sky is the limit.

*Father, we bow together before You who see. We know that You see us even as we sit here pondering what we have read. Give us a vision for our homes, dear Lord. Open the eyes of our hearts to see. I desperately need You to work in my heart this very moment. I want to move into the rest of this book with an open face before you. Soften my heart to receive your imprint of a godly home. In Jesus Christ's name, Amen.*





# A Message To The World

by *Evan Roberts*

*(Fresh from the Welch Revival of 1904)*



**T**he Power of the revival in South Wales is not of men, but of God. He has been close to us and has shown us the way.

There is no question of creed or of dogma in this movement. The work that is being done has the support, I believe, of all

Christian people and Christian churches in our country. I have merely preached the religion of Jesus Christ as I myself have experienced it.

God has “made me glad,” and I am showing others the great joy of serving Him, a joy so great and so wonderful that I shall never be able to express it in its completeness. We are teaching no sectarian doctrine, only the wonder and the beauty of Christ’s love, the love of man for Him, and the love of man for man.

I have been asked concerning my methods. I have none. I never prepare the words I shall speak. I leave all that to Him. I am not the source of this revival. I am only one agent in what is growing to be a multitude. I am not moving men’s hearts and changing men’s lives; not I, but “God worketh in me.” I have found what is, in my belief, the highest kind of Christianity. I desire to give my life, which is all I have to give, to helping others to find it also. Many have already found it, thank God, and many more are finding it through them.

This is my work as He has pointed it out to me. His Spirit came to me one night, when upon my knees I asked Him for guidance, and five months later I was baptized with the Spirit. He has led me as He will lead all those who, conscious of their human weakness, lean upon Him as children upon a father. I know that the work which has been done through me is not due to any human ability that I possess. It is His work and to His

glory. “I was not ever thus, nor prayed that Thou should’st lead me on. I loved to choose and see my path, but now lead Thou me on.”

I desire nothing but to be allowed to continue this work that has begun. “The Lord is my Shepherd. I fear no want.” All things necessary He has provided, and will provide. I wish no personal following, only the world for Christ.

Some things have been said about our meetings, and about me which are not true; but God’s truth has not been hurt by these misstatements, and they, therefore, matter little. I believe, too, that He has put it into the hearts of those who have written of the revival to say helpful things, for some of the papers have carried our message to many whom we have not personally reached.

I believe that the world is upon the threshold of a great religious revival, and I pray daily that I may be allowed to help bring this about.

I beseech all those who confess Christ to ask Him today, upon their knees, if He has not some work for them to do now. He will lead them all as He has led us. He will make them pillars of smoke by day and pillars of fire by night to guide all men to Him.

Wonderful things have happened in Wales in a few weeks, but these are only a beginning. The world will be swept by His Spirit as by a rushing, mighty wind. Many who are now silent Christians, negative Christians, Christians whose belief means little to them and nothing to anyone else, will lead in the movement. Groping, hesitating, half hearted Christians will see a great Light and will reflect this Light to thousands of those in utter darkness. The whole world will hear His message of “peace, good will toward men,” and listening, will be blessed. Thousands upon thousands will do more than we have accomplished, as God gives them power. This is my earnest faith, if the churches will but learn the great lesson of obedience to the voice of the Holy Spirit. Obedience! Obedience!! Obedience!!! ◻

# A Mother's Heart Cry

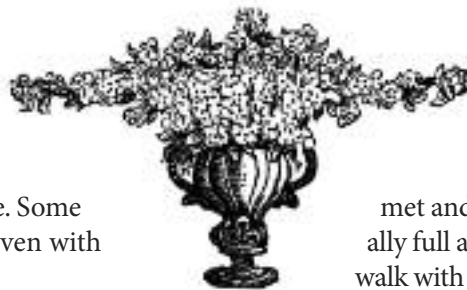
by Rachel Weaver

When the babies are out of diapers...  
When I can get a full night of sleep...  
When the children are old enough to help...  
When homeschooling is finished...  
When the teenagers are grown up...  
When the children are married...  
If I had been taught to keep house...  
    If I only had a baby...  
    If I had a husband who...  
    If my children would...  
If our finances weren't so tight...



**H**ave you ever heard these cries, or thought them yourself? So many, many times through the years I have found myself saying many of these things. In the middle of the baby years, with a baby in my arms, toddlers hanging on my skirts and a preschooler, I wished for someone to help with the chores. Later, there were plenty of helpers, but more work and home-schooling to accomplish and I was sure that this was the most difficult time of my life. Still later, when my last babies were tiny, and we were sitting up to chat with young people facing life-changing decisions, I was saying other "ifs." So soon, the babies stopped coming and I wasn't nursing any more but my nights were interrupted because of changing hormones. The temptation to be discontented was still there. Some ladies never have problems sleeping even with hormone changes....

**Contentment is a choice,  
and joy follows it.**



As I was thinking about the last thirty years, I realized that one of the things that had sapped too much of my vitality was discontentment and murmuring. I remembered the joyful, singing girl that became a mother and somewhere, some of the song was lost. Where did it go when I did not have it? Why was it too often gone? I see so many, many tired, frustrated mothers who do not have the joy of Jesus on their faces. What is the answer? What have I learned over the years?

When we were married, I was joyful, and full of song. In fact, singing characterized my life. I had learned through some very, very difficult experiences of being alone, that Jesus was all I needed. When I met with Him and walked with Him my heart overflowed with song. So when I met and married my husband, my cup was really full and overflowing. Now I had a person to walk with me and to share with. I was very happy.

The babies began to come and I loved them and loved mothering. Children had always been my special interest. I had worked with them all of my life. But the babies were fussy, very fussy. They cried constantly and were sick so much of the time. Finally we uncovered allergies and began to learn how to deal with the problem. But my nights were always interrupted with little ones who did not feel well. I began to drown in the sea of self-pity and discontent. I dragged through my days. I was not serving. I was just tending house and caring for the little ones. I felt like I was failing God. Hadn't He called me to serve others, too? My songs lost their joyfulness. My smile flashed less often. Of course, I was weary! But, remember friends, "*the joy of the LORD is my strength*" (*Nehemiah 8:10*). Without joy there is less strength. For a few years I struggled through my difficulties, keeping on, but really lacking joy and vitality.

Then the Lord met me in a new way and presented to me very clearly the ministry that I had in my own home, the calling that was mine, the challenge to contentment. And the sparkle came back. Oh, the babies still cried at night and I was still weary, but I was thrilled with the understanding that my children were indeed my mission field and that as I served my husband and nurtured our children I was serving the Lord. I was content to serve however I could in my little way, with my children. How sweet it was to be there, and how many, many opportunities came my way to fill others with a bit of happiness and song. This was another joyful time.

The years passed. Then some major disappointments touched our lives. Once again, I had to come to grips with the fact that my happiness is in Jesus Christ alone. No matter what I may do, unless I serve the Lord Jesus with all my heart, soul, mind and strength I will never be contented. Circumstances do affect us, and trials come, but they do not need to steal our joy. What an important lesson to learn. Why does it take us so long to really grasp this?

Here I am today, a mother of nine, ages twenty-nine to seven, and a grandmother of six. The temptation is still the same today, but the struggle is not usually as difficult. It's like learning to walk. The more you do it the easier it is to keep your balance. The longer you look at God as a good God, the easier it is to accept all things from His hand, sweetly and with contentment. Jesus is my personal friend and He answers my prayers. I do fail, but I can always go back and find sweet forgiveness and go on!

The other morning in my devotions I read this verse, *I Corinthians 10:10* "*Neither murmur ye as some of them also murmured and were destroyed...*" I thought, "Isn't that why our happiness is so often destroyed? It is not having many babies close together, being short in finances, suffering from poor health or having a husband who doesn't help us with the housework that steals our happiness. But discontentment surely will. A discontented, murmuring spirit will destroy us just like the children of Israel were destroyed. Our bodies will not die of a plague, but our joyful spirit will die."

Contentment is a jewel of great price. With it, a small, simple house can seem like a mansion. A frugal meal can become a feast and everything we do can be a blessing. Without it, we are irritable, the children whine and the day does not go well.

What is contentment? Webster's 1828 dictionary says contentment is "a resting or satisfaction of mind without disquiet; acquiescence."

I like that. No disquiet, only a restful, satisfied mind. And since everyone in our household reflects us, there will be a resulting restfulness in our homes. There will be a peaceful acceptance of what God brings into our lives each day. Peaceful acceptance brings joy, and a joyous heart overflows with praise.

*Psalms 118:24* "*This is the day which the LORD hath made; we will rejoice and be glad in it.*" When you and I learn this lesson, it changes our whole life. This is a lesson that I wish the grandmas had passed on to me. If you can

**This is  
the day which  
the LORD  
hath made;  
we will rejoice  
and be glad  
in it.**





see each day as a gift to you, from God, you will be able to better accept what is in the package. You will begin to rejoice. When you see your husband and your little ones in this light you are far more able to joyfully face each new day.

Can you wake up with a sigh and a moan if you understand: *“This is the day that the Lord hath made, we will rejoice and be glad in it?”* Of course not! I have taken the challenge of waking up with my alarm, and thanking the Lord for the new day and the things He will bring to me. This starts my day on the right foot and is quite helpful. After all, it is harder to grumble about something that you have already thanked God for! Then, as each spill, each challenge, and each interruption comes, stop and say, “Thank you Lord, another chance to bring glory to you.” It will change your life.

If you have never read the story, “Pollyanna” by Eleanor Porter, you have missed an opportunity to be challenged by a child who had a contented attitude and a happy outlook about things, even difficult things. Read it aloud to your children and you’ll all benefit from the message that there is something in everything to be glad about. That message is the whole of the book. It is shouted in every chapter and we have often been inspired by it.

God’s Word is full of the same message. In fact, the author of “Pollyanna” got her message from the Word. That is where her story took root. Take a look at a few of the commands in the Word to contentment. *I Timothy 6:6 “But godliness with contentment is great gain. . .”* and *Philippians 4:11 “Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.”* Then comes the injunction to rejoice, and that one is everywhere in the Bible. It is bursting from every seam in the Psalms and sprinkled liberally many other places. Look at a few of them. *Psalm 118:24 This is the day which the LORD hath made; we will rejoice and be glad in it.*

*Psalm 40:16 “Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.”* *Psalm 90:14 “O satisfy us early with thy mercy; that we may rejoice and be glad all our days.”* *Isaiah 12:3 “Therefore with joy shall ye draw water out of the wells of salvation.”*

Contentment and joy go hand in hand. Contentment is a choice, and joy follows it. If you do not have joy, you need to get in touch with Jesus and find Him to be your

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satisfaction for each day. Accept Him as your Lord! Then when He gives you something you would not choose, you can recognize it as a gift from Him. This really changes how you look at everything. *“Be thankful unto Him and bless His name, for the Lord is good”.* *Psalm 100:4-5*

Study contentment and joy. Learn your lesson well and you will find peace and contentment filling your heart and life daily. You may fail and find yourself bogging down in the middle of difficult circumstances. The song may go out of your heart and the light go out of your eyes. Then fall on your face and meet your Father who knows everything and has arranged each new day especially for you. Repent and rejoice. This is the day that the Lord hath made!

The following poem sums it up pretty well.

A heavy sigh, “Oh what a day!”  
I have to “be content,” you say.  
You go about, mouth drooping low  
Leaving depression where you go.  
Your shoulders stoop, your head hangs down,  
Contentment is your “only crown”.  
Contentment? That is what you say?  
But friend, you aren’t content today.  
Come now. Lift up your head, admit it.  
You’d like your way if you could git’ it.  
But since you can’t, well, “you feel good,  
You’ve borne your lot, just like you should.”  
That weary look, the martyred air  
You have assumed, so unaware  
Is not contentment, it won’t stand,  
CONTENTMENT AND JOY GO HAND IN HAND.

-Joyce Weaver



# Charity Gospel Tape Ministry



## ***Opening the Door into the Past...***

Twenty-five years ago God began working in the hearts of a former Amish man and a Baptist preacher. Mose Stoltzfus and Denny Kenaston both became burdened seeing the lack of spirituality in many churches. Their hearts locked together with a vision to get back to a revived, New Testament, Christ-centered church. With this vision before their eyes, they began Charity Christian Fellowship in 1982.

Five years later revival swept down from heaven. The revival fires burned brightly as the church got right with the Lord. During this time another Mose Stoltzfus and his family started attending Charity. Mose came with a burden to start a tape ministry. The family began taking tapes home after each service to start a library. Soon *Gospel Tape Ministry* came alive. The ministry operated out of Tape Mose's shop with his children as personnel. People began to order more tapes. Biblical preaching was heard in many homes.

In 1990 the tape ministry was renamed *Charity Gospel Tape Ministry*. In October of 1994, it moved to the church building, acquired a new director and personnel, and continued to expand.

## ***Stepping into the Present...***

In 2001 the tape ministry was moved to where it is now located in the Ephrata Business Center, Ephrata, PA. We have several full time, as well as a handful of part-time volunteers. Mark Brubaker is serving as administrator of the ministry. Nathan Zeiset serves as computer technician and Jason Smith is the production manager.

We receive phone calls from many parts of the U.S. and Canada, and occasionally from other countries. Orders also arrive in the mail from all over the world. In past years we have sent out as many as 250,000 messages in one year.

With the introduction of the website in 2002, the number of messages downloaded has steadily in-

creased over the past five years. Currently there are approximately 45,000 messages downloaded annually from the website. You will find on our website a complete listing of our messages. We also offer messages on CD, cassette tape and MP3 CD. Transcriptions of our sermons and a catalog are also available.

We offer all our tapes, CD's, and MP3 CD's free of charge. However, we are a donation based ministry and therefore rely on the freewill offerings of God's people.

Our most popular set, *The Godly Home*, is also available on DVD. It is loaned out to churches or groups desiring to view it together. This is a very good way to reach friends with the gospel and those to whom you desire to minister. Brother Denny has a very thorough presentation of the biblical vision of child training. If you are interested, you may contact the tape ministry through the contact information below.

## ***And Beyond...***

Our goal is to provide sound, biblical teaching in an age of compromise and apostasy. It is our desire to be an encouragement to those who are sincerely following Jesus. We also desire that the messages would bring a tremendous heart change to seeking souls.

We want the Lord Jesus to be in charge of this ministry. We desire to always stay in the center of God's perfect will. We want to not only exalt Him as our Savior, but also as our Lord. He deserves our love and practical obedience as we work to build His kingdom.

**To Him be all the honor, glory, and praise.**

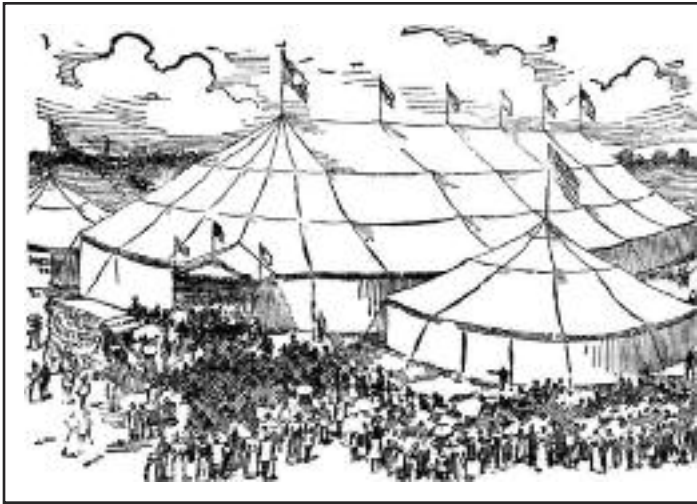
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**Revivals are not simply the reclamation of a backslidden church. They are to invigorate and mature by one mighty act the feeble saints; they also pass on to sublimer regions of faith and experience the advanced ones of God's elect.**

## Revivals That Stay

*by E. M. Bounds*

Revivals are among the charter rights of the church. They are the evidences of its divinity, the tokens of God's presence, the witness of his power. The frequency and power of these extraordinary seasons of grace are the tests and preservers of the vital force in the church. The church which is not visited by these seasons is as sterile in all spiritual products as a desert, and is not and cannot meet the designs of God's church. Such churches may have all the show and parade of life, but it is only a painted life.

The revival element belongs to the individual, as well as to the church, life. The preacher whose experience is not marked by these inflows of great grace may question with anxious scrutiny whether he is in grace. The preacher whose ministry does not over and over again find its climax of success and power in these gracious visitations of God may well doubt the genuineness of his call, or be disquieted as to its continuance.

Revivals are not simply the reclamation of a backslidden church. They do secure this end, but they do not find their highest end in this important result. They are to invigorate and mature by one mighty act the feeble saints; they also pass on to sublimer regions of faith and experience the advanced ones of God's elect. They are the fresh baptisms—the more powerful consecration of a waiting, willing, working church to a profounder willingness, and a mightier ability for a mightier work. These revivals are the pitched battles and the decisive victories

for God, when the slain of the Lord are many, and his triumph glorious.

There are counterfeit revivals well executed, well calculated to deceive the most wary. These are deceptive and superficial, with many pleasant, entertaining, delusive features, entirely lacking in the offensive features which distinguish the genuine ones. The pain of penitence, the shame of guilt, the sorrow and humiliation of sin, the fear of hell—these marks of the genuine are lacking in the counterfeit. The test of a genuine revival is found in its staying qualities. The counterfeit is but a winter spurt, as evanescent and fitful as the morning cloud or early dew—both soon gone—and the sun but the hotter for the mockery of the cloud and because of the fleeting dew. These surface revivals do more harm than good, like a surface thaw in midwinter which only increases the hardness and roughness of tomorrow's freeze. The genuine revival goes to the bottom of things; the sword is not swaddled in cotton, nor festooned with flowers, but pierces to the dividing asunder of soul and spirit and of the joints and marrow.

A genuine revival marks an era in the life of the church. It plants the germs of the great spiritual principles which grow and mature through all the changing seasons that follow. Revival seasons are favoring seasons, when the tides of salvation are at their flood, when all the waves and winds move heavenward...days of emancipation and return and rapture. The church needs



revivals; it cannot live, it cannot do its work without them. Revivals which will lift it above the sands of worldliness that shallow the current and impede the sailing. Revivals which will radicate the great spiritual principles, which are worn threadbare in many a church. It is true that in the most thorough work some will fall away, but when the work is genuine and far-reaching, as it ought to be, the waste will scarcely be felt in the presence of the good that remains.

The first element, in a revival whose effects will stay, is that the revival spring from within the church, the native outgrowth of the spiritual condition of the church. The so-called revivals do not spring from the repentance, faith, and prayers of the church, but are induced by foreign and outside forces. Many of the religious movements of the day have no foundation in the travailing throes of the church. By outside pressure, the presence and reputation of an evangelist, of imported singers and imported songs, an interest is awakened, a passing impression made, but these are quite different from the concern aroused by the presence of God and the mighty power of his almighty Spirit. In the manufactured revival there is an interest which does not deepen into conviction, which is not subdued into awe, which cannot be molded into prayer, nor agitated by fears. There is the utter absence of the spirit of prayer; neither has the spirit of repentance any place; lightness and frivolity reign; tears are strange and unwelcome visitors. The church-members, instead of being on their knees in intercession, or mingling their wrestling cries with the wrestling penitents, or joining in rapturous praise with their rapturous deliverance, are simply spectators of a pleasing entertainment, in which they have but a momentary interest, the results of which, viewed from a spiritual stand-point, are far below zero. A revival means a burdened church and a burdened pastor and burdened penitents.

The revival whose results are gracious and abiding must spring from the spiritual contact of pastor and church with God. A season of fasting and prayer of deep humiliation and confession are the conditions from which a genuine and powerful work springs.

The nature of the preaching is of the first importance. Its character will grade the converts and measure the depth of the work. The word of God in its purity and

strength must be given. The law of God in its spiritual demands must arouse the conscience, and pierce and lay bare the heart. If there ever is a time for sentimental anecdotes, for the exercise of wit, if the preacher is ever justified in pausing to soften the sympathies or inflame the fancy, it is not at this period.

The object must not be to increase the impulses, or move on the surface, or work on tender emotions, but to convict the conscience, search out the sinner and expose his sins, to alarm the guilty soul, and intensify the faith and effort of the believer. The word of God is the imperishable and vitalizing seed. The Spirit of God is the quickening energy that is to be let loose. The word of God is the sword of the Spirit. The sword must be unsheathed, and cut with both edges.

The spirit of prayer must be the one evident and prevailing spirit. The spirit of prayer is but the spirit of faith, the spirit of reverence, the spirit of supplies, of grace, and mercy and is increased. This spirit holds in its keeping the success of the word and power of the Holy Spirit; as the spirit of prayer fail these fail. If the spirit of prayer is absent or is quenched, God is not in the assembly. He comes and stays only in the cloud of glory formed by the incense of a church whose flame of prayer is ascending to him. All genuine revivals are simply God coming with great grace to his Church. The revival that springs from heart contact of the church with God, which is directed and intensified by the pure preaching of the pure word of God, and in which, and through which, prayer, mighty prayer, prevails, will be a revival that will stay in its coming. ◻

(Article taken from *Christian Advocate*)



**All genuine revivals are simply God coming with great grace to his Church.**



# Thoughts on The Martyrs Mirror

*by Dean Taylor*

One of the most impressive historical accounts of radical Christianity and Christian persecution was recorded soon after the Reformation in a large book entitled *The Martyrs Mirror*. This stout-hearted work was compiled by Thieleman J. van Braght of Holland in the year 1660 AD.

The work is available online in its entirety. The preface to the online version remarks about this extraordinary work: “*The Martyrs Mirror*, the classic AD 1660 Dutch religious history, memorializes the godly lives and glorious deaths of thousands of early Christians, especially European Anabaptist martyrs between 1524 and 1660. The book shines a mirror on ordinary people who experienced a spiritual reality that few today can even imagine. Like the more famous *Fox’s Book of Martyrs*, this compilation attempts to trace the history of those through the centuries, beginning with the martyrdom of Christ’s apostles, who were willing to stand alone for a simple, obedient faith.”

Many of these stories are stunning, but perhaps one of the most poignant testimonies of radical Christianity

and Christ-like faith recorded during these troubling times was that of Dirk Willems.

Dirk was a young man who was converted to Christianity in Holland during a time of great persecution. The year was 1529. The Spanish had taken over Holland and, wanting to stabilize the country, committed themselves to putting an end to Anabaptists and other radical Christian nonconformists. Apparently Dirk was no quiet believer, but instead, shared his faith openly and even allowed others to be baptized in his home. The king’s palace in present day Asperen was turned into a prison. Dirk, after being arrested, was tried and committed to prison for his faith. After being there some time Dirk figured a way of escape. Taking bed sheets and tying knots in them, he let himself down the prison walls. Unfortunately, he was quickly spotted by the burgomaster and the “thief-catcher” was sent fast on his pursuit. Dirk swiftly made his escape over a thin body of ice that surrounded the castle. For a moment I imagine Dirk must have thought that he might just pull this off. However, the much heavier thief-catcher also

attempted to cross the thin ice, but to his peril the ice split open and he fell to what he must have thought was his death. Dirk was well on his way when he heard his pursuer's cry for rescue. Turning around he realized that the thief-catcher had fallen into the ice, and was now pleading for his life.

I have often wondered what Dirk Willems must have been thinking at that moment. In front of him was his life—his freedom. All he had to do was keep running. Who would blame him if he didn't turn around to aid the thief-catcher? He had been falsely imprisoned, and to return now would inevitably cost him his life. But Dirk had died to himself years before when he gave his life to Christ. Now, if any real temptations to keep going had raced through his mind at this moment, we would never know it from this account.

Jesus taught that His followers must love their enemies, feed them, and even bless them. He knew that Jesus had done that very thing for him, and now it was his turn to do the same for this drowning man. The account goes on to tell us that he immediately turned around and pulled his pursuer out of the ice. The thief-catcher was greatly moved by this unprecedented act of compassion and wanted to let Dirk go free. However, looking on from a distance, the burgomaster screamed to the thief-catcher reminding him that he had sworn an oath of loyalty. Sadly, the burgomaster persuaded the thief-catcher to choose loyalty to the state over compassion for his rescuer, so the thief-catcher apprehended Dirk and brought him back into captivity.

Once back into captivity his persecutors showed no compassion on him for his act of mercy. Instead, they re-convicted him for his crime of heresy and rebaptism. The report says that he was then placed in severe imprisonment until the day that he was finally taken to the city square to be burned at the stake. This was an awful death. If burning at the stake could be said to be either good or bad, this one was horrible. The eyewitness reports said that a strong east wind was blowing and that the upper part of the fire was being blown away leaving Dirk to suffer horribly because only the lower portion of the fire was burning him. The eyewitnesses said that they heard him cry out to God over seventy times, "O my Lord, my



*Dean & Tania Taylor family*

God!" Finally, a local official traveling by on horseback was filled with sorrow for the young man and he ordered that the fire be arranged so that Dirk would be put to death quickly.

The Martyrs Mirror finishes its epitaph on Dirk Willems' life saying:

*"But as he had founded his faith not upon the drifting sand of human commandments, but upon the firm foundation stone, Christ Jesus, he, notwithstanding all evil winds of human doctrine, and heavy showers of tyrannical and severe persecution, remained immovable and steadfast unto the end; wherefore, when the chief Shepherd shall appear in the clouds of heaven and gather together His elect from all the ends of the earth, he shall also through grace hear the words, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord'" (I Pet. 5:4; Matt. 24:31; 25:2).*

O, that each of us might have a testimony just like that! A testimony of a life that is undoubtedly sold out to God! So that when all is said and done we, too, might run confidently into the welcoming arms of our blessed Savior and hear that glorious salutation, "...Enter thou into the joy of thy Lord!" □



# THE DUNGEON OF THE SOUL

***“O wretched man that I am!  
Who shall deliver me from this body of death?”***

*by Dean Taylor*

Lamenting over the chains of our carnal nature and the shackles of our feeble efforts, the apostle Paul cries out in Romans 7:24, *“O wretched man that I am! Who shall deliver me from this body of death?”* If Paul were to leave this cry unanswered and end his discourse here, we might be left to believe that the Christian life was forever sentenced to a life of failure. If it were not for the glorious verses which follow, we would likely assume that we were doomed to a fruitless, frustrated life as a “redeemed” soul trapped within a spiritual dungeon. But in response to that fundamental and vital question, *“who shall deliver us,”* Paul begins his magnificent reply, *“I thank God through Jesus Christ our Lord...”*

Still today, desperate souls groan and travail with this familiar cry, awaiting a genuine emancipation from lives bound by the power of sin. Sadly, however, in most cases, instead of liberating the captives, the chains are made heavier and the shackles tighter by the lie that in this life there is no real freedom from the bondage of sin.

Sadder still is the fact that this enfeebling doctrine is the one most commonly taught among a broad spectrum of those who call themselves Christians today. Masses of Christians from many denominations have been led astray by this teaching and have been robbed of ever experiencing the life-changing power of Jesus Christ in their lives.

## **A HOPELESS CONDITION...**

The scripture most frequently misquoted by countless defeated souls is that of Romans 7:15, *“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.”* This verse is often presented as the evidence of our fatal diagnosis—the incurable disease of sin. Once incorrectly labeled, the cancer of unbelief spreads its subtle infection and sin soon finds a comfortable home under the bleak prognosis of hopelessness. Many are left to a meager existence and many more simply die as they embrace this fallacy.

There have always been those in the church who have taught against holiness and godly repentance, using grace as a cloak. The book of Jude records evidence of this ancient menace and gives us a glimpse of just how soon this problem came into the early church. *“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness [lawlessness], and denying the only Lord God, and our Lord Jesus Christ”* (Jude 4).

Since then, many other groups such as the Gnostics, the Dualists, and various Antinomianists have maligned the Church with pernicious heresies, sowing seeds of unbelief and denying the sanctifying power of the Holy Spirit. Today, however, instead of being the annoying nuisance of a minority voice, this has become the predominant view in most churches. Even during the Reformation, many who were reacting against the “works oriented” doctrines of the Roman Catholic Church backlashed into many of these teachings. Consequently, carnality and worldliness quickly abounded, even among many Protestant churches.

One outrageous statement from an early prominent reformer, discussing this struggle in a letter to a fellow minister said:

*“If you are a preacher of grace, then preach a true and not a fictitious grace; if grace is true, you must bear a true and not a fictitious sin. God does not save people who are only fictitious sinners. Be a sinner and sin boldly. No sin will separate us from the Lamb, even though we commit fornication and murder a thousand times a day.”*

The main force of this teaching is generally founded on the premise that the Christian has “liberty” in all things and so he is considered “free,” even if he continues to walk in sin. However, far from being a true liberation,

this defeated teaching actually brings a Christian into deeper bondage by making him comfortable in his sin. Once comfortable in sin, the defeated Christian no longer feels the need to seek Christ for deliverance by faith. Peter spoke of this false liberty when he said, *“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage”* (2 Pet. 2:19).

### A DIVINE POWER...

In the book of Romans, Paul presents us with the wonderful truth of God’s saving grace. He teaches without exception that there is nothing a man can do to earn his salvation. He teaches that none of our motives are pure enough, and none of our deeds are good enough to earn God’s favor. This teaching is succinctly presented, *“Therefore by the deeds of the law there shall no flesh be justified in his sight... Therefore we conclude that a man is justified by faith without the deeds of the law”* (Rom. 3: 20, 28).

With such a definitive conclusion, the question that naturally comes to mind is this: “If performing the deeds of the law does not justify us before God, then after we are saved, does obedience really matter anymore?” Fortunately, Paul does not leave us to ponder this for long. If we will simply read on to the end of the chapter he answers any question which may remain with this rebuke, *“Do we then make void the law through faith? God forbid: yea, we establish the law”* (Rom. 3:31).

Paul’s view of grace was not just divine forgiveness; it was also divine power. The whole tenor of Paul’s teaching throughout this book takes the sinner from the hopelessness of living in the flesh, to the invincibility of living in the Spirit. As far as Paul was concerned on this matter, living in Christ and still continuing to be bound to sin was out of the question. Just in case any doubt could be still lingering in our minds, Paul further clarifies in his own words, *“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein”* (Rom. 6:1-2)?

### A DIVINE RESCUE...

In the seventh chapter of Romans, Paul starts out by painting a very grim, yet familiar picture of our spiritual struggle, *“For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members”* (Rom 7:22). There is no doubt that we are soldiers in a war and the

carnal nature will always be at enmity with the Spirit within us. Nevertheless, it is unfortunate that this chapter has been used so frequently to justify defeat. While most of the Church today teaches that this chapter is proof of our impotence, on the other hand, holiness and conservative churches have provided little help by offering conflicting testimonies of sinless perfection.

Most of the confusion over this chapter exists due to theories which try to solve Paul’s dilemma either by: (1) eradicating our sin nature or (2) strengthening our human effort to such a degree that we become super-human. However, instead of stating that our deliverance comes through either of these two avenues, Paul teaches very clearly that our deliverance comes by a *new law*—*“the law of the Spirit of life.”* *“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit”* (Rom. 8:3).

In other words, the holy requirements of the law are accomplished through us by the enabling power of the Holy Spirit. *“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you”* (Rom 8:11). But we must beware of entering into a spirit of unbelief by attempting to accomplish these works in our own strength. The way is narrow and there is a ditch on either side. Unless we look to Him by faith, believing that He will do this work in us, we labor in vain. Our works will fail and exhaust us; but His Spirit will empower and deliver us!

To illustrate: If you were shipwrecked and found yourself drowning in the ocean, you would immediately find two laws working against each other. First, you would notice the law of gravity as it threatens to draw you to the bottom of the ocean. The next law you would immediately experience would be the law of your mind or effort, as you would naturally attempt to save yourself from the effects of the law of gravity. Your mind would undoubtedly want to stay afloat, so it would relentlessly motivate your body to strive with all its might to defeat the first law, the law of gravity. Eventually, in spite of your best efforts, you would find the law of gravity winning over and would be forced to cry out, *“Who shall deliver me!”*

But just when you thought there was no hope and death seemed certain, a new law—let’s call it the “law of buoyancy”, comes to your rescue in the form of a lifeboat. You labor to enter this boat, and then, as you lay prostrate there on the deck, exhausted from your time of striving,

you look up into the captain's face and say, most meaningfully, *"Thank you for saving me!"*

This new law, the law of buoyancy, manifested its superiority in the form of the life boat and was able to make you free from the drowning effects of the law of gravity. But please note, the lifeboat did not eradicate the law of gravity; if you get out of the boat, the law of gravity is still there and it will once again threaten to draw you to your death. Rather this new law, being superior, *superseded* the law of gravity, thus giving you life.

## A DIVINE LIBERTY...

As we lay on that lifeboat we are completely liberated from the power of drowning. If we stay in the boat, the law of gravity is overpowered and so we no longer need to violently kick our hands and feet to fight for life. As a result, we are delivered from our peril and we are then able to go wherever the captain desires us to go. It is in this very way that we can say with Paul that our faith *establishes the law*. In Ezekiel 36:26, it was prophesied, *"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."*

When Paul spoke of salvation to the Ephesians he taught that this salvation would allow the works and will of God to be manifested. *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"* (Eph. 2:8).

Keswick preacher Evan Hopkins said it this way, "Liberty is not freedom *from* law—that would be license. It is freedom *in* law. There is so-called liberty which is without law. This may be natural man's ideal of true freedom. But 'lawlessness' is, in God's judgment, the very essence of sin. There is a condition which is *under* law; but this is a state of bondage, the condition of the legalist. A third and blessed relation in which we may be free to the law is that of being *inlawed*, having it with us, written by the Spirit of God on the fleshly tables of our heart."

Liberty is only freedom when we are unhindered from fulfilling the object of our desire. For example, if we were locked up in a dungeon bound by shackles, it really would not matter if we had been pronounced free or not. Our chains would hinder our desire for freedom. We would first need a deliverer to break the chains and open the dungeon before we could experience the freedom that

we were promised. But if our deliverance was nothing more than the issuing of a document telling us to be content in our chains and satisfied with our dungeon, then we would have more need of an anesthetic than a deliverer. If this is the case with our faith, then Carl Marx was right in his criticism of the Church, and our religion is nothing more than "the opium of the masses."

Christ has come *"to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised"* (Luke 4:18). Christ overpowered the stain and power of sin that was initiated by Satan. The power of the cross triumphed over the corruption of the forbidden fruit. We have been liberated so we can give glory to God and have fellowship with Him. *"For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many"* (Rom. 5:15).

## A HOLY ENVIRONMENT...

It must be understood that a pure and holy environment is the atmosphere in which we were created to exist. In other words, it is the object of our deliverance. Paul called us to dwell in this atmosphere when he reminded us of the nature of our new birth saying, *"Put on the new man, which was created according to God, in true righteousness and holiness"* (Eph. 4:24, see also Col. 3:10).

As Evan Hopkins put it, "And so in nature, we say a creature is free when it can move in its own native element. The bird is free in the air, and the fish in the water. Take either of them out of its element, and its liberty is gone. Change or modify the character of the element, and you limit or destroy the freedom of its life." Just as the fish suffers asphyxiation on land and the bird drowns in the water, the Christian will finally die if left apart from the holiness of God.

## A SANCTIFYING TRUTH...

The realization of God's desire for our holiness is a truth that is life-changing. If we do not desire a real rescue, then we will die in our own confinement. Jesus frequently taught about the Father's desire for us to live in this environment of holiness. In His most intimate hour with His disciples Jesus prayed, *"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And*

*continued on page 39*





# The Pursuit of Godly Seed

by Denny Kenaston

Book Review by Dean Taylor

It has been over fifteen years since Denny Kenaston first preached the series of messages known as “The Godly Home.” Since then, tens of thousands of copies of this message have been sent out across the country and around the world. Through the years, countless testimonies of changed lives and new beginnings have flooded the tape ministry, giving glory to God. These testimonies bear record that God is still fulfilling the promise that was given in the very last words of the Old Testament: “*And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*” (Mal 4:6)

More than just a seminar on child training and home life, these messages have awakened homes to many of the inroads of worldliness and compromise that plague the church today. They also have helped countless families bring back into balance the biblical family patterns set forth by the Word of God. Once godly priorities have been established, reports of personal revival, renewed interest in evangelism and hearts turned toward missions have flown naturally. As many of these awakened fathers and mothers have sought to bring their homes under biblical subjection, many have grown hungry for more practical advice and answers to numerous questions.

Through the years, this cry for help has continued to grow. Feeling a burden to respond to the growing need, Brother Denny has found himself traveling exten-

sively, speaking at seminars, Bible schools, revivals and one-on-one with numerous seeking families. Feeling stretched to answer the many questions and to give the necessary practical applications, Brother Denny searched

and prayed for ways to multiply himself to meet this ever growing need. It was from this burden that the book, *The Pursuit of Godly Seed*, was written.

In addition to a thorough review of the material covered by the tapes, this comprehensive 424-page manual goes into many helpful details and illustrations that were not possible to address during the seminars. As the back cover states: “The Pursuit of Godly Seed is an inspiring manual filled with old-fashioned Bible principles of child training and home life ‘that work.’ This book contains a wealth of instruction for your home. It is an A to Z child training manual with clear answers for many a puzzled parent. It is

‘radical’. You may never be the same. It is ‘inspirational’. Your heart will flame with renewed vision. It is ‘practical’. You will be guided in how to make it all happen. Brother Denny says, ‘Children who grow up in an atmosphere of revival, with parents who love the Lord extravagantly and obey His word joyfully, will be a mighty influence upon this earth. This is a promise. Generations of godly children come from this kind of home.’ With a clear prophetic voice, Brother Denny calls the reader back to the old paths that work.” In some ways this book is like having several personal





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counseling sessions with Brother Denny, explaining many details of home life and child training.

Even though this book is full of various helpful techniques, antidotes and strategies, Brother Denny emphasizes that there is one crucial prerequisite that must be in place before any of his recommendations may be employed successfully, and that is a clear conversion. He stresses repeatedly that none of these methods will be useful without the life changing power of God's grace. His book starts with the clear message that without a genuine relationship with Jesus Christ, a godly home will be impossible. He says, *"To set out on a journey to raise our children for the Lord Jesus Christ without knowing Him, without having a vital relationship with Him, is to place the cart ahead of the horse. We won't get very far. Many parents are in this very frustrating position, wondering why they are having so many problems getting it all together."*

After laying this foundational stone, Brother Denny then dedicates several chapters to establishing a vision for a godly home. I loved this part! As I read this portion I felt an eye-salve applied to my eyes. I was able to see many areas in my home that needed work. These chapters rekindled a passion in me, personally, for my home. I have found that embracing a clear vision of what God wants to do in my home has helped me to persevere when pressures come or doubts threaten to discourage me. Truly, my heart flamed with renewed hope and promise that I was not doing this alone; I was working with God for His desire to seek a godly seed in me! These chapters do much to inspire feeble hearts and hands, inspiring faith, courage and responsibility to rise up to the challenge and meet the task before us. Brother Denny said, *"Let us ponder some of the inner dynamics of a God-breathed vision. God moves and motivates His people by giving them a vision. The Bible is filled with examples of this inner working of God's Spirit. When God is about to do something, He begins with a vision in the heart of a man or a people."*

The book then moves on to some chapters on practical lessons. My favorite chapter was the one entitled,

*"Blessings: the Key to Obedience."* One of Brother Denny's greatest burdens for writing this book can be found in the pages of this chapter. I believe the vision set forth in this chapter comprises some of the key ingredients that many of us are miserably lacking in our homes today. This chapter could stand alone as a helpful resource guide for parents. Brother Denny says that, *"The title of this chapter holds the most profound wisdom you will ever glean for child training. In a sense, this is the fountain from which everything else flows."* He goes on to discuss the importance of love, encouragement, relationship and time with our children, noting that parents are in danger

of *"quickly passing over the aspects of love, blessings, and relationships, and quickly going on to corrections, spanking, and standards of holiness."* Brother Denny goes on to share about how the topic of this chapter was wrought in the first place, *"Years ago, when my tapes on the home started to circulate among God's people, I received many troubling phone calls. Parents called me to tell me that my teachings did not work. They were referring to the tape on discipline, and many times they were one of those parents who listened to that tape first. They said to me, 'My child doesn't respond the way you said*

*he would on your tape. We are not friends when I am done spanking.' At first, I wasn't sure where the problem was. I spent much time in prayer and personal meditation, with a question mark before the Lord. One day the answer came to me. The difference is love. That is the key."*

In these chapters he speaks of the irreplaceable discipline of T-I-M-E. He gives a personal testimony and writes that there was a time when he noticed a discipline problem in one of his daughters. He mentioned that his first instinct was to increase his discipline and *"bring her will into subjection."* But then he said that the Lord revealed to his heart that perhaps what his daughter needed was more love and attention. He then dedicated a special effort to set out to work on their relationship in many small ways. For about three weeks he turned more of his attention to her—talking to her, going places with her, etc. He writes, *"The discipline problem disappeared*

**It is 'radical'.**  
You may never be the same.  
**It is 'inspirational'.**  
Your heart will flame with renewed vision.  
**It is 'practical'.**  
You will be guided in how to make it all happen.



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*in about two weeks. I noticed a new light in her eyes when she saw me come into the house.”*

I feel that my children have really responded well to my efforts to implement this teaching in our home. When I finished reading this chapter and set out with a determined effort to make this time with my children, it really was as if a light came on in their eyes! And they were so excited about spending more time with daddy. It made me wonder just how much I have deprived them from this time that they deserve.

Undoubtedly, many are wondering, “Does Brother Denny address the topic of the rod?” Yes, building upon the precepts of a right relationship with the Lord and a loving relationship with our children, Brother Denny does give insight to this sensitive yet important area of child training. He balances the seemingly paradoxical concepts of love and correction with exceptional justice. He states, “*We are dealing with some balancing principles that are powerful if kept together, but devastating if you let either stand alone. If you heed the message of the previous chapters [love], yet neglect those to follow [discipline], you will raise a silly, uncontrolled child*

*who will not serve God and will bring you to shame. However, as already stated, if you neglect a relationship of love and pick up the rod, you will produce children who despise you and obey out of fear and law (somewhat like robots).”*

The overwhelming point that comes out of these chapters is that, if used correctly, the use of the rod is a wonderful act of love to our children. He states, “*The Devil has lied to us, and we have swallowed his subtle lie. We have believed the lie that spanking is a negative form of discipline, when in fact, it is one of the most positive forms you can use.*”

Brother Denny devotes two entire chapters on the topic of how to give a “godly spanking.” He calls it a “sacred exercise.” I think one of the most notable things that

he discusses on this topic is the problem of anger. He states, “*NEVER spank the children in anger, NEVER.... If you have a problem with anger, you need deliverance from that anger through repentance. If that doesn’t help you, then get some personal counseling. Do whatever you must do, but get free of that anger.... Many parents are missing the whole concept of chastisement.*

*Chastisement is not judgment meted out for wrongdoing. It is correction for wrongdoing with future conduct in mind.”*

In the next couple of chapters he discusses training the will of our children and then he goes on to address the “bondage of foolishness.” Later, he discusses what “training” really means by presenting a positive, proactive approach. Brother Denny then begins to address the roles of father and mother and the atmosphere of a godly home. For Christian mothers he discusses such topics as attitude, submission, dealing with non-Christian husbands, etc. The messages presented in these chapters are far from the modern, contemporary voice of feminism today. However, the testimonies of families that have been turned completely around after hearing these messages are overwhelming. Ironically, it

has been the women who have raved over this section. He goes on to discuss the role of the women at home. He does it with such a positive spirit that I think it would make any corporate, professional woman jealous.

Following suit, he spends several chapters dedicated to the role of Christian men, leading it with his pointed title, “*Where are the Men?*” Brother Denny doesn’t spare any punches as he discusses our role as spiritual leader, financial manager, protector and teacher, highlighting the powerful influence of love and how essential it is to our calling as men. He states, “*Many of us men are missing a wonderful crown upon our life because we neglect to give the proper care to our wives.*” I have been very blessed by his teaching. I was particularly moved by the concept

Brother Denny devotes two entire chapters on the topic of how to give a “godly spanking.” He calls it a “sacred exercise...NEVER spank the children in anger, NEVER.... Many parents are missing the whole concept of chastisement. Chastisement is not judgment meted out for wrongdoing. It is correction for wrongdoing with future conduct in mind.”



that “a spiritual man will have a radiant wife.” He writes, “A shining, happy wife provides the same crown for us men, and we are the ones responsible for this glow. Our wives should have the ‘glow-ry’ shine on their faces.”

There is so much more than time or space will permit me to share here. In short, this book changed my life. I greatly appreciated having the book so that I could read, reread, make notes and let the message sink deep into my heart. After reading the book and hearing so many wonderful testimonies of other families responding to these messages, I honestly believe that the back cover is true, and any family with an open and willing heart can:

- Learn how to restore wounded relationships with your children.
- Learn how to spank your child in such a way that he will thank you for loving him.
- Find key answers to deal with a strong-willed child.
- Bring your home from chaos to a place of peace and rest; God’s Word has the answers.
- Learn the most powerful secret on how to bring children to a state of joyful obedience.
- Fathers, you are a teacher. Find out how to make it reality in your home.
- Learn about three mysterious influences that will affect your children for eternity.

Following are some testimonials from others who have read the book:

“I am a pastor of a growing church. I read Brother Denny’s book and wept. God has opened my eyes to my responsibilities and I am leaving the ministry so I can set my house in order.” Oklahoma

“I listened to the sermons on the Godly Home a few years ago and received much help. However, reading his book has been much more helpful. I learn more by reading than listening. My home will never be the same.” North Carolina

“This book reads like the Bible, I must stop and meditate on each page. God is stirring my heart and changing my vision.” Pennsylvania

“Just finished your book. It is a spiritual hydrogen bomb (to God be the glory!). I know it will go exactly to the people that the LORD intends it, though they may be few.”

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***continued from page 10, Duncan Campbell on the Lewis Revival***

stopped in the fields, and men gathered for prayer. And it was then that you got to know those who had found the Saviour on the previous night. You didn’t need to make an appeal. They made their way to the prayer meeting to praise God for His salvation.

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

Now people, that’s revival. That is God at work. Miracles and supernatural happenings beyond human explanation—it’s God! And I am fully persuaded, dear people, that unless we see something like this happening, the average man will stagger back from our efforts, our

conferences, our conventions and our crusades; they will stagger back disappointed, disillusioned and despairing. But oh, if something happens that **demonstrates God....**

You ask me, “What is the fruit of this type of movement?” Some little time ago the parish minister was asked to give a report in the record of the Church of Scotland. He was asked to give a report on the fruit of the revival. Did they stand? Was there any backsliding? This is what he wrote: “I will confine my remarks to my own parish. I will allow the other ministers to give their own reports. But let me speak of my own parish. In a certain village, 122 young people found the faith—and I’m not talking about the middle-aged or the old. They were wonderful. But I’m referring to the young people, 122 of them, all over the age of seventeen. They found the Saviour during the first day of the revival. Today, I can say that they are growing like flowers in the garden of God. There is **not a single backslider** among them.” □

# How Do We Prepare Our *Youth Girls*

## For the Future?

*by Helen Leibee*

Occasionally my husband and I, others at our church, or the tape ministry will receive letters asking us how we prepare our born-again young ladies for their futures. These letters are often asking if we send our girls to universities, to Bible colleges, to seminaries, etc. With currently twelve youth thirteen years and up living in our home, and numerous others in the past, we have spent much time in prayer and practical application on this area. I will try to answer the question from our own experience. I am sure there are others who could add much wisdom to the subject. This is just one family's perspective.

Young converted girls in the home bring so much joy, vitality, and sweetness to the home. They are wonderful helpers, companions, prayer warriors, and en-

couragers! They teach *us now!* Yet their days of training are not over. Just as many people in the world will spend a fortune training their youth in colleges, we still want to invest our time, love, and prayers in the continuing of our young peoples' preparation for life!



*Rick & Helen Leibee family*

They are a treasure and the future Kingdom of God, should Jesus tarry.

It seems that in Titus when instructions are given as to how to train young women, we are to train them AS IF they are going to marry and bear children. We know that some women are called to serve God in a single state, and we want our girls to be content in whichever state God chooses for them. We explain to our girls that there is a possibility marriage will not be their future. We also explain that training in that direction will still be very beneficial. Should they remain single, they will still operate in the same “realm” in many ways: in a home with their parents or a sibling; helping a family on the mission fields; working at a Christian residential home for the disabled, orphaned or elderly, etc. God has a wonderful plan to use each of these young women for the furtherance of the Kingdom.

## *Homemaking*

So we seriously set out to train them in homemaking: the everyday tasks of keeping a home, being self-sufficient (as far as having the ability to sew, cook, can and garden), making the home a tidy, simple haven reflecting Jesus and not the world’s tastes. This takes up much of their time and these are fun lessons. (By now my girls are better than me at most of these tasks so they are no longer lessons, just lots of practice sprinkled with words of advice.) It is such a blessing when the girls find joy in these everyday tasks—it will add grace and beauty to their future homes. When the mother in a home delights in her duties, it gives an air of contentedness.

## *Childtraining*

We guide them in the ways of childtraining: lovingly guiding children, teaching them God’s truths, and disciplining. We daily stop to point out to the older girls the very subtle, often unnoticed moments of training. We call them aside and explain why we are working on a particular sin or habit in someone’s life and what the outcome would be if it went

undealt with. We show them scriptures, expose them to tapes, let them hear our hearts on the applications, and acknowledge our failures. We are open with them concerning difficult training issues and speak to them about loving discipline, even occasionally taking them in to watch how we handle chastening. Although we encourage them to listen to tapes or to read *The Pursuit of Godly Seed*, we still think that watching the application and seeing the victories and failure in their own home is the most effective.

## *Helping in Other Homes*

Occasionally our girls have the privilege of helping out in other homes. This exposes them to other godly women and to other ways of running a household. We do not want them inflexible, thinking our way is the only way. In fact, I enjoy discussing their time with them when they return because *I* continue to learn as well!

## *Receiving Correction*

In addition to the homemaking side, we continue to work very diligently on the spiritual side. One area is receiving correction. At this age we work very hard at getting the girls to a point where they GREATLY DESIRE that any sin or failing which they have been pointed out to them. We are setting them up so that they will be teachable and ready when a husband, minister or other authority in their lives comes to them to rebuke or to give counsel. We believe we live in an age where young people (all people?) are not being taught that at all. Often any form of

It is such a blessing when the girls find joy in these everyday tasks—it will add grace and beauty to their future homes. When the mother in a home delights in her duties, it gives an air of contentedness.

rebuke, whether it be in person or from the pulpit, is received with offensiveness, hurt, denial, etc., in the world and even in the churches. We are trying to train our young people that we have nothing to fear in admonishment and often much to gain. By the time our young people are around fifteen years old, they actually come



often asking us to shine a light on some area of their lives. It is not uncommon for us to get a note or hear from them in person something along this line: “You haven’t come to me in a while about anything specific in my life. Please, if you see anything that is not pleasing to the Lord, come and point it out to me. I so want to grow and be more like Him.” They are sincere in their requests; they desire input and receive reproof with gratitude. Praise the Lord. This is more exciting than a college level course in “Ethics”.

## *How We Handle Offenses*

Related to this same area, we have noticed in this age that within churches, businesses and families there is a great tendency for people to get hurt or offended over small things. How we handle offenses is so important. We spend time in these later years helping our young people with the true working out of the scripture, “*Great peace have they which love thy law; and nothing shall offend them.*” Psalm 116:165.

Many offenses come from speculating that someone meant or said or simply implied something which is derogatory towards us personally or which puts us in a not-so-good light. We first try to train by word and example that we should simply give grace and assume that we are probably perceiving wrong (because we should think the best of people, especially the brethren). In addition, we try to humble ourselves and realize that truly we do have many faults and there may be a measure of truth in what the person thinks about us. Thirdly, we try to help them understand that even if someone is completely wrong, we must realize how many times in this life we have done something wrong that no one saw or noticed; therefore it certainly does us very little harm for the good parts of our character or personality to also go unnoticed sometimes! Or for us to be misunderstood.

Oh, you may think these are little things, but so many wives are nervous and overly sensitive because they are so

often offended. They can save many years of useless tears, hurts, strivings, and counseling sessions! And give more time for ministering and caring for others. God’s way is so different from man’s way and so beautiful!

## *A Meek and Quiet Spirit*

We train our girls to be quiet and meek, not to stand out in a crowd. It actually goes against most of our natures to be gentle and calm. In our flesh we like to be the

center of attention—to be noticed—to be the prettiest or the most talented or the smartest. Today’s society pushes girls to the forefront in these areas. It is sometimes done subtly (writing long holiday newsletters bragging on the children’s every achievement) and sometimes not so subtly (talent shows and beauty contests.) We want to teach the young women God’s way of a meek and quiet spirit. One that loves Jesus and wants His name exalted.

How we handle offenses is so important. Oh you may think these are little things, but so many wives are nervous and overly sensitive because they are so often offended.

## *Not to Fear Man*

While training them to be meek and quiet we also train them NOT to fear man and not to be afraid of sharing about Jesus. We set up opportunities for them to die to self as far as shyness. We gather with other families and have them give reports on assigned themes, etc. We give them opportunity for door-to-door evangelism (in groups) in the inner city. They do this in a supporting role rather than a leading role.

## *Minister to the Hurting and the Widow*

We encourage the girls to minister to the hurting and the widow. They often write notes of love, spend

time in prayer or deliver meals or gifts. I wish we did it even more often!

## *Study the Bible*

We encourage our young people in a comprehensive study of the Bible. I am so thankful that my husband teaches the children from the Bible for years on end, having studies and discussions of specific books of the Bible from the time they are little until the day they leave home. Some days we miss it. Some days we get together twice and some days once. Sometimes we read missionary books or other spiritual books. But over the years there have been hours and hours of Bible teaching and oh how these add up in our young people's minds and hearts. In addition we have the privilege of being at a church where the Word of God is taught in Spirit and truth. The sermons and other messages are kept on file at our tape ministry and so there are years of topics for the growth of the soul. Occasionally our youth will study a series of tapes from the past on soul winning, or fasting. Sometimes they may study methods of reaching Muslims. There is much availability to the Word in person and on tape. But primarily the young people diligently seek the Word themselves during these important years.

## *Missionary Medical Intensive*

Around the age of twenty, we allow our boys and our girls to take part in a weeklong twelve-hour day intensive course called "Missionary Medical Intensive." For a girl this prepares her to be a helpmeet should her husband spend time on the mission field. Or it enables her to help a missionary family or work in a mission clinic. At the end of the course there is a section on emergency midwifery. The textbooks are a tremendous resource for the future and are written by Christian MD's. Not all of our youth will take this course. It depends on their vision and circumstances.

## *Advanced Missionary Training*

Occasionally some of our church girls have attended a three-week Advanced Missionary Training course in North Carolina. It has proven valuable to many a future missionary. We would only recommend very consecrated girls and then only in groups so as to encourage and sustain them in a pure walk with the Lord. Should one of our daughters court a man who is headed to the mission field, we would likely send her in a group to this course if that were the desire of her future husband.

## *Love the Lord Jesus Fervently*

Before our children leave home we want them to love the Lord Jesus fervently. We want them to have a firm mindset that they are ready and very willing to die for the cause of Christ. It is with much prayer and teaching; much exposure to the writings on the martyrs and dedicated (*dedicated* not *glamorized*) missionaries; and many hours of discussion. We watch for that turning point that seems, to the best of our discernment, to be a true dedication to that end.

Those are a few of our ideas on preparing godly young women. Do not be overwhelmed by it. It is *our* list, not *yours*. And it is worked at over a long span of their youth which can be anywhere between five and ten years depending on your definition of youth and how long they are in the home. And it is a joy. It is bathed in prayer and sought after in faith that it is Jesus Christ who enables us and it is His presence in their lives that makes them into tools for His use. We are not always *guiding* these girls. Oh no. We are working side by side with them and daily learning things from them that make us more conformed to His image. May the Lord continue to lead us all as we serve Him together. ◻

Train up a "youth" in the way "she" should go:  
and when "she" is old, "she" will not depart from it. Proverbs 22:6

# The Christian's PET SIN

by Ronald E. Williams



**W**hat is it? Gambling? Liquor? White-collar crime? Sexual immorality? No. It is the use of television.

What began as a scientific breakthrough in the late 40's with the promise of much good for mankind, has now been used of Satan as an insidious purveyor of filth, obscenity, perversion, violence, and liberal left-wing ideology.

The proliferation of television sets in America has become widespread. Now one could pass by even the poorest of welfare recipients any night of the week, and see the flickering of the TV through the window. He would be undoubtedly watching his favorite filth in living color in the same way as the wealthy. One may do without a telephone or an automobile, but to be without a television would be unthinkable! Many homes have several sets to have more convenient access to their favorite sin.

## TIME AS A MEASURE

How can it be called a favorite or pet sin? The average television watcher now sits entranced for 7.2 hours per day enjoying his lust, violence, or perversion of all that is right and decent. If one's favorite activity would be measured by what he does voluntarily, by

choice, and by length of time involved; watching television is the clear winner.

**Bible Christians are commanded by Scripture to not love the world, or the things in the world, to be uncontaminated by the world around us, to live holy lives, to abstain from fleshly lusts, to abstain from even the appearance of evil.**

## DISTINCTIVES OF CHRISTIANS

Bible Christianity has distinctives. Bible Christians are commanded by Scripture to not love the world, or the things in the world (I John 2:15), to be uncontaminated by the world around us (II Peter 3:14), to live holy lives (I Peter 1:15), to abstain from fleshly lusts (I Peter 2:11), and to abstain from even the **appearance** of evil (I Thessalonians 5:22). Believers are to jealously guard their thought

life to ensure it is approved of God (Philippians 4:8), bringing captive every thought into obedience to Christ (II Corinthians 10:5).

## DISTINCTIVES OF TELEVISION

Television also has distinctives, and they are vigorously contrary to the above. Producers and sponsors attempt to out-do competitors' shows with profanity, blasphemy, obscenity, violence, loose, low-life living, nudity, perversion and so on. This should not be surprising. As a group, the moguls of the television industry are among the most unbelieving,



unchurched, blasphemous, anti-God infidels of professional groups.

However, you and I both know that their life-style and ideas will creep into and become a part of their TV productions. Our Savior has said whatever is in our heart will come out in our life-style. (Matthew 7:15-20) These actors, producers, directors and sponsors are regularly spewing out filthy productions that are wholly consistent with their evil hearts. To put it another way, we will not get clean, decent, moral, character-building television programming from bad people.

## **CHRISTIANS DO THIS?**

Christians do not indulge in Hollywood cesspool movies, rock music, drug parties, wife-swapping, sodomite steam baths, mixed swimming, nude shows, prostitutes, etc. They shun these wicked pleasures of the world, nor would they allow their children to participate in this wickedness. Yet in the privacy of Christian homes all of the above evil practices are on TV in full color, extolled; held up as proper and acceptable behavior and encouraged. Bible Christianity on the other hand is mocked, scorned and made an object of derision. Even the so-called good shows attack Bible values. The news programming has a palpable leftist, liberal slant to the point one could wonder if Moscow sometimes prepares the newscasts. The time-wasting sports keep countless Christians out of church on the Lord's Day and many others from Bible reading, family altar and prayer. One looks in vain to discover redeeming features of this medium of mass media that has become so wicked that it is so thoroughly enjoyed by the world and now has become the pet sin of Christians.

## **LET US FACE FACTS**

Honestly now, after having watched your favorite TV show, did you rise, stretch and remark, "this has made me a better Christian", or "I am closer to God after having watched that." Have you noticed your children developing more of an interest in the Bible, witnessing and standing alone for Christ after the steady diet of television you have permitted them to watch? What would

Christ say if He were to watch TV over your shoulder as you enjoy your favorite broadcasts? What is your son thinking as he watches naked women? What are you thinking? What Bible values and moral character are being taught and reinforced in your family as you watch? Has it stimulated you to join those who go calling at your church? Honest answers to these questions ought to convince you of the utter failure on your part of controlling and censoring your pet sin!

## **WHAT IS IT REALLY?**

Television is a modern-day river of filth with several tributaries (channels). I look after a home for troubled teen-aged girls. These girls tell me they have formed their values, made life decisions and goals based on this river of filth. Ever wonder about its lasting effects? Our girls do not have access to TV; yet a year later they discuss shows they have seen, as if they saw them yesterday! We would not fill our stomachs from a sewer, yet we are filling our mind, heart and soul from one, and giving our children a hearty appetite for more.

## **WHOSE RESPONSIBILITY?**

Dad, all of the terrible moral and spiritual devastation from TV occurring in your life and in your family is your fault! You see, you are God's prophet, priest and king in your home. He will hold you responsible as the head of the family. You are the protector of your family against evil influences; and how in God's name, and based on the Bible, can you say you are

protecting them from evil influences when you allow the TV sewer to freely run in your home?

Some men say, "if I get rid of my set, there would be World War III with my wife." I know. Since you have allowed this evil in your home, she is probably hooked on the soaps and other choice tidbits of moral sewage. You will also face a battle with the kids, since they are similarly hooked on the violence-filled, immoral cartoons. This is not to mention your friends and relatives who would believe you to be a weird-o, a kook, and that you would be depriving your family. Why, in order for you to get rid of your set, you would have to be a man!

**We would not fill our stomachs from a sewer, yet we are filling our mind, heart and soul from one, and giving our children a hearty appetite for more.**

If you keep the TV sewer in your home, do not expect a pleasant time at the Judgment Seat of Christ (11 Corinthians 5:10). Tolerating this sin and even enjoying it calls into serious question your faithfulness to Christ and stewardship.

## SOURCE OF CONFUSION

You are introducing confusion in the hearts and minds of your children by having TV in your home. TV does not agree with the authority and truth to which a child ought to be exposed in a Bible-believing home. In fact, the basic message of TV is hostile to the truths conveyed by faithful Bible preachers, Sunday school teachers, Christian Day School teachers and which ought to be conveyed by believing parents.

Every teaching model, (TV characters are strong, polished and compelling models) your child in his life ought to be in basic moral agreement on values. To have the home, school and church proclaiming one set of values to the child while your TV set vigorously and effectively teaches another is to cause confusion of the first order. This is not only unwise, it is foolhardy. Ask yourself, do your children emulate and venerate the stars on TV, or their Preacher and Sunday School Teacher? Are they accepting and learning the barnyard morality of TV or the morality of Scripture? Are they praising a sports hero who desecrates the Lord's Day every Sunday he plays, or are they avidly sharing the details of a 19th century missionary about whom they have just read? Who is winning the battle for your child's heart? Why should you even allow this battle for their soul and confusion in their minds by using a TV set?

What Influences?

A parent must never allow influences in the life of his child that do not reinforce and strengthen his Bible-based convictions. In fact, to allow such influences in his own life is presumptuous sin on the part of the parent.

If you are one of the many carnal believers using a TV set in your home, I must warn you about the conse-

quences of your sin. God has told us whatever we sow, we will reap (Galatians 6:7-8). A crop takes time to grow, but reaping time (judgment) will always come. You will pay for your sin in your own life and the life of your children and grandchildren. This is not to mention what you will face at the Judgment Seat of Christ (II Cor. 5:10).

## PhD IN FILTH

A PhD candidate may concentrate 2,000 hours to earn his doctorate in a particular field of study. Count up your family's average viewing time to see how long it took you to obtain your PhD in filth. I daresay, many carnal Christians have earned several doctorates in filth!

## THE FACTS OF THE MATTER

Anyone owning and watching TV is not seriously interested in personal revival. Such an individual, though he be called a Christian is not actively seeking holiness of life. The facts are, he is a dirty compromiser like Lot:

wanting to be called a Pilgrim, trying to act like one, yet pitching his tent toward Sodom, and then actually moving into town. He has a pet sin and is not willing to give it up!

Remember this, my friend, your controversy is not with me, it is with a Holy God. A thrice-Holy God still calls sin, SIN! While you (through your pet sin of TV), are saying in effect a little bit of sin is OK. We expect the unbelieving world to sit enthralled at the flesh-

pots of the TV sewer, but for Christians it is especially wicked and evil. It is not helping you to grow in grace and if you are honest, you will admit it.

I pray some Christians who read this will be willing to give up their pet sin. What will you do? □

*by Ronald E. Willams, Director  
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*Reprints may be obtained from this address.*





## “Shall I enter the Army?” Moody said, “No.”

*Published by Christian Printing Mission*

**T**he nineteenth century witnessed the greatest advance the Christian church had ever known. Missions, education and evangelism flourished and prospered. Great names emerged: Livingstone, Spurgeon, Booth, Finney, and Brooks. No name, however, loomed more mightily than that of **Dwight L. Moody**. From the depths of his great faith flowed a torrent of saving and cleansing triumphs. When he died in 1899, the greatest monuments to his Divine labors were thousands of human beings in Europe and America who had experienced spiritual rebirth as a result of his God-inspired power.

Yet, it is a curious fact that with all this ongoing publicity, the story of Dwight L. Moody as a nonresistant Christian is almost unknown. A careful reading of the official, authorized biography of the great evangelist written by his son, William R. Moody, reveals the full story.

Dwight L. Moody was a young man of 24, living in Chicago when the firing on Fort Sumter launched the tragic Civil War. Like all large cities, Chicago felt the

excitement of this struggle; near the southern limits of the city Camp Douglas was started for the massing and instruction of recruits. Some of his own converts were among those who enlisted. Moreover, “a company was also raised among his friends and former associates in business, and on all sides he was urged to enter the service of his country.”

His son points out that the cause of the Union appealed to the youthful Moody very strongly. For he had been an ardent abolitionist, having listened to the powerful oratory of men like William Lloyd Garrison, Wendell Phillips and Elijah P. Lovejoy. More amazing, his biographer-son records, were the public demonstrations against slavery in which he had joined.

But, in spite of all these heavy pressures toward the war, Dwight L. Moody could not enlist. Read his own words on the matter: “There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker.” Precisely! This was the identical attitude of the Quakers, Mennonites and Dunkards in the Civil War: Anti-slavery, pro-Union



but faithful to the commandment of Jesus Christ to...“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. 5:44).

This conviction was maintained in his personal life. Once Moody was the silent spectator to a rather violent argument. To a friend he commented, “Mac, the world is in great need of peacemakers.”

This conviction was also manifested in his preaching. One of his most famous sermons was called, “Good News”. This tremendous message contains a famous passage which plumbs the very depths of forgiveness as taught by our Lord. Moody quotes Christ’s famous farewell charge to His disciples: “Go ye into all the world and preach the gospel to every creature.” The imagination of the preacher is brought to the sermon. He imagines Peter saying, “Lord, do you really mean that we shall preach the gospel to every creature?” The answer is “Yes.” Then Peter asks, “Shall we go back to those Jerusalem sinners who murdered you?” “Yes, Peter, go back there and tarry until you have been endued with power from on high. Offer the Gospel to them first.

“Go search the man who spat on my face; tell him I forgive him; there is nothing in my heart but love for him. Go search out the man who put that cruel crown of thorns on my brow; tell him that I will have a crown

ready for him in my kingdom, if he will accept salvation; there shall not be thorns in it, and he shall wear it forever and ever in the Kingdom of the Redeemer.

“Find out that man who took the reed from my hand and smote my head, driving the thorns deeper into my brow. If he will accept salvation as a gift, I will give him a scepter, and he shall have sway over the nations of the earth. Yes, I will give him to sit with me on my throne.

“Go seek that man who struck me with the palm of his hand; find him, and preach the gospel to him; tell him that the blood of Jesus Christ cleanseth from all sin and my blood was shed for him freely.

“Go seek that soldier who drove the spear into my side; tell him there is a nearer way to my heart than that. Tell him that I forgive him freely; and tell him I will make him a soldier of the cross and my banner over him shall be love.”

Here Dwight L. Moody has created a stirring picture of the Prince of Peace and His utter willingness to forgive seventy times seven; His compassionate love for those who do Him evil. This is the source of all true nonresistant testimony. Let us pray that God will raise up more true apostles of God’s redeeming love like Dwight L. Moody. □

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**continued from page 26, *The Dungeon of The Soul* by Dean Taylor**

*for their sakes I sanctify myself, that they also might be sanctified through the truth” (John 17:15-19).*

God uses His truth, the Word of God, as an instrument for our sanctification. By hearing the words given for our instruction, and understanding God’s law, His holy requirements, His ordinances, His teachings and His desires, we open ourselves up into a wonderful channel of sanctifying grace by allowing Christ to accomplish this work within us. “*So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17).*

## A NEW HOPE...

Finally, I would like to reiterate that we must keep our hope hidden in Him. When we hear God calling our heart to new areas of holiness and sanctification, let us not make the mistake of trying to accomplish them in the flesh, nor should we allow a spirit of unbelief to hinder us from growing. With faith we must press on, submitting our will to Jesus and watching with joy as He accomplishes His work in us!

John Wesley, summed up this teaching with remarkable clarity in this statement:

**The sinner’s commandment: *Thou shalt not*  
Becomes the saint’s promise: *Thou shalt not***

In other words, the very thing that used to bring us condemnation now brings us comfort! What used to be a sentence of death is now our blueprint for life! What used to discourage, corrupt, tempt and deceive, now implanted by God’s grace, encourages, purifies, sanctifies and instructs! Praise the Lord! From this perspective, we can look through even the strongest teachings in the Bible with excitement over the expectation that God will accomplish them through us! What a beautiful truth this is! Let us place our confidence in God, just as Paul did in these closing words to the Thessalonians, “*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it”.* □



# REVIVAL TERMINOLOGY IN HISTORY

*by Richard Owen Roberts*

A number of years ago in a book entitled *Revival* I gave the following definition of that term: “*Revival is an extraordinary work of the Spirit of God producing extraordinary results.*” While that phrase conveys the fundamental concept of revival, over the intervening years I have come to the conviction that one single word describes revival better than any other—that word is “GOD.”

There is a very precious sense in which revival is literally “GOD in the midst of His people.” His manifest presence produces all that is desirable in revival. The absence of His manifest presence accounts for all that is undesirable during the seasons of moral and spiritual decline that precede revivals.

Revival is a time when heaven comes closer to earth than at any other time in the lives of men and women. If one considers the greatest attraction of heaven, is it golden streets? Is it the tree of life? Is it the presence of angels? Is it fellowship with other redeemed? NO! The greatest allure of heaven is the absolutely unbroken presence of God.

So, too, the most fearful aspect of hell is not the fire that is never quenched, the worm that never dies, the agonies that never cease, the evil that reigns unbridled—the most awful aspect of hell is that God is never there. Think of it! After a billion years in hell the sinner still has no hope that God will ever come, even for a moment.

While these are valid definitions and statements

about revival, they are nowhere near comprehensive. Through the years, the descriptive language used to portray revival has been very broad and instructive. Please consider some of the names and nomenclature used by our fathers and brothers to describe this precious work. Let me group the more than sixty titles I am aware of under sixteen headings.

## AWAKENING

Historically, this term has been used interchangeably with the term revival. In the eighteenth century, for instance, the work in the United Kingdom was called “The Evangelical Revival,” whereas its counterpart in America was dubbed “The Great Awakening.” But in recent years there has been a wise attempt on the part of many thoughtful believers to use the word “revival” to describe the work among God’s people and the term “awakening” to describe the effect of a “revived people” on the world of sinners, in other words, when many believers are revived many unregenerate are awakened.

Various movements of the Spirit of God have been described as “An Awakening,” “A Religious Awakening,” “The Awakening that Must Come,” and “The Awakening and Conversion of Many.” What precious truth is portrayed in each of these terms, but especially in the last!

**There is a very precious sense in which revival is literally “GOD in the midst of His people.” His manifest presence produces all that is desirable in revival.**

## FIRE

Doubtless connected with what occurred at Pentecost, when cloven tongues of fire rested on each believer (Acts 2:3), the word fire has been used in a significant number of ways to describe revival. Notice that each of these expressions conveys something distinct and significant: “The Baptism of Fire,” “Fire From Heaven,” “Fire on the Earth,” and “Flames of Fire.” Persons touched by revival have been spoken of as “Ablaze for God,” and in reporting the coming of Christ among His people it has often been said: “The Fire Fell.” Clearly, the purging that occurs during seasons of revival is most excellently represented by this term “fire.”

## FULLNESS

A proverb describes the backslider as one who is filled again with his own ways (Prov. 14:14.) What can be said of individuals must also be said of churches, for surely many of them are filled with themselves. A true revival must certainly empty people of themselves and refill them with Christ. Thus, to describe revival as “A People Saturated With God” is among the most wonderful of all the labels attached to this special work. Likewise, “The Church Filled with All the Fullness of God” is an equally expressive and attractive term.

## GLORY

When Moses asked God to show him His glory, God took Him back into the mountain and caused all His goodness to pass before him (Ex. 33:17-23.) The remarkable effect on Moses was seen in his shining countenance for a long time thereafter. The concept of “Glory in the Church” beautifully portrays the manifest presence of Christ among His people in revival. Consider the delightful expressions that have been

used to portray this aspect of revival: “Glory Filled the Land,” “A Gracious Manifestation of God’s Glory,” “They Saw His Glory,” and “The Whole Earth Was Filled with His Glory.” Such expressions most certainly excite the believing heart to desire and expect the repetition of such “Glory Days” once again.

## JUDGMENT

While most of the titles I draw to your attention are very up-beat, the expression “Revival is Like Judgment Day,” is of a very different nature. And yet, it too conveys a most significant aspect of the work of God in revival. Because numerous individual believers and many cor-



porate entities have failed to judge themselves and put away their sins, revival, when it comes, will be like the Day of Judgment for them. But even here the grace of God is evident for He Himself provides a season of cleansing in revival which, while often very severe, results in blessed restoration to usefulness.

## OUTPOURING

Isaiah pled with God to rend the heavens and to come down (Isa. 64:1.) Our current scene is readily depicted by a vast layer of heavy clouds between heaven and earth. The idea of God taking His mighty hand and parting these clouds and then tipping the heavenly vats of divine mercy and pouring fresh graces upon the land is very attractive. Through the years numerous expressions have captured this aspect of revival including: “The Outpouring of the Holy Spirit,” “The Pouring Out of the Holy Spirit From On High,” “A Remarkable Outpouring,” and “An Outpouring of the Spirit of Grace.” My favorite phrase in this category is that old Puritan expression, “A Plentiful Effusion of Divine Grace.”

## PENTECOST

Of all the records of revival contained in the sacred pages of the Book of God, none reaches such heights and endures to such lengths as the precious outpouring of the Holy Spirit at Pentecost (Acts 2:1-47.) Is it any wonder faithful believers through the ages have longed for “A Modern Pentecost,” and have time after time pled, “Do it again, Lord, do it again?”

## POWER

A wayward church is a powerless church. Paul informed Timothy of the eighteen thieves of power that left some in his day with “the form of godliness but denying the power thereof.” (II Tim. 3:1-5) A season of re-

vival is a time when power is gloriously renewed. We need not be surprised then that such seasons have been described as “Power From On High,” and “Miraculous Power in the Church.”

## PROGRESS OR SUCCESS

During the present time of moral and spiritual declension, the church is daily losing ground to the world. Each false convert that is added to an already adulterated work adds to the decline and hastens its pace. We have already reached that point where the negative im-

impact of those who profess to be Christians and either are not or are badly backslidden is greater than the positive impact of those who profess to be Christians and truly are. Thus, the church is going backward instead of forward. Oh for the day when God once again works so mightily that His labors are described as “The

Present Progress of the Gospel”, or “The Remarkable Success of the Work of God”, a blessed time when salvation runs across the land as a rushing mighty river.

**What could be more delightful than the outlook of “Rain From Heaven?”**

## RAIN

The days preceding revival are often pictured as dry and parched. God Himself speaks of withholding the rain (Amos 4:7) and sending the drought to a stiff-necked people who have turned away from Him (Hag. 1:11.) Thus, expressions suggesting rain are very popular during seasons of revival. Think of the lovely prospect of “Heavenly Showers.” Or contrast the concepts of “Mercy Drops” with “Showers of Blessing.” What could be more delightful than the outlook of “Rain From Heaven?” Especially meaningful is Joel’s term, “The Latter Rain.” (Joel 2:23) Having passed through the most wretched plague of locusts accompanied by a terrible drought, the prospect of God Himself advancing the rainy season so that the crops are plentiful enough to make up for the years the locusts have eaten is lovely indeed.

## REFORMATION

This splendid term adds a feature of major consequence to our understanding of revival. Just as we have learned to distinguish between “Experience Centered Revivals” and “Word Centered Revivals,” so too we need to see the added dimension that reformation brings to the entire concept. A revival that merely revives the existing structures will fall far short of that which is needed. A return to biblical center, the recovery of lost biblical truths, the restoration of genuine Christian principles, these are musts. Reformation without revival cannot accomplish these things. Revival without reformation will not do so. Oh, for “A Twentieth Century Reformation!”

## REFRESHING

Our fathers spoke of “Times of Refreshing from the Presence of the Lord.” (Acts 3:19.) Many a weary worker longs for such a blessing. Many a tired church needs just such a season. The “nearness of God is our good” (Ps. 73:28) and the prospect of His drawing close again carries with it the most wonderful prospect of refreshing.

## RENEWAL

How many dreary days of winter does it require before people begin to yearn for the renewal that comes in the spring time? How deep does the snow have to lie on the ground and how often does it need to be replenished before the prospects of green grass and leafy trees become an anxious longing? As surely as spring marks the end of winter, “Spiritual Renewal” marks the end of the winter season of the soul. It is to be more passionately longed for than any person suffering from “cabin fever” ever yearned for spring.

## VISITATION

Those that erroneously suppose that God is never nearer or farther away from His Church might have lit-

tle appreciation for this special term, but consider the numerous ways the concept of God visiting His people has been used in connection with revival in the past: “Days of the Right Hand of the Most High,” “A Divine Visitation,” “Then God Came,” “God Drawing Near,” “God in the Midst of His People,” “Heaven Came Down,” “The Manifest Presence of God,” “Rent Heavens,” and “A Visitation from On High.”

## WIND

Numerous accounts of revival have included mention of “The Wind of the Spirit.” Some have reported “The Stirrings of God in the Mulberry Branches,” others “The Gentle Breeze of God’s Spirit,” and still others “The Rustling of the Grass as God Breathes New Life Into His Church.”

## WORK

While many unwise men have confused their work with God’s—some even supposing successful evangelism to be revival—others have learned to describe evangelism as that which we do for God and revival as that which God does for us. Thus, through the ages men have depicted revival as “God’s Work,” “A Glorious Work of God,” “A Gracious Work,” “A Remarkable Work,” “A Surprising Work of God,” “That Wonderful Work of God,” and “The Late Happy Work of the Spirit of God.” It was these descriptions that led me to define revival as “An Extraordinary Work of the Spirit of God Producing Extraordinary Results.”

Thank God, no matter what terms are used to describe it, revival is always God’s gift to His returning people. It only comes when He sends it. He only sends it when His people need it. Surely we His people need it now. We can and we must join the Psalmist in pleading, “*Turn us again, O God, and cause Thy face to shine; and we will be saved.*” (Ps. 80:3) □

Richard Owen Roberts has had an itinerate ministry for many years with an emphasis on revival, and has written, edited and published numerous books and pamphlets on this topic, including his book entitled *Revival*. He is a member of the board of directors for International Awakening Ministries, Inc., where he also serves as president.



# REVIVE THY WORK, O LORD

© Word, music, and work, Hal 1953

With strings  
MEX 96

Albert Midlane, 1858 (1823-1919)

Album, *Worship Book*, 1965



1. Re - vive Thy work, O Lord, Thy might - y arm make bare;  
2. Re - vive Thy work, O Lord, Dis - turb this sleep of death;  
3. Re - vive Thy work, O Lord, Cre - ate soul thirst for Thee;  
4. Re - vive Thy work, O Lord, Ex - alt Thy pre - cious name;  
5. Re - vive Thy work, O Lord, And give re - fresh - ing show - ers;



Speak with the voice that wakes the dead, And make Thy peo - ple hear.  
Quick - en the smould'ring em - bers now By Thine al - might - y breath.  
And hun - g - ring for the Bread of life, O may our spir - its be! flame.  
And, by the Ho - ly Ghost, our love For Thee and Thine in - flame.  
The glo - ry shall be all Thine own, The bless - ing, Lord, be ours. A - MEN.



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