

The Heartbeat of  
**The Remnant**

Special Edition 2008  
 Volume 14 Number 4

**THE LANCASTER REVIVAL OF 1951**

SEE PAGE 4



**THOUSANDS OF CARS**—An estimated 1,200 to 1,800 autos jam the old Airport grounds on the Main Street Mennonite Church since it was moved from the tent meeting site on East Chestnut Street last week. The crowd, estimated at between 12,000 and 15,000 persons, was the largest attending the series to date.

**12,000 Converge On Tent Services; Highway Blocked**

Upwards of 12,000 persons converged on the Lancaster Airport grounds as evangelistic services conducted by the Rev. George R. Brunk of Harrisonburg, Va., ended their sixth week. The large crowd created a traffic jam late Sunday evening at Northport entrances to the city—a solid line of autos extending from the airport grounds to West Liberty Street, turning cars along the form-up Little Pipe where Routes 501 and 222 join. The series of meetings, sponsored by the East Chestnut Street Mennonite Church, have been extended through next Sunday and will be continued for two weeks if interest is high, says the Rev. Jacob E. Brunk, pastor of the church, said.

**ATTENDANCE SOARS**

Sunday night's crowd was estimated at high as 15,000, far surpassing attendance of 8,000 when the church in the city. The tent was moved outside the city early this week to accommodate the increasing crowds.

Worshippers jammed the huge 100 by 70 foot tent, overflowing into a smaller tent, sitting on benches around the temporary channel and standing in rows curbing. The Rev. Mr. Brunk spoke Sunday afternoon in a special meeting. The young married couple, and in the evening talked on "Victims of False Ritual Security" in News-Va. Monday today, Newport, Va. Meetings are scheduled for each night this week at that time.



**Revival Meeting Leads Boy To Confess \$10,000 Barn Fire**

The origin of a \$10,000 barn fire of the structure's contents were three years ago was learned Friday when a conscience-stricken, 16-year-old boy admitted to setting a barn located at East Earl Rd. and according to his confession, he accompanied his parents to a tent revival meeting in Lancaster Thursday night. The barn, owned by Esauk Hurst, Ephraim Ill. and on a farm owned by Weaver Martin, was razed the night of June 17, 1948. Police said they will confer with and has since been rebuilt. Part the boy.

**Evangelistic Meetings In the Tent Opposite East Chestnut Street Mennonite Church Beginning June 3rd**

Fri. Eve., June 22nd—The Person and Work of the Holy Spirit  
 Sat. Eve., June 23rd—My Obligation to the Church  
 Sun. Eve., June 24th—The Joy of Salvation  
 Meetings will continue throughout the next week  
 Song Service 7:30 P. M.  
 George R. Brunk, Evangelist  
 For Information Dial 4-3300

Meetings will continue throughout the next week



The Heartbeat of  
**The Remnant**

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## From the editor...

**G**reetings to all in the name of Jesus! It is with great excitement that we present another special edition of *The Heartbeat of the Remnant*. In this issue we've chosen to highlight the Lancaster Revival of 1951. The front and back covers are both pictures from this revival. Preparing for this article was full of a lot of excitement and surprises. I had the opportunity to interview several people who were present at

the revivals, and each one of them had something interesting to say. I combed through the newspapers and other resource materials at the Lancaster library and even in the basement of the Lancaster Mennonite Historical Society. All the newspaper clippings were interesting, but I think my favorite one was the headline from the front page of the Lancaster paper, "Revival Meeting Leads Boy to Confess \$10,000 Barn Fire!"

The Historical Society proved to be the most successful collection of information. As I had looked at the Lancaster revival in the past, I had never before noticed what a place prayer had in the preparation of the revival. In most all of the historic revivals that I had read about in the past, prayer was a definite initiating factor. In the basement of the Lancaster Mennonite Historical Society, I found more than I could have ever dreamed of. I found a few articles in old issues of the "Gospel Herald" that gave an overwhelming witness to the place of prayer in this revival. I was very blessed by what I found there. I hope they were equally blessed with my presence there... You see, I had decided to bring my three-year-old son John Wesley along the day I visited. I showed him the door with the clear sign "Quiet please", and he said, "Okay, Daddy." It was indeed very quiet in there. A man was there, Jacob Stahl, who I started to talk to at the help desk. I soon found out that when Jacob was a young man, he was at the revivals himself. But while we were talking—not more than three minutes—my three-year-old had discovered a nifty-looking red lever and proceeded to pull the fire alarm! Every siren and light started flashing, and in a few short minutes, even the fire department showed up! Luckily, they were very kind and even offered my son a tour of one of the fire trucks. All in all, it turned out to be a small distraction and I soon was able to continue with the purpose for my visit.

For those of you "history buffs", you might be interested to know that the Lancaster revival started across the street from the East Chestnut Street Mennonite Church. This church sits on the corner of East Chestnut and Sherman streets, next door to what is now a Turkey Hill convenience store. They then moved to the corner of Manheim Pike, between Service Road and Steelway. For a landmark, that's a bit behind the Home Depot store. Also, notice that the Lancaster Pump building is virtually unchanged since the 1951 picture.

**Who are we?** *The Heartbeat of the Remnant* is a quarterly magazine of Charity Ministries of Lancaster County, Pennsylvania. Starting out as an 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 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. We hope you will be blessed and inspired by this special edition of *The Heartbeat of the Remnant*!

~Bro. Dean Taylor





Lancaster Crusade, 1951.

# LANCASTER REVIVAL OF 1951

by Dean Taylor

Speaking directly to the crowd in a tent meeting that was conducted a little over a year after the Lancaster revivals began, George R. Brunk II directly addressed the crowd:

*It is thrilling to witness the sea of faces like this. It is challenging. It makes one tremble when it comes to the responsibility of preaching the Word of God. So many people. You come here for something I trust, and I am going to assume you are here for a sincere motive. You're here because you love God. You want the truth from God's Word. I want each of you here who acknowledge Jesus Christ to pray for the progress of this service. This is God's work and not the work of man.*

*Our policy and our declared position is that God shall have the glory for every victory won. These campaigns have let no human thing touch it, because God shall be praised for every blessing that comes to it. And let's look to God tonight and expect from him the blessing that we need. I like to have that ready and, well, and clear response from you as I ask you a few ques-*

*tions. I want you to come back at me with a clear and ready response. With a yes or no, either one, I'd like for everybody to respond—yes or no.*

*Do you believe that the devil is against this revival?*

*Audience: "Yes."*

*All right. Do you believe that God is for it, not only this revival, but for the cause of revival—Yes or no?*

*Audience: "Yes."*

*Thank you. Are you looking in simple faith to God tonight for the blessing that we need—Yes or no?*

*Audience: "Yes."*

*Now the vital question comes last, and I want you to give me the answer, yes or no. Will you be obedient to the Spirit of God as he speaks to you tonight—now come on!*

*Audience: "Yes."*

*Thank you.*

*I wish that we might be in prayer not only for this meeting but for others, for other evangelists around the country and around the*

world who are preaching the gospel of Jesus Christ. We believe that God is making a visitation to the nation and to the world today, that there is something unique about it. It is remarkable. Something is happening. The Spirit of God is moving across the countryside. <sup>1</sup>

The Spirit of God did indeed move across the countryside. In the spring of 1951, a group of believers from the small, semi-rural community of Lancaster County, Pennsylvania, started a series of prayer meetings that culminated into a series of revival meetings with attendance of over 15,000 people! From Lancaster the revival spread to several states and even into Canada. The revival was distinctive for speaking out strongly against sin and spiritual complacency. Its influence affected the community and enacted lasting change in people's lives that is still being testified to today.

## Extraordinary Prayer

Almost without exception, every great work of God has had its starting place in the fervent, effectual prayer of God's people. Jonathan Edwards, the man God used in the Great Awakening called these special prayer groups "extraordinary prayer". Jonathan Edwards even published a book encouraging this type of prayer in his day. The long title of his little book was:

*A humble attempt to promote the agreement and union of God's people throughout the world in extraordinary prayer for a revival of religion and the advancement of God's kingdom on earth, according to Scriptural promises and prophecies of the last time.*

What Edwards meant by "extraordinary prayer" was special prayer meetings that happen outside and beyond our normal everyday prayers. He spoke of a specific gathering of people crying out to God for His outpouring and change in their lives.

As I was digging around at the Lancaster Mennonite Historical Society, I found testimony of this type of "exceptional prayer" powerfully demonstrated in the Lancaster revival of 1951. In an old 1951 article from the *Gospel Herald* entitled *The Lancaster Revival*, a clear and challenging witness to the power of prayer surfaced.

## The Prayer Meeting

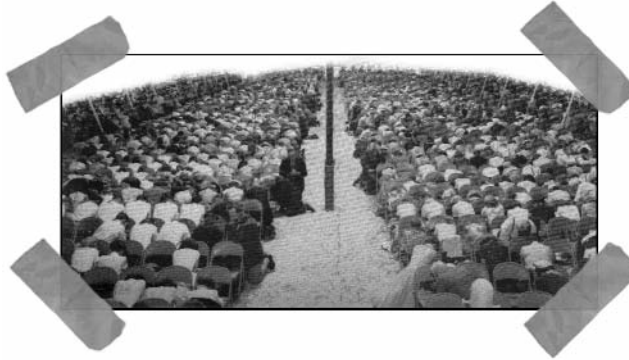
Much like the spiritual condition during the Welch revival in the early 1900s, Lancaster County was an area that feared God and had a respect for His Word, but underneath this saintly veneer the lives of many people suffered from extremes of both religious formalism and licentious carnality. However, a few praying believers moved by God, developed a burden for things to change. Maurice

E. Lehman, who was one of the pastors of the East Chestnut Street Mennonite Church, tells the story of how one of these "extraordinary prayer" groups started and grew into the Lancaster revival. Writing a testimony of the revivals just days after they had happened, Lehman reported to the *Gospel Herald* this inspiring account.

*One great factor in the success of this program was that the saints of God prayed. On Good Friday of this year [1951] we had a special day of fasting and prayer at the Vine Street Mennonite Church. There, it was announced that we would have special prayer meetings once a month besides our regular prayer meetings. The next special prayer meeting was held on a Sunday afternoon at the East Chestnut Street church. The meeting was well attended and many prayers were offered and tears flowed freely. We prayed for revival and for lost souls. This type of meeting was followed by many more.*

### Daily Prayer for Revival

*Someone in the prayer meeting suggested that there should be an early morning prayer*



**Entire revival tent praying on their knees**

meeting. So a meeting was called from 6:00 to 7:00 a.m. The early morning meetings began in a large Sunday-school room. The Lord poured out His Spirit upon us. As the numbers increased, we moved to the main room of the church. In one of the morning meetings Bro. Brunk said, 'So far in our prayer meetings we have been observing the second part of James 5:16 that the effectual fervent prayer of a righteous man availeth much. I think tomorrow morning we ought to consider the part of James 5:16 where it says "confess your faults one to another"'. Bro. Stoner Krady said, 'Why wait till tomorrow? Let's start right now'. At that point, liberty was given to the group for confession. People confessed many sins and praised God.

### Confession of Sins

Many prayer meetings that followed had a period for confession. Many sins of the spirit were confessed and tears were shed as the Holy Spirit searched our hearts. The special early prayer meetings were in session each morning from May 21 to July 22 [1951]. **We believe that it was prayer that brought the revival and it will take prayer to continue it.** Bro. Brunk said the early morning prayer meeting on July 22 was the largest prayer meeting he ever saw.

### Others Prayed Also

One cannot attribute the revival alone to the prayer meeting held in the church. We are sure that many aged people and others who could not attend throughout the conference were also praying for such an event. During the meetings, Bro. Brunk received many letters from different parts of the world and people said they were praying for the meetings. Since we see what prayer will do for a church in such a short time, we are made more responsible to keep praying. <sup>2</sup>

George Brunk's daughter Barbara Brunk Gascho, who was a little girl at the time remembered the prayer meetings 50 years later saying,

As a very young child, I was keenly aware of the pledge to prayer that many persons made weeks before each crusade was scheduled to begin. The first service would take place and our family and the staff would wait in anticipation to see if people would come. People WOULD come! <sup>3</sup>

## Two Willing Vessels

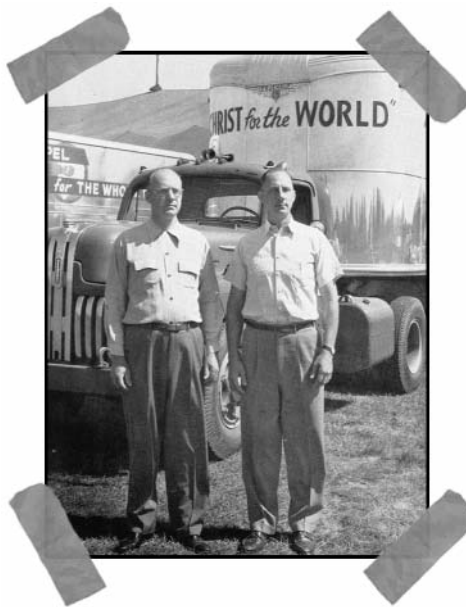
A few years before the Lancaster Revivals, George R. Brunk II and his brother Lawrence were coming back from a revival meeting that they had concluded in Richmond, Virginia. Their sister Katie reports that the trip home was one they would remember for a long time. She wrote in her book *Revival Fires* that their "hearts throbbed with a newly awakened zeal and a greater concern for the lost as they began to recognize the challenge which the world offered." Katie reports that after

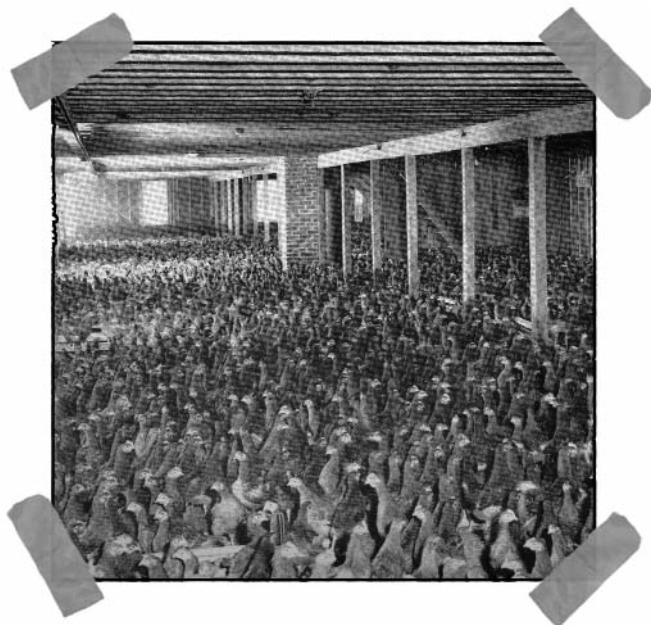
this Lawrence just could not let the vision go. Lawrence had actually been dreaming and praying about this for a long time. Eventually Lawrence dared to consider the idea of stepping out in faith and purchasing the tent, trailer, and equipment trusting that God would provide an evangelist. <sup>4</sup>

One afternoon Lawrence Brunk "stood in the midst of his poultry flock of five thousand broilers and asked the Lord to give him as many souls as there were chickens. He promised God that if he

could make \$5,000 clear, he would place the entire sum into the needed evangelistic equipment. By 1951, Lawrence was surprised bountifully by not only the \$5,000 profit, but the astounding sum of \$35,000! Lawrence placed this sum into expensive tents and traveling equipment, and soon the first revival campaign began in Lancaster." <sup>5</sup>

In an early sermon from 1951, Lawrence looked out over the people sitting in the tent meeting and noticed the similarity between the "flocks." After he told the con-





**Lawrence Brunk...asked the Lord to give him as many souls as there were chickens. He promised God that if he could make \$5,000 clear, he would place the entire sum into the needed evangelistic equipment.**

gregation (and apologized for the comparison!) he blessed the Lord for the fulfillment of the vision.

## George R. Brunk II

George and Lawrence's father George Brunk I was the bishop of their conference and was a godly and a powerful influence in his day. The boys were raised on fiery preaching with clear denunciation of sin. George R. Brunk II had been called to preach from a young age.

Without any strings pulled by his father, George R. Brunk II was ordained by lot when he was only 22 years old. These ordinations by lot were done by placing the names of the selected men in a hymnal, which was then shuffled with other hymnals without names. The hymnbooks would then be chosen by the men at random. Each man selected a book, and whoever had the chosen lot in his hymnal would become the next minister. George remembers that before the ordination he had a dream in which it was revealed to him which book he should choose. At the ordination, George selected that book and was ordained the same day.

## The Decision

While Lawrence was busy shopping for tent equipment, George was teaching Bible at Eastern Mennonite College. George remembers getting an urgent telephone call from Lawrence in the middle of class one afternoon informing him that he was about to buy the revival tent and needed to know a definite answer—yes or no. He asked George the question: If he bought the tent, would George come and do the preaching? George said yes, and their lives—as well as the lives of countless others—were changed forever. Once on the road, reminiscent of the Ira D. Sankey and D. L. Moody revivals, Lawrence led the singing while George did most of the preaching.

## East Chestnut Street

Once George and Lawrence got to Lancaster, the prayer meeting was already strongly underway. The overwhelming response of the prayer meeting resulted in an opening night attendance at East Chestnut Street of over 2,000! By Sunday night, crowds of over 7,000 were reported.<sup>6</sup> It was said that many were turned away because of the congestion in the city.

In the face of such an overwhelming turnout, George Brunk did not succumb to the temptation of merely tickling ears. Local resident Irene Deiter remembers that first crusade. She said that George started right off challenging the sleeping Lancaster community with, "The people in Lancaster County keep their fence rows trimmed and trained better than they keep their children trimmed and trained." She remarked, "When I heard him say that, I knew he was going to preach the Word—and he did."<sup>7</sup>

Maurice E. Lehman told *Gospel Herald*:

*The Evangelist preached against sin for many nights at the beginning of the revival. This preaching brought conviction of hidden sin of the flesh and spirit. Many church members confessed sin and 'got right' with God. Brother George*



Brunk made the statement that this is a cleanup program as well as an evangelistic campaign... We who have witnessed this great revival can say we will long remember it as one of the greatest events in our day.

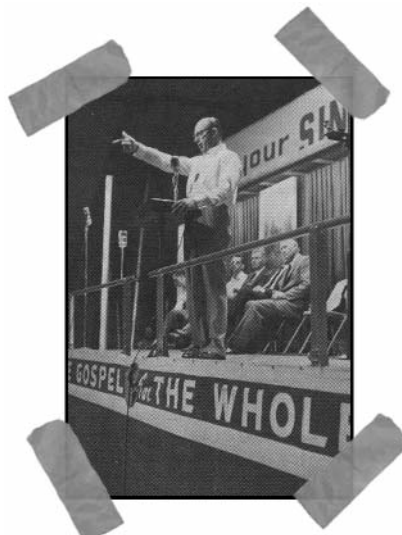
## More Eyewitnesses

Another eyewitness who gave a detailed description of the meetings said:

Most of us who are accustomed to sitting in our regular Mennonite services have a new experience when we witness those who walk forward in response to the invitation. For three nights, as I attended the meetings in my home community, I sat awed. One, two, three persons soon walked forward. The number mounted—increased so, that I was unable to watch the whole proceeding. I saw friends, relatives, and others walk to the front.

There were calls for additional personal workers. The evening hour became late, 10:00 p.m., and the meetings were still going strong, although some parents with children had wended their way out of the tent.

As personal workers dealt with those seeking help, opportunity was given for those who wished to give their testimony for their Lord. There was no difficulty whatever in obtaining witnesses. As those in the prayer room found peace with God they were urged to testify before the large audience.



**Overflow Crowd**

### Plain Witness

I sat in my seat entranced, tears flowing down my cheeks at times, as I entered into the joys and concerns of those who spoke. There was the seventy-year-old Christian who proclaimed his love for Christ. The very young, the youthful, the middle-aged, and the silver-haired gave their testimonies. To be sure, no golden-tongued oratory appeared. These were largely people who knew not what it means to stand before others to witness. They stumbled in their speech; they walked timidly; many did not say all they wanted to say, for one forgets on such occasions.

Testimonies continued while those in the prayer room filed out to the platform. I was amazed to see an Amish man walk to the microphone. He stumbled a little in his speech, said something about finding his way, and then reached into his coat pocket and pulled out a pack of cigarettes. He handed them to George, who was standing nearby guiding the folks to the microphone. The cigarettes were plopped on the pulpit, and the joyful man completed his testimony. Another cigarette 'sucker', as George put it, found his release. Soon another speaker was telling his story.

### Confession of Sin

It was evident that many Christians had now really found their Saviour meaningful. An approximate ten-minute period produced the following: A relative of mine, in his halting English, told of the many children he has and how he wants them to know Jesus Christ as Saviour. Next, two young girls sang their praises. Then came a young man who had been a Sunday school superintendent in a large church for several years. He said that he had malice in his heart,



that he wanted to confess it. He had been influenced to make this confession, he explained, because his pastor had made a similar confession several days before, and that certainly he too should confess if his pastor could do it.

It was after eleven when the meetings were dismissed, although generally the huge tent was nearly empty, except for those who lingered, some with loved ones who had found themselves anew, others with acquaintances, all marveling at this thing which had come to pass.

### Marriages Put Back Together

One evening I saw a young man whom I have known for twenty years suddenly walk out from his position to go to the front where those seeking help were standing. In a moment, he returned—with a small, sleeping child on his shoulder. I soon understood what he had done. He had obtained the child from the arms of his sister and her unfaithful husband so that they could go into the prayer room unhindered. Soon the couple stood before the microphone asking for prayers, and the young man, known to be unfaithful to his wife, pledged a new start.

On another evening, previous to the evening which I attended, the evangelist George had given the invitation, and the usual numbers walked to the front. Suddenly, a man and a woman, both of whom had walked down different aisles, raced across the front and threw themselves upon each other's shoulders. Neither had known the other was present, and, you see, they were man and wife separated for months.<sup>8</sup>

LOSE your SINS and FIND your SAVIDOUR!

## Overflow— to the Old Airport

Due to the overwhelming congestion, the city revival could no longer fit on East Chestnut Street; so they moved adjacent to the old Lancaster Airport and stretched out yet another tent. To pull this off, volunteers got busy and erected a primary electric line with a transformer for the electricity, and 500 feet of the newly designed plastic piping for the water. Wood was borrowed from the local lumberyard to build the stage and the wood benches.

## Effect on the Community

The revivals had a significant effect on the community. Michael D. Beckler, who was personally affected by one of the revivals that spread from these days said of his community:

Our community was never the same after that. Some of the Christians who re-committed their lives to Christ after this dropped whatever their life's vocation was prior to that and went into ministry... I will never forget the spiritual fervor that gripped the community. People were praising God all day long wherever they were working. I can remember a cousin of mine saying that the grocery store



**The two tents to the right were purchased before the first campaign began and were used at Lancaster. During the campaign at Souderton, in August 1951, the large tent to the left was purchased and also set up. This tent can seat 5,000 people.**



## Overflow Crowd

*where he worked was like attending church all day long, because all that these new converts and recommitted Christians talked about all day long was the Lord and how He had changed their life.”<sup>9</sup>*

Paul A. Neuenschwander, one of the volunteer electricians for the tent, mentioned his surprise of how many different groups of Christians were coming seeking revival.

*The six-week crusade opened on Sunday evening with the large tent nearly filled. Most area Mennonite churches were represented, regardless of the conference affiliation; and non-conference churches attended as well. It was the first time a Mennonite sponsored meeting attracted so many evangelical groups such as Christian Missionary Alliance, Nazarene, Brethren, and many others. The general public was affected. It was easy to start a spiritual conversation with most any-*

*one on the street or in a place of business during these weeks.<sup>10</sup>*

As God poured out His Spirit again in Lancaster, the Lancaster Airport site saw an unprecedented turnout for such a small area. The Sunday evening service of July 15, 1951 had more than 15,000 in attendance! This was just seven weeks after the meetings began. During the campaign, over 1,500 people had publicly confessed their sins, made decisions to follow Christ, or reconsecrated their lives.

## Real Change

Ford Berg, writing of the change in peoples' lives said,

*An outward indication of the effectiveness of the meetings was demonstrated by Mennonite farmers who plowed up their fields of tobacco. Others threw cigarettes, pipes, whiskey,*

THE WHOLE GOSPEL  FOR THE WHOLE WORLD

playing cards, jewelry, and other items which they felt had been a hindrance to their lives into an offering rack marked "Offering for Baal." "

*Gospel Herald* records that the wood crate pictured in front of the Lancaster airport revival tent [picture on front cover] was used "as a receptacle into which people threw pulp and other sinful articles."

## On the Road— Spread to West of Philadelphia

Shortly after the unprecedented outpouring in Lancaster, the Brunk brothers headed to a community west of Philadelphia, and on July 29<sup>th</sup> started a series of meetings in the Franconian area. The church there could have just tried to catch the wave of excitement and ride on the coattails of the Lancaster revival. However, the praying men and women there knew what real revival would cost. They knew it needed a church that would prevail in prayer. Writing to *Gospel Herald* right after the revival tents had left, Paul M. Ledrach tells the story.

The revival in Franconia Conference did not begin July 29, the first night of the campaign, nor did it end September 3, 1951. Rather, it was during those days that the revival fires were poured out in this community. The revival began long ago as brethren individually prayed for a revival in the Church. The five weeks of meetings were but the beginning of the working of the power of God in answer to these prayers. And now that the three huge tents have gone from the 17-acre field one mile west of Souderton on route 113, the revival is not over. It continues, and the Lord alone knows



what the outcome will be. At least Franconian Conference will never be the same.

In many revival meetings it is necessary first of all to build attendance, interest, and convictions. Not so in this campaign! From the very first thousands attended, souls were saved, sins were confessed, and people gained Christian victory and assurance.

The crowds attending the services were large. They ranged from 2,500 on Monday and Friday evenings, to 10,000 to 12,000 on Sunday

evenings and the closing nights of the campaign. Large crowds, however, are not the heart of the revival. The large crowds were only symptoms that something was happening... The Gospel was being preached in entirety and power... The Holy Spirit was convicting men of sin... Many were accepting Christ as Savior... Many were repenting and confessing sin... many were surrendering life in a new way to Christ. People were beginning to understand and experience the glory of the Lord in their hearts and lives!... God was visiting His people.

An eyewitness from the revivals reported that there was genuine repentance of sins and changed lives. Writing about a particularly hardened group of



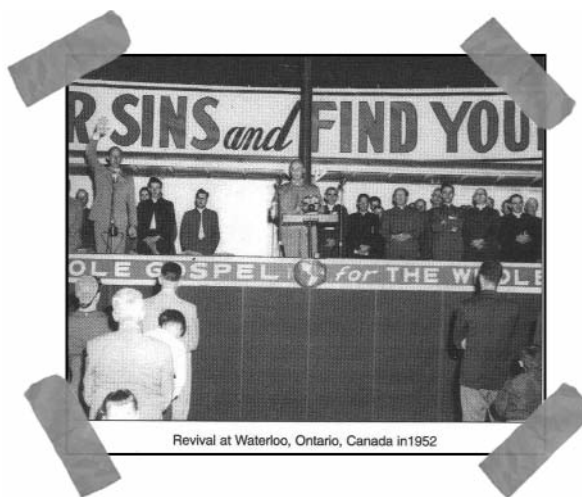
young men that were converted, it was recorded,

*“In the Franconia Conference there had been for years a gang of young Mennonite boys who delighted in reckless driving and daring stunts, much to the chagrin of other Christians and fellow church members. They were remarkably converted at the meetings and now engage in prayer meetings and Christian work instead of the former ‘rough stuff.’”*

## Lasting Testimony

Willard Bergey, who was one of the “Franconian cowboys” that were converted at the meetings, said of his own conversion over 50 years later:

*“I went on doing the worldly things that I was doing, going to shows, carnivals, and driving my car in a way that was unfit—to shame. This was what gave us the name ‘Franconian Cowboys’. I also was doing many things to please myself. Now, all at once I saw myself as an ungodly person. And thank God, He did a wonderful change in my heart”... “In August of 1951 the Brunk Brothers came to Franconia. After the meetings were going a couple of weeks, we decided to give it a try to see what these meetings were about. The Spirit of God kept drawing us back again and again. Finally one night, as George was giving the invitation, my heart was filled with conviction and condemnation of my sin. My head was down and the tears were flowing, but I didn’t have the courage to go forward. A brother put his arm around me and said, ‘Would you like me to go up front with you?’ So I went, and there on the*



Revival at Waterloo, Ontario, Canada in 1952

*shavings in the prayer tent, I cried out to God in repentance. God showed me the sinfulness of my heart. As I repented, God did a miraculous work in my heart. I was dead in sin, and now I was alive. I was blind, but now I see. My night had turned to day. God changed my heart in a moment.*<sup>12</sup>

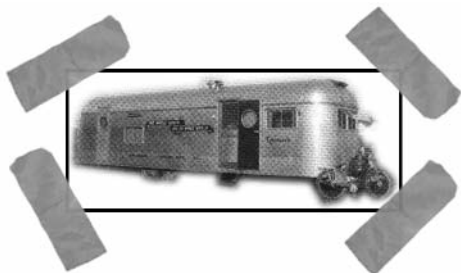
From Franconia the revivals quickly overflowed into Ohio, Indiana, and Canada. The outpouring was moving beyond denominational boundaries, and the Brunk brothers purchased four semi trucks to haul the equipment in an attempt to meet the demands. A church magazine reported in July 1952:

*During the winter of 1951-52 the Brunk brothers held two series of meetings in Florida, one in a Mennonite center, and the other in a non-Mennonite location. Calls to conduct revivals have come from many states, and meetings are now booked for a couple of years in advance. Many requests have been turned down.*<sup>13</sup>

## TIME Magazine

By August of 1952 the revival caught the attention of TIME Magazine which reported:

*“This week, after 14 months of evangelizing through the U.S. and Canada, the Brunks are preaching the word in Goshen, Ind., to crowds of nearly 3,000 a night. At their previous stop, Waterloo, Ont., attendance was even larger: 105,000 during four weeks of steady preaching (including 1,500 who made formal ‘decisions for Christ’). Local Canadian pastors were so pleased with the results that some canceled*



their own services to let their congregations hear the Brunks preach.”

At their first meeting in Lancaster, Pa., Lawrence led the singing and George gave his maiden sermon, a vigorous appeal to elect for Christ and escape damnation, a topic which Mennonites have always stressed. The first night more than 2,000 jammed their way into the tent. Dozens were converted. Before the week was out, the Brunks had to order a new tent. Said Preacher George, ‘We preach a fundamental brand of religion, but we aren’t fundamentalists. We aren’t modernists, either. You don’t have to be one or the other.’<sup>14</sup>

## Blessing to the Local Church

In a personal interview toward the end of his life, George R. Brunk II was asked if he sought the support of the local body of Christ. Brunk reported that in every crusade except one he had the full consent and support of the local body. Instead of being in competition with the local churches as some para-church ministries are today, the Brunk brothers worked with local pastors to assure that new converts found essential needed discipleship.

Remembering the effect on the local church, one magazine reported:

“Obviously, the effect of the revivals in the local churches is profound. In the large Franconia Mennonite Church, near Philadelphia, for example, in a regular Sunday morning service, over 130 responded to an invitation to confession of sin and reconsecration. Significantly, this was the first invitation ever given in that church. In another church nearby there were 85 confessions and testimonies on a Sunday morning during an outpouring of the Holy Spirit. Untold other miracles, including many acts of

restitution, known only by God, prevailed and still continue.<sup>15</sup>

This past August, 2008, I held a personal interview with Luke Horst, an 83-year-old retired Mennonite bishop and church elder of this time. He said that he remembers all the elders and bishops sitting up on the platform during the meetings. He remembers that at the Lancaster Airport meetings, in order to avoid the tendency of preaching a Gospel-lite message, early services were conducted that taught on biblical doctrines and dared to draw lines, even on controversial issues.

## Not Meant to Entertain or Amuse

Unlike many modern church gatherings where keeping the attention of the people is carefully choreographed and orchestrated by rock bands, videos, and even “spirit-dancing”, the Lancaster revivals consisted of simple, heartfelt gospel singing and anointed preaching on subjects such as sin, hell, and getting right with God.

John E. Sharp in his book *Gathering at the Hearth* reports what the meetings were like:

What are the services like? There are daily prayer meetings, some preceding the evening meetings which begin at 7:30. Lawrence opens the meetings by having the audience sing many

hymns and gospel songs. The a cappella, congregational-type singing seems never to fail in lifting the spirits of those present.

After a short devotional period and further singing, George begins his sermons. He speaks on such subjects as *God’s Barriers to Hell*, *From the Glory of Jericho to the Disgrace of Ai*, and *The Sins of the Flesh and the Spirit*. The sermons generally average an hour in length. After the sermon the invitation is given. By this time the audience has heard much direct preaching,



some which is new, and much which is familiar. The speaker draws his illustrations from life, from children, and practical experiences, all of which have tremendous effect in leading people to make decisions for Christ.

## Supported by God

In the sermon “How the Revivals Began”, preached in August of 1951, George Brunk said that when he and Lawrence began, they determined that their provisions would be totally met on faith. George recalled that when they were dreaming about a real revival crusade, one of the things that had grieved them about the meetings they had been to was all of the time spent begging for money. “We thought it a terrible pity that a campaign in which the Gospel is preached had to be spoiled by begging people for money.” The Brunk brothers took an offering, and sometimes even that was considered scandalous. However, through the years they went into each new area on faith, with no promise of how things would work out.

## Since Then

The blessing that came to Lancaster County during the revival is still felt today. As I have talked to people who were alive during the Lancaster revivals, even if they themselves are not too keen on the idea of revival, I found that they still admit that what happened here in 1951 was a real move of God.

Since the 1950s Lancaster County, along with many other areas around the country, was “sifted like wheat”, especially during the latter part of the 1960s. Divisions separated the county into various camps, ranging from extremely liberal to extremely conservative. Driving down a road in Lancaster County today, you could see one parking lot filled with people with plain dress, all coming into church on their horse and buggies. Then on the other side, you could see another church with a conspicuous lack of modest dress, all on their way in to hear their female preacher expound on the need to have toleration with the new homosexual members. What is surprising—and sad—is that both of these churches share the same denomination name on the front of their church buildings. It doesn’t have to be this way.

Ironically, both of these extremes have tended to drop the cause of revival. Sadly, today many ultra conservative churches have actually grown fearful of revival meetings and foreign missions. Likewise, liberal

churches can hardly dream of a church-life that experiences daily prayer meetings, speaking directly about sin, or encouraging separation from the world. Both extremes make the Church of Jesus Christ saltless in today’s world.

## Just Men

Inevitably, the Brunk brothers made their share of mistakes, but they were just men. Moreover, because they were just men there is an important lesson to be learned from them, as well as all other historic revivals. Whether it be the revivals under John Wesley, the Great Awakening under Jonathan Edwards, or the Welsh revivals of 1904, there is an important lesson to be learned.

Throughout history, there is no doubt that God has used willing vessels to accomplish His will. However, when we look at them in hindsight, many inconsistencies emerge. Even in the Bible, looking at the revivals under Asa and Jehoshaphat in 2 Chronicles, chapters 15 through 21, we could look from the outside at these mighty works of God and see their mistakes, their unfinished business, their failures in later life, and conclude that God really never did anything in their day. However, I believe that doing so is an insult to God and the work of the Holy Spirit.

It is notable that after all the mighty works that God did through King Asa during his time, God still took note that the work was incomplete. However, what is even more surprising is that even after all of Asa’s blatant mistakes, God still recognized the good that was done. “But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days” (2 Chron 15:17).

### Revival Meeting Leads Boy To Confess \$10,000 Barn Fire

The origin of a \$10,000 barn fire of the structure's contents were three years ago was learned Friday. The fire burned at an estimated loss of day when a conscience-stricken, \$600, but stock and a tractor were fifteen-year-old boy admitted to saved.

State Police that he set the blaze ADMITS SECOND FIRE because "the Devil told" him to and "it was exciting."

Cpl. Strahan said the boy also admitted setting fire to a brooder house at the same farm about six months after the barn fire. He used a hot coal from the brooder stove to set the blaze, he told police.

State Police Cpl. Robert M. Strahan, fire marshal, said the boy, then only twelve years old, touched a match to hay stored in a barn located at East Earl R1, according to his confession. The boy accompanied his parents to a tent revival meeting in Lancaster Thursday night.

The barn, owned by Frank Hurst, Ephrata R3, and on a farm tenanted by Weaver Martin, was razed the night of June 17, 1948 and has since been rebuilt. Part of the boy.

Cause of the fires had not been determined until the boy's confession — first to his parents and later to police. The theory of spontaneous combustion or "hot" authorities concerning the boy.

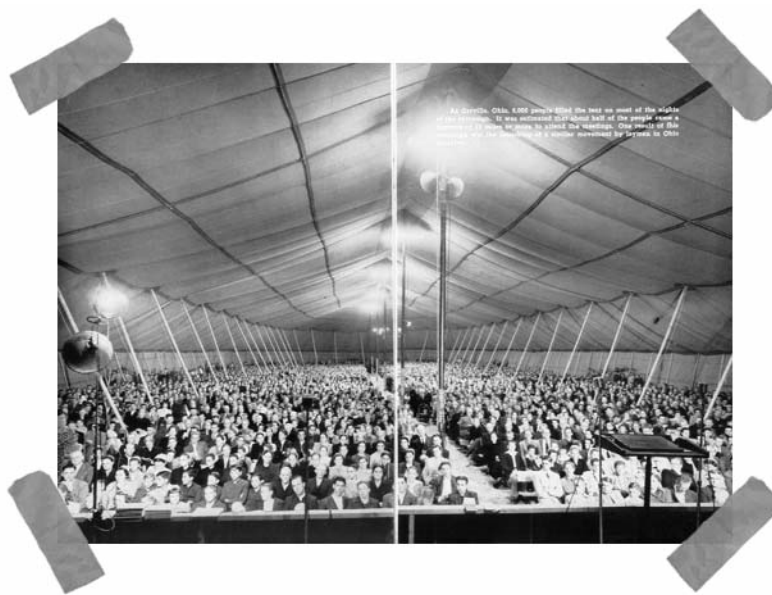
# Lessons from The Lancaster Revival— and All Revivals

I have found that when looking back at the mighty works that God has done throughout history, problems can arise from two extremes: both focusing on the failures of revival and ignoring them. For example, to use their failures as an excuse not to go further and pursue those “high places”, by reasoning that God will send revival without us worrying about such things as “high places” is a big mistake. On the other hand, to cancel out what God has done in history because we now notice their imperfections, is both a disservice to the previous work of God, as well as a great hindrance in God revealing to us our own blinding inconsistencies today.

No doubt about it—when God’s people repent of their sins, get right with God, and pray—God sends revival. And when He does, the lives of men change and God alone is glorified. Men will fail, movements will fail, and denominations will fail. Even whole nations will fail, but the promise of God stands—“If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron 7:13-14).

## Do it Again, Lord!

As I studied the Lancaster revival, my heart rejoiced. This revival clearly demonstrated the enormous power of a praying people and willing servants. No one personality stood out as deserving all the credit—not even George R. Brunk II. It became clear to me that when God has a praying people who are serious about their sins things begin to happen. I believe that Bro. Maurice E. Lehman, the praying pastor at the beginning of the Lancaster revival, encapsulated the secret of the Lancaster revivals, as well as any other revivals when he said — “*We believe that it was prayer that brought the revival and it will take prayer to continue it.*” My prayer is, “Lord, *please* do it again! *Please* do it again here in Lancaster County, and across the world!” □



<sup>1</sup> George R. Brunk II revival sermon, “God’s Supreme Position of Power.” Harrisonburg, Virginia, September, 1952.

<sup>2</sup> “Gospel Herald”, Sept. 4, 1951, p. 853.

<sup>3</sup> *All Praise Be to the Lord: Memories of George R. Brunk II*, 21 Century Press, 2003.

<sup>4</sup> *Revival Fires*, by Katie Florence Shank, 1952.

<sup>5</sup> “Mennonite Life”, July, 1952, pp. 119, 122-124.

<sup>6</sup> “Pennsylvania Mennonite Heritage”, January, 1996, quoting “Mennonite Weekly Review”, June 28, 1951, “Thousands Attend Evangelistic Services”.

<sup>7</sup> *All Praise Be to the Lord: Memories of George R. Brunk II*, 21 Century Press, 2003.

<sup>8</sup> “Mennonite Life”, July, 1952, pp. 119, 122-124.

<sup>9</sup> *Praise Be to the Lord, Memories of George R. Brunk II*, 21 Century Press, 2003, pg. 92.

<sup>10</sup> *Ibid.*, pg. 138.

<sup>11</sup> *Gathering at the Hearth: Stories Mennonites Tell: A Collection of Twenty-Eight Stories from Mennonite History*, by John E. Sharp, Herald Press, 2001.

<sup>12</sup> *Praise Be to the Lord, Memories of George R. Brunk II*, 21 Century Press, 2003, pp. 103-104.

<sup>13</sup> “Mennonite Life”, July, 1952, pp. 119, 122-124.

<sup>14</sup> “TIME Magazine”, Monday, Aug. 25, 1952.

<sup>15</sup> “Mennonite Life”, July, 1952, pp. 119, 122-124.

# A DIFFERENT KIND OF WAR



by Denny Kenaston

*We wrestle not against flesh and blood—  
We wrestle against principalities,  
against powers, against the rulers of the darkness of this world,  
against spiritual wickedness in high places.  
Eph. 6:12 (adapted)*



**T**he Apostle Paul makes many references to war in his writings. He uses terms like enemy, soldier and warfare. He also clearly defines a *different kind of war* than what comes to the mind of the natural man. This *different kind of war* is the true, spiritual war that is behind all wars that mankind has fought. Man, because of his lack of knowledge, has played into the hands of an evil, unseen enemy whose goal has always been “to steal,

and to kill, and to destroy” (John 10:10). Oh how foolish men would feel if for only a few minutes the veil of the unseen spirit world could be pulled back. They would see how Satan is using them to kill and to mutilate their fellow men. They would see how he has used their own selfish desires to pit one against another. He gets them fighting over borders, money and power so that he can fill hell with the souls of men.

This is a very sad reality. We grieve over the losses and destruction that Satan has wrought behind the scenes. We shouldn't be too hard on our unconverted fellow humans. We are guilty of some of the same kind of ignorant employment. Believers in Jesus Christ do not see how many times they have also been used in this unseen war. There are often “wars and fightings among you” as in James chapter four. Brother is set against brother, and divisions occur among much needed troops. We Christians are sadly ignorant of the amount of activity we are involved in with evil spirits. Have you ever considered the possible number of evil spirits that have gone out into the world? Revelation chapter five mentions one hundred million angels



singing around the throne. If that number represents the two thirds of angels that did not rebel, then that leaves fifty million fallen ones loose on this earth. That won't put a demon behind every rock, but does reveal more of them than most of us ever think. These lying spirits whisper many things into the minds of God's people, turning them against each other.

My meditations go to one of my favorite testimonies in the Bible. I remember the account of unseen forces recorded in II Kings 6:8-17. The armies of Syria encompassed the city where Elisha was staying, waiting to kill him. The servant saw this formidable army in the morning and went in haste to tell his master of the dilemma. I love the prophet's sanctified response. He calmly reassured his servant, "They that be with us are more than they that be with them." Elisha knew the other war very well. It seems he could even see behind the veil at times. He very calmly prayed that God would open the eyes of his servant, so his servant could see some of the soldiers in the real war in the spirit world. *Lord, open our eyes that we may see beyond the realm of flesh and blood.*

WE ARE IN A DIFFERENT KIND OF WAR.  
SO MANY TIMES GOD'S PEOPLE HAVE AN  
IMAGINARY IDEA OF THE WAR. THEY KNOW  
THERE IS A WAR BECAUSE THE BIBLE SAYS  
SO, BUT THEY DON'T HAVE A CLUE WHAT THIS  
WAR IS REALLY ALL ABOUT. WE ARE IN A WAR  
WHERE WE ARE PROMISED VICTORY, AND  
MOST OF US NEVER ENGAGE THE ENEMY.

people have an imaginary idea of the war. It is more of a pseudo war. They know there is a war because the Bible says so, but they don't have a clue what this war is really all about. Our enemy has done this, lest we should see him and arise and overcome him. It seems silly to

me. We are in a war where we are promised victory, and most of us never engage the enemy.

As there are rules in every war, there are rules in this spiritual war. How are we going to fight? Have you ever heard of foot boxing? It is a way of fighting in which you only use your feet. If you are going to engage an enemy in foot boxing, then you must learn how to box with your feet. Those who choose this method of boxing practice and become very good at it. Why do they do this? Because they must learn to fight by the rules. Brothers and sisters, we are in a spiritual war. Like the foot boxer, we must acknowledge the rules revealed in scripture, master them and engage the enemy. I would like to give some definition to the warfare that is raging all around us. Let us consider our weapons, consider our enemy and his strategies. Then we can see clearer and enter into the battle.

## A SPIRITUAL WAR

*"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)...." II Cor. 10:3-4*

Every war has defined perimeters which help those fighting to know how to engage their enemy. It would be ridiculous to come against an army of tanks with rifles, or to march in full formation against people who are hiding behind rocks in the woods. Warriors must discern the battle lines and engage the enemy accordingly. This holds true in the spiritual war. Paul writes about spiritual weapons, spiritual armor and evil spirits who are our enemies. He also speaks about strategies which will aid us in overcoming this enemy. We are in a *different kind of war*. We must learn about this war and how to engage our enemy. So many times God's

## THE ENEMY IN THIS SPIRITUAL WAR

### **Lucifer**

He is a fallen archangel who rebelled against God Almighty. He is the god of this world and ruler over all that is evil. He is an unseen enemy who functions in the seen and unseen realms. He is a formidable foe and an enemy of all righteousness. His goal is to dethrone God Almighty in every way he can. He is a destroyer and has set himself to damn as many human beings as he can.

### **Wicked Spirits**

These are fallen angels who followed Lucifer in his rebellion against God. They are called demons in the New Testament. They are filthy, unclean spirits who still serve their master as they did in the rebellion in heaven. They join with him to defy God in every way they can,

to damn the souls of men in perdition and destruction. These wicked spirits are also invisible to our eyes. They are given many different names in the Bible. Many times they are named according to their evil character.

### ***Evil People***

The Apostle Paul used the phrase “enemies of the cross of Christ” when he was warning the Church at Philippi of certain men. Many wicked humans are used by these unseen hosts to attack and destroy God’s work and His people. We must recognize this fact: we have enemies who walk in bodies. Remember, we do not war with them after the flesh. This is a different kind of war. Some of these humans know what they are doing, and some of them are very ignorant of how they are being used by the devil.

## THE STRATEGIES OF THE ENEMY

### ***He Uses Humans***

As I stated above, our fellow human beings are used to attack us in a multitude of ways. Some attack us on purpose, and some don’t have a clue what they are doing. We must be alert to what they are doing, or we fall into the traps of our enemy. The prophet Daniel teaches us that in the last days our enemy will “wear out the saints.” Many times this is done by humans. There is a phrase that I have adopted and use often in the ministry. It has helped me to remember this strategy. I will often say to myself, “Don’t take it personally,” as I walk through the real world of ministry to my fellow man.

### ***He is a Liar***

This tactic is one of the enemy’s most subtle weapons against us. He lies! Jesus said, “He is a liar and the father of it.” He hasn’t changed a bit from the beginning when he said to Eve, “Yea, hath God said?” He takes the truth and twists it. He sends forth lying spirits to whisper in our ears. He uses people to speak to us and try to convince us to go the wrong way. We must remember that a lie has no power over us whatsoever, unless we foolishly believe it.

### ***He is an Accuser***

The Bible calls our enemy “the accuser of the brethren.” Oh, how he uses false condemnation to dis-

courage us from serving God! Many times he will cause us to sin and then beat us unmercifully with condemnation. He will say, “So you say you love God? You don’t love God. How could you and do such a thing?”

### ***He Tempts Us***

Our enemy wants us to sin and lose fellowship with God. He wants us to sin and bring reproach to the holy name of our God. He loves it when we fail and fall into sin. He uses all means to make this happen. Evil spirits will whisper suggestions to us. Evil people will live a tempting life before us. Some will even out-and-out try to convince us to live in sin. This is a great deception and is most destructive in a spiritual war. Remember the sin of Achan. It affected the whole of Israel.

### ***He Uses Pride***

This is his most powerful weapon. It is the very essence of his being. By pride he brought destruction on his own life. Many mighty warriors have fallen by pride. Oh, the foolish thoughts that he puts in the minds of men who have won victories over him!

## THE WEAPONS OF OUR WARFARE

When we think of the word *weapon*, we usually think of weapons to attack with, like a knife or a gun. This is not always the case in the Bible. The Bible uses the word to describe offensive and defensive equipment. A sword would be an offensive weapon; a shield would be a defensive weapon. As soldiers in this war, we receive great courage when God says to us, “the weapons of our warfare are mighty through God.” This statement gives us tremendous insight into the nature of the war and the nature of our weapons. It puts our God in the center of the battle. Like the psalmist said, “through God we shall tread down our enemies.” Spiritual weapons, against an unseen enemy, make a *different kind of war*. Lets look at some of our weapons:

### ***Prevailing Prayer***

Our most powerful stance in this war is the kneeling position. A soldier learns very quickly that his stance, or stand, is very important. If he loses his footing, he is at a great disadvantage. Satan and his demons tremble at a kneeling, praying Christian. He knows that God answers prayer, and therefore he will do all he can to distract you

from this holy exercise. He is very happy when we get too busy in the battle to check our stance and set our footing again. Through prayer in the Spirit, we see the unseen enemy advancing.

### ***The Word of God***

God says that His Word is the Sword of the Spirit. This powerful weapon is used to pierce the enemy and tear down his lies. How foolish it is to go into the battle without a knowledge of the Bible. We must become students of the Word. This Word is “quick and powerful, and sharper than any two-edged sword.” We are also told that the Word is part of our defensive weaponry. We protect ourselves against the lies of the enemy by having the truth hidden in our hearts.

### ***Fasting***

This weapon is probably hell’s best kept secret. The fasting prayer breaks the yoke of bondage placed on the souls of men. Fasting brings spiritual alertness. As I reflect upon my own experiences and the results that came, I don’t see how we can even enter into the battle if we don’t practice fasting from time to time. I have observed that when God’s people begin to fast, you will soon see clear spiritual victories in the war.

### ***The Name of Jesus Christ***

Jesus was given a name that is above every name. As we consider the inner dynamics of this spiritual war, it is nice to know that we are on the winning side. I know sometimes it doesn’t seem that way, but that is because we don’t enter into the victory that we have in Christ. When our Lord Jesus went to the cross, He “spoiled principalities and powers.” The name of Jesus Christ is a mighty weapon to a Spirit-filled believer. These unseen forces must obey us who use this powerful name in the fear of God.

### ***The Blood of Jesus Christ***

We sing that there is power in the blood. Sometimes I’m not sure if we know what we are singing. The blood saves us, and the blood sanctifies us. The blood has opened the way for us warriors to stay in the presence of God, which is the key to victory. Revelation twelve says, “They overcame him by the blood of the Lamb.”

### ***To Speak with Our Mouth***

Revelation chapter twelve also says, “They overcame him by the word of their testimony.” In this we see the force we have against the enemy when we open up our mouth. The devil will fight you more on this point than any other. This is because God has ordained that people get saved when we preach the gospel to them. That means they make a change of kingdoms. This is the last thing that the dragon wants. Through our words the eyes of the blind are opened. Let us get aggressive and seek and save that which is lost.



## **STRATEGIES IN THE WAR**

### ***Humility***

The devil has his devices. We must not be ignorant of them. Our enemy tries to derail us through pride. God’s counter strategy is lowliness of heart. Humility releases grace into our lives, which in turn gives us power over the enemy. I can not emphasize enough the need of a humble, dependent heart. Many times in my own life I have felt like I was fighting a battle all alone. In my desperation, I broke before God and cried for help. God was there, wisdom was there, and I knew what to do. Our loving, all-wise God designed the war in such a way that we depend on Him all the way through. The enemy cannot defeat us if we are humble.

### ***Praise and Worship***

Some may say, “This is a strange strategy to use in a war.” Yes, in a natural sense this is true. If you understand the rules of this war, you will see the power and anointing that comes when we praise and magnify our God. There are several examples in the Bible when the battle was won through singing. God gave this strategy to Israel. It had powerful results. It confounds the enemy and sends him running in every direction. It will cause our foes to fight each other.

### ***The Power of Love***

Satan is ultimate hate personified. He openeth not the house of his prisoners. The dear lost people of this world serve a very hard taskmaster. He rules by hatred

*continued on page 21*



# A Change of Allegiance

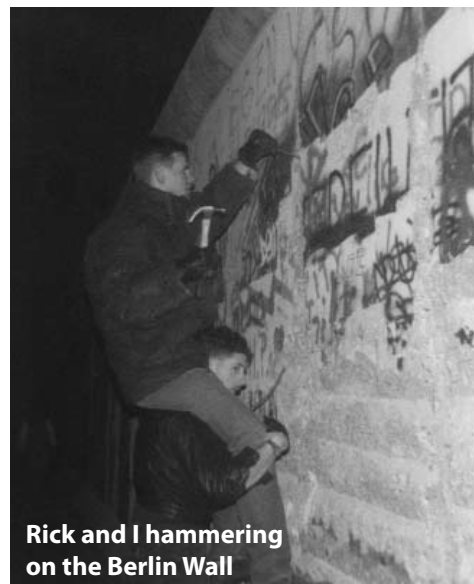
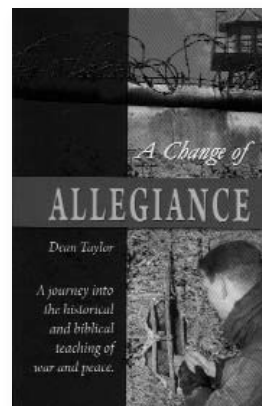
by Dean Taylor

There are a number of books available on the subject of nonresistance, but *A Change of Allegiance* by Dean Taylor is one of the best I've ever read. One of the things that makes this book unique is that it is written from the perspective of a soldier. Both Dean Taylor and his wife Tania were soldiers in the U. S. Army when they came to the conviction from reading Scripture that war is wrong.

Much of *A Change of Allegiance* reads like an exciting novel (with a surprise ending!) as Taylor tells the story of what happened after Tania and he applied to be discharged from the army as conscientious objectors. At that point in time, they were stationed in Germany, and the Gulf War of 1990 was just beginning. All of these events in their lives were happening against the backdrop of the fall of communism in Eastern Europe and the tearing down of the Berlin Wall.

As Taylor unfolds the suspenseful drama of his own situation, he also explains the biblical basis for his decision, together with the facts of Christian history he learned. He discusses the early Christians and their firm stand against war and then describes how things changed with Constantine. He goes on to talk about the Crusades, the endless wars between professing Christians throughout history, and even how German "Christians" fought for Hitler in Nazi Germany.

Taylor also details how various individual Christians, like Erasmus, and various Christian groups through the centuries—such as the Waldensians, Czech Brethren, and Anabaptists—embraced nonresistance. Taylor's graphic description of the training he went through as an American soldier to kill others should open the eyes of even the staunchest God-and-country patriots.



**Rick and I hammering on the Berlin Wall**

One particularly valuable aspect of Taylor's book is his sensible answers to some of the most common questions that are asked to nonresistant Christians:

- *Why was war allowed in the Old Testament if it's wrong for Christians?*
- *What if someone broke in your house and were threatening your wife and children?*
- *Why didn't John the Baptist tell the soldiers who came to him to leave the army?*
- *What about Cornelius, the Roman centurion?*
- *Isn't there such a thing as a "Just War"?*
- *Doesn't Romans 13 tell us to obey our governments when we're drafted?*

*A Change of Allegiance* is enhanced by photos (including one of the belt buckles worn by Nazi soldiers that say "God Is With Us"). The book also includes an in-

valuable reference guide for someone who is presently in the military and is convicted to apply for a conscientious objector discharge.

*A Change of Allegiance*  
sells for \$9.95 and can be  
ordered directly from:

Radical Reformation Books  
[www.RadicalReformation.com](http://www.RadicalReformation.com)

or

Scroll Publishing Co.  
PO Box 122, Amberson, PA 17210  
(717) 349-7033  
[www.scrollpublishing.com](http://www.scrollpublishing.com)

### Continued from page 19, *A Different Kind of War* by Denny Kenaston

and fear. Nothing will open the eyes of the lost more than genuine, "lay-down-your-life" love. It is one of the rules of this war. We must learn to love at all times. When the battle is raging the highest, we must manifest more love. I wonder how many executors were converted because they looked into the face of a martyr and saw love shining back at him.

#### **Endure Hardness**

Suffering and self-denial is part of a soldier's normal life. This is true with an earthly warrior. It is the same for us. We must arm ourselves with a mind to suffer. Soldiers do that. It is no problem for them to have some hard times. They expect it. We must put on this mind. We will overcome our foe as we "love not our lives unto the death."

## THE CHRISTIAN'S ARMOR

Paul the Apostle gives a list of our defensive weapons in Ephesians chapter six. We find protection in the heat of the battle in our armor. Paul pleads with us to put it on. I wonder how many Christian soldiers he watched fall in the day of battle. This is no make-believe war. The devil is playing for keeps. Many of those who call themselves God's people view the world as a playground. In

reality, it is a battlefield. Souls are perishing all around us, all the time. When we consider this *different kind of war*, these pieces of armor become our very life. Loins girt with truth; heart covered with righteousness; feet shod with a motivation to go and preach; these are a defense for us. A shield of lively faith can stop the strongest fiery lies the enemy shoots at us.

## CONCLUSION

This *different kind of war* is a vast subject. It can not be fully covered in as short of an article as this. My desire is to stir you up unto the war that lies ahead of you. We must become students of these strategies. A good soldier will study the battle before he engages his enemy. In Israel all the youth prepared for war. All men twenty years old and upward went out to war. The young men knew this, and it stirred them in their youth. They dreamed of the day when they could set out in battle array with the brethren. We must do the same. I don't believe in killing my fellow man; however, I am not a pacifist. I am an activist. I see a *different war*. As Christians we need to be full of zeal and holy grit. We need to learn the rules, enlist in the war and serve our generation. Will you do it, my friend? Let us rise up and engage the enemy. We are well able, by the grace of God. □

# DANGERS IN REVIVAL

by George R. Brunk II (1951)



The moving of the Spirit in revival has been preceded by many prayers from burdened Christians across the Church. There are anxious souls who have prayed long for revival in our time.

Some of these have revealed in tears how they had hoped almost against hope that they might witness mass revival. May the Lord bless and renew all those prayer warriors who are holding on to God for a mighty revival in our time which will sweep the unsaved into the Kingdom and restore or renew those whose first love has been lost.

But there is need also for caution.

It has been rightly said that revivals are dangerous. To deny this is an extreme position as also it is to refuse to recognize the good. For example, there is danger that revival will create or intensify division. The revivals of the last two hundred years, though great sources of blessings, were divisive...but who would therefore conclude that revivals like these of the past were not needed? The churches at that time were due a mighty shaking. Some were willing for it. Others were not. Division was the result.

We can learn something from the past with respects to this by avoiding any unnecessary occasion for offense, though we dare not compromise truth to satisfy carnal men.

There is the danger of excess and extreme, both in word and in act. The evangelized individual, however much he may need to be moved out of his lethargy and indifference, must experience the stabilizing effect of the

truth of God's Word to hold and to deliver him from fanaticism with its unjustified judgments upon others.

There is danger too that revivalists may minimize the place and importance of other agencies or offices in the church. We must remember that God has distributed gifts not all of which are alike. Each is important in relation to the other, as are the parts of the human body. For example, the pastor who shepherds and feeds the flock is filling a place in the church which is second to none.

Revival may lead out into an emotional stream in which there are no doctrinal moorings. This is not true revival. The experiences of men must be rooted in the Word of God. When we come back to the doctrine of the Word, we have had revival. The biblical revivals confirm this.

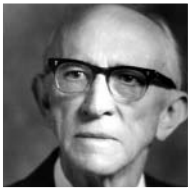
Perhaps the greatest of all dangers is that of a sleeping church which refuses to be aroused. There is the type of individual that demands that every "i" should be dotted and every "t" crossed. As long as men are connected with revival there will be imperfections. Wisdom and grace are needed from God that pitfalls can be avoided and dangers overcome.

We should pray unitedly that God would send us this kind of revival that we need, even if not according to our specifications. It would seem that such a revival would result in uniting the church, not only each to the other but altogether to the Word both written and living. God alone knows what power would be demonstrated among us even yet.



# Desperation and Revival

by Vance Havner (1948)



This is an hour that tries the souls of men, especially of the saints. Wiseacres may laugh at the idea of demonism and spurn the thought that this present pagan, anti-Christian world-order is of the devil, but true believers

who have really contended with satanic forces in the heavenlies understand whereof we speak. Satan, knowing that his time is short, is using every wile and device, as a roaring lion, an angel of light or a great accuser, to devour, deceive or discourage God's people. He attacks body, mind and spirit.

While the Great Avenger tarries, the great adversary besets the widowed Church. Truth is on the scaffold, wrong on the throne. Bible students generally agree that our Lord's message in Luke 17 concerning His return, and the parable of the importunate widow in Luke 18, are one discourse. Woven together, they reveal that the last days will be marked by worldliness, as in the days of Noah and Lot; by corruption, as the carcass awaits the vultures; and by faithlessness: 'When the Son of man cometh, shall he find faith on the earth?' In such an hour the Church, like a widow beset by adversaries, must find her greatest weapon in importunate prayer, lest she faint. The prayer is not for vengeance but for justice: 'Vindicate me against my adversary,' says a new translation.

Certainly we have today the worldliness, the corruption and the faithlessness. Surely we have the adversary. But the Church has not yet learned to pray and not faint. The situation is desperate, but we are not desperate. We have not come experientially to holy desperation, the extremity which is God's opportunity. We are still trying to save our faces, puttering around with pet projects and halfway measures. We have not learned that we are too far gone, that it is too late in the day for all that. When we find that out we shall quit boasting of our great numbers, our big preachers, the money we

have raised. We shall quit bargaining with the adversary, letting the King of Sodom make Abraham rich. As long as we have a few tricks left up our sleeves, we shall never get down to importunate prayer. We need to be "shipwrecked on God."

We have done and are doing a lot of strange things. We have failed to condemn sin. We have tried to adapt our gospel to trends and tendencies, instead of demanding that the age conform to the Gospel. We have acted as though we felt better about our religion every time a scientist spoke favorably of it, instead of letting God be true if Science never spoke in His behalf. We have let higher criticism almost scare us out of taking texts. We have made man and not God the center of the universe. We have confused evangelism with revival and added numbers to churches already loaded down with members that have been "starched and ironed but not washed." We have imagined that we had a revival every time a church paid out of debt. We have seen Modernism sneak in while shepherds have failed to warn of wolves in sheep's clothing. We have succumbed to the fad for tolerance until we have become "dumb dogs [that] cannot bark." (Isa. 56:10)

"The Savior, in the parable of the importunate widow, spoke concerning His return. That precious truth has become a poor relation in the family of doctrines, recognized with embarrassment, if at all. Yet it may be questioned whether there will ever be another awakening until the Church, aware of her desperation, recovers the prayer, "Even so, come, Lord Jesus; avenge me of mine adversary." One does not hear that often, for since Constantine we have been building the kingdom here but not looking for the King hereafter.

But how could such a prayer produce revival? Because when men really have this hope within them, they purify themselves—and that is revival.

When the saints become as desperate as the situation, something will happen! □

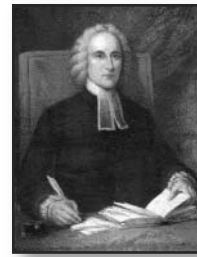
In this work Edwards speaks of the promise of God to bless His people when they come together to pray for revival. Throughout history this little work has influenced thousands of people and spurred countless little prayer groups to come together for meaningful revival prayer. Missionary pioneer William Carey tells in his biography that this work was one of the very things that inspired him to the mission field. Take special notice that Edwards challenges the reader not to seek revival *per se*, but to seek the very presence of God. When God comes, revival is there.

By way of disclaimer, I will say that I believe Edwards envisions more of an end-time “mass revival” movement than I am comfortable with. Perhaps this is due to his understanding of the two kingdoms. From a perspective now of over 250 years later, I would feel that such a “mass-church” concept has propagated an unhealthy ecumenism including such groups as Roman Catholics and sometimes even Mormons. While I believe that in the “last days” a great revival will come, I still believe that comparatively, the church will still look like a remnant—not a mass, one-world church.

Jesus said, “And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth” (Luke 18:7-8)? Then there is the Isaiah prophesy, “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” (Isaiah 1:9). Also considering Paul’s thoughts to the Roman Church, “Even so then at this present time also there is a remnant according to the election of grace” (Romans 11:5).

One more thing...It should not be overlooked that one of the hallmark passages in this litany of revival prophecies quoted by Jonathan Edwards is that the prophecies of this revived church predict that they “will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.” I feel that it would be a bit dishonest to take the praying part of the prophecy without the “beating-the-sword-into-plowshares part”. Rival historian, J. Edwin Orr took notice that the progress in the early revivals of the 1900s ended conspicuously when WWI began. Revival did not surface again on a large scale until after WWII. We cannot expect to be praying for revival in the hearts of people in “other lands” if we are shooting them while we pray. Could this be yet one more reason—why revival tarries?

All that being said—regardless of your belief about the size of the end-time revivals, the prophecies of Zachariah and Isaiah still stand; and these passages clearly speak of a praying people who trust the promises of God for His fullness and Holy Spirit outpouring. For that reason, I feel that this work is invaluable for its simple, straight-forward application of God’s design for true heaven-sent revival. The second part of this work is a living example of how revival praying was used to bring about a move of God in Scotland in 1744. I hope to put that in a future issue. ~Bro. Dean Taylor



# REVIVAL PRAYER

by Jonathan Edwards (1703-1758)

**Originally titled:**

*A humble attempt to promote the agreement and union of God’s people throughout the world in extraordinary prayer for a revival of religion and the advancement of God’s kingdom on earth, according to Scriptural promises and prophecies of the last time.*

## THE FUTURE GLORIOUS STATE OF CHRIST’S CHURCH

This is what the LORD Almighty says: “Many peoples and the inhabitants of many cities will yet come, and the inhabitants of one city will go to another and say, ‘Let us go at once to entreat the LORD and seek the LORD Almighty. I myself am going.’ And many peoples and powerful nations will come to Jerusalem to seek the LORD Almighty and to entreat him” (Zech. 8:20-22).

In this chapter Zechariah prophesies of the future, glorious advancement of the Church. It is evident there is more intended than was ever fulfilled in the Jewish nation during Old Testament times. Here are plain prophecies describing things that were never fulfilled



before the coming of Messiah, particularly what is said in the two last verses in the chapter where Zechariah speaks of “many people and strong nations worshiping and seeking the true God,” and of so great an addition of Gentiles to the Church that the majority of visible worshipers consist of Gentiles, outnumbering the Jews ten to one.

Nothing ever happened, from the time of Zechariah to the coming of Christ, to fulfill this prophecy. It’s fulfillment can only be

in the calling of the Gentiles during and following apostolic times, or in the future, glorious enlargement of God’s Church in the end times, so often foretold by Old Testament prophets, particularly by Zechariah. It is most likely that the Spirit of God speaks here of the greatest revival and the most glorious advancement of the Church on earth, the

blessings of which will benefit the Jewish nation.

Indeed, there is great agreement on this point, between this prophecy of Zechariah, and other prophecies concerning the Church’s latter day glory. Consider Isaiah 60:2-4:

*“See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn. Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the arm.”*

Without doubt, this entire chapter foretells the most glorious state of the God’s Church on earth, as does Isaiah 66:8, Micah 4:1-3 and Isaiah 2:1-4:

*“In the last days the mountain of the LORD’S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it.”*

*“Many nations will come and say, ‘Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths.’”*

*“The law will go out from Zion, the word of the LORD from Jerusalem. He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.”*

Nothing whatsoever has happened to fulfill these prophecies. Moreover, since the prophecy in my text (Zech. 8:20-22) and the following verse agrees with them, there is reason to think it addresses the same times. Indeed, there is remarkable agreement in the description given throughout this chapter with the representations of those times elsewhere in the prophetic books.

Though the prophet is at times referring to the future smiles of heaven on the Jewish nation, yet the Spirit of God doubtless refers to events far greater than these, of which these are but faint resemblances. The Jews had just returned from the Babylonian captivity, Chaldea and other countries, and resettled in Canaan where they were experiencing great increase of both numbers and wealth.

We find it common in the prophecies of the Old Testament that when the prophets are speaking of the favors and blessings of God on the Jews, attending or following their return from the Babylonian captivity, the Spirit of God takes the opportunity from there to

speak of the incomparably greater blessings on the Church, that will attend and follow her deliverance from the spiritual Babylon, of which those were a type.

The prophet, in this chapter, speaks of God’s bringing his people again from the east and west to Jerusalem (vs. 7-8), and multitudes of all nations taking hold of the skirts of the Jews. Although this prophecy literally refers to the Jews return from Babylon, its fulfillment





*The Psalmist earnestly  
pursued after God;  
his soul thirsted after Him,  
he stretched forth his  
hands unto Him.  
All of God's saints have  
this in common:  
they are those that seek God.*

cannot be seen there for no such things spoken of here attended their return. Therefore, it must refer to the great calling and gathering of Jews into the fold of Christ, and to them receiving the blessings of His kingdom, after the fall of the Antichrist and the destruction of the spiritual Babylon.

## THE POWER OF PRAYER

In Zechariah 8:20-22 we have an account of how this future advancement of the Church should occur. It would come to fruition as multitudes from different towns resolve to unite in extraordinary prayer, seeking God until He manifests Himself and grants the fruits of his presence. We may observe several things in particular:

### 1. THE NECESSITY OF PRAYER

Some suppose that prayer includes the whole of worship to God and that prayer is a part of worship during the days of the gospel when sacrifices are abolished. Therefore, this can be understood as a prophecy of a great revival of religion with true worship of God among His people, repentance from idolatry, and growth of the Church.

However, it seems reasonable to me to suppose that something even more special is intended regarding prayer given that prayer is not only repeatedly mentioned, but that this prophecy parallels many other prophecies that speak of an extraordinary spirit of prayer preceding that glorious day of revival and advancement

of the Church's peace and prosperity. It particularly parallels what the prophet later speaks of the 'pouring out of a spirit of grace and supplications' as that which introduces the great religious revival (Zech. 12:10).

### 2. THE GOOD WHICH SHALL BE BROUGHT BY PRAYER: GOD HIMSELF

Scripture says, 'They shall go to pray before the Lord, and to seek the Lord of Hosts.' The good that they seek for is 'The Lord of Hosts,' Himself. If 'seeking God' means no more than seeking the favor or mercy of God then 'praying before the Lord,' and 'seeking the Lord of Hosts' must be looked upon as synonymous. However, 'seeking the Lord' is commonly used to mean something far more than seeking something from God. Surely it implies that God Himself is what is desired and sought after.

Thus, the Psalmist desired God, thirsted after Him and sought after Him:

*'O God, thou art my God; early will I seek thee.  
My flesh longeth for thee, in a dry and thirsty  
land, where no water is, to see thy power and thy  
glory, so as I have seen thee in the sanctuary...My  
soul followeth hard after thee...Whom have I in  
heaven but thee? And there is none upon earth  
that I desire besides thee.'*

The Psalmist earnestly pursued after God; his soul thirsted after Him, he stretched forth his hands unto Him. All of God's saints have this in common: they are those that seek God. 'This is the generation of them that seek Him.' 'Your heart shall live that seek God,' etc.



***In short, it seems reasonable to understand the phrase, ‘seeking the Lord of Hosts’ means not merely praying to God...The prophets occasionally represent God as being withdrawn and hiding Himself...The prophets then go on to represent God’s people seeking Him, searching and waiting for and calling after Him.***

If this be the true sense of this phrase ‘seeking the Lord of Hosts,’ then we must understand that God who had withdrawn Himself, or, as it were, hid Himself, would return to His Church, granting the fruits of His presence and communion with His people, which He so often promised, and for which His Church had so long waited.

In short, it seems reasonable to understand the phrase, ‘seeking the Lord of Hosts’ means not merely praying to God, but seeking the promised restoration of the Church of God after the Babylonian captivity and the great apostasy occasioning it is called their ‘seeking God, and searching for Him;’ and God’s granting this promised revival and restoration called His being ‘found of them.’ (See Jer. 29:10-14)

The prophets occasionally represent God as being withdrawn and hiding Himself: ‘Verily thou art a God that hideth thyself, O God of Israel, the Savior. I hid me, and was wroth.’ The prophets then go on to represent God’s people seeking Him, searching and waiting for and calling after Him. When God answers their prayers and restores and advances His people, according to His promise, then He is said to come and say, ‘Here am I’ and to show Himself, and they are said to find Him and see Him plainly.

*‘Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I...’ (Isa. 58:9)*

*‘But Israel will be saved by the Lord with an everlasting salvation ... I have not said to Jacob’s descendants, ‘Seek me in vain.’ I, the Lord, speak the truth; I declare what is right.’ (Isa. 45:17,19)*

*‘The Sovereign Lord will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth. In that day they will say, ‘Surely this is our God; we trusted in him, and he saved us. This is the Lord, we trusted in him; let us rejoice and be glad in his salvation.’ We wait for you; your name and renown are the desire of our hearts.’ (Isa. 25:8-9)*

### **3. WE MAY OBSERVE WHO IT IS THAT WILL BE UNITED IN SEEKING THE LORD**

‘...the inhabitants of many cities...yea, many people and strong nations.’ Many people from all over the world will unite to seek the Lord.

From the prophecy, it seems reasonable to assume that this will be fulfilled in the following manner: First, God’s people will be given a spirit of prayer, inspiring them to come together and pray in an extraordinary manner, that He would help his Church, show mercy to mankind in general, pour out his Spirit, revive His work, and advance His kingdom in the world as He promised.

Moreover, such prayer would gradually spread and increase more and more, ushering in a revival of religion. This would be characterized by greater worship and service of God among believers. Others will be awakened to their need for God, motivating them to earnestly cry out to God for mercy. They will be led to join with God's people in that extraordinary seeking and serving of God which they see around them. In this way the revival will grow until the awakening reaches whole nations and those in the highest positions of influence. The Church will grow to be ten times larger than it was before. Indeed, at length, all the nations of the world will be converted unto God.

Thus, ten men, out of all languages and nations, will 'take hold of the skirt of' the Jew (in the sense of the Apostle), saying 'We will go with you, for we have heard that God is with you.' Thus will be fulfilled, 'O thou that heareth prayer, unto thee shall all flesh come.'

#### 4. WE MAY ALSO OBSERVE THE MANNER OF THEIR UNITY IN PRAYER

It is a visible and voluntary union that was first proposed by some of God's people with others readily joining in over time. Those who live in one city will declare to those of another city, 'Let us go' etc. Many of those who hear their declaration will not only join with them but will make the call for the unity in prayer known to still others. As a result, the movement will grow, prevail and spread among God's people.

Some suppose that the words, 'I will go also,' are to be taken as words spoken by the one making the proposal. He states this expressing his willingness and desire to do what he is asking his hearer to do. But this is to suppose no more than is expressed in the phrase, 'Come and let us go ...' itself. It seems more natural to me to understand these words as being the consent or reply of the one to whom the proposal is made.



This is much more agreeable to the flow of the text which represents the compliance of great numbers of people in this movement. And though if these words are thus understood, we must suppose something understood in the text that is not expressed: Those of other cities will say, 'I will go also.' Yet, this is not difficult to conceive of as such figures of speech are common in the Scripture (Jer. 3:22; Ps. 1:6,7).

#### 5. NEXT, WE CAN OBSERVE THE MANNER IN WHICH THEY AGREE TO PRAY

'Let us go speedily to pray,' or, as it says in the margin: let us go continually. Literally translated this means, 'let us go in going.' The Hebrew language often doubles words for emphasis (e.g., the holy of holies signifies that which is most holy). Such doubling of words also denotes the certainty of an event coming to pass. For example, when God said to Abraham, 'in multiplying, I will multiply thy seed,' God implies that He would certainly multiply his seed, and multiply it exceedingly.

#### 6. FINALLY, THIS PROPHECY GIVES US A PICTURE OF THIS UNION IN PRAYER BEING AN INVITING AND A HAPPY THING

We sense God's pleasure, and the results prove tremendously successful. From the whole of this prophecy we may infer that it is well pleasing to God for many people, in different parts of the world, to voluntarily come into a visible union to pray in an extraordinary way for those great outpourings of the Holy Spirit which shall advance the Kingdom of our Lord Jesus Christ that God has so often promised shall be in the latter ages of the world. □

*...such prayer would gradually spread and increase more and more, ushering in a revival of religion. This would be characterized by greater worship and service of God among believers. Others will be awakened to their need for God, motivating them to earnestly cry out to God for mercy.*

# Satan Hates Revival

by Ira Martin

Originally printed in the Gospel Herald, June 17, 1952

A real heaven-sent revival puts Satan on the job with all his available followers, in order to counteract the influence of revival. Let us not confuse a genuine soul awakening revival with the superficial run-of-mine “not-more-than-one week” variety where so much formality prevails that the Holy Spirit has very little chance to work. We have no

desire to minimize the decisions which are made, but unless the lukewarm and cold ones are awakened to their dangerous condition and revived, it is hardly a revival. Rev 3:15-16: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”

Genuine revival must be preceded by much prayer and by Spirit-filled preaching of the Word of God and denouncing of sin. Revival can never come about unless people are made aware of their own sinfulness and coldness.

What are some of the conditions that indicate the need of revival? A church that is spiritually asleep is easily recognized (unless we also are sleeping) by its dormancy in soul-winning. A second evidence of the need of revival is the committing of spiritual adultery by embracing and fellowshiping with the world with its testimony-weakening paraphernalia.

What happens when a real revival begins? Satan is on the alert and his influence can easily be detected by the lies and nasty remarks which are circulated. Certainly Satan will try to wet-blanket revival because he hates spiritual awakening in the sinful heart.

A revival will uncover sin in the church and cause it to be confessed and forsaken. Admittedly it is a shame for these things to need to be confessed, but it is a far greater shame to allow them to remain covered, quietly



choking the life of the individual and the church.

Revival would bring some church members to the realization that merely being a member without being truly reborn is a false security of the first degree.

Revival can be a blessing to any church that really wants to be awakened, but where the church and the world are bedfellows, revival has a hard time coming in.

Worldliness must and will go out of a church when true revival comes in. There seems to be some differences of opinion as to what worldliness is and what it is not. Satan says fellowshiping with his world is harmless. God says, “Friendship of the world is enmity with God” (James 4:4). Satan has in many cases succeeded in blinding us to the great truths of separation and non-conformity. A Holy Spirit revival can give Satan a mighty defeat on that point, too.

To stifle or control revival in the Mennonite Church will be to continue our program of slow growth, and the church will continue to act as a harbor for cold members with anemic Christian experience—or no experience at all.

To seek, promote, pray for, and support revival, and to start a revival in our own hearts, can be instrumental in determining the eternal destiny of many unsaved souls who may be won by a church that is on fire for God, doing a God-ordained task.

What would be the result if each of us would win one soul, and those won would in turn do likewise?

We seldom appreciate the alarm clock’s ring while we are still half asleep, but having become wide awake we think of the work to be done and the appointments we must meet and we are thankful that it did not fail us. May God bless those whom He has raised up to be His alarm clocks, and may the church, becoming fully awakened, realize the lateness of the hour and the fact that each one, prepared or not, has an appointment with God. □



# “Heirs Together”

by Rachel Weaver

*Heirs together of the grace of life;  
that your prayers be not hindered. (1 Pet. 3:7)*

**A**s I have meditated on this verse the Lord has shown me some areas in my life that need attention. Let me share them with you. Perhaps you can benefit by my struggles, and hopefully you will not make the same mistakes.

Please read 1 Peter 3:1-9 to get the context of the verse. Now, allow me to quote from the Amplified Bible.

*“In like manner, you married women be submissive to your own husbands [subordinate yourselves as being secondary to and dependent on them and adapt yourselves to them] so that even if any do not obey the Word [of God] they may be won over, not by discussion, but by the godly lives of their wives; When they observe the pure, modest way in which you conduct yourselves, together with your reverence [for your husband]. You are to feel all that reverence includes; to respect, defer to, revere, honor, esteem, appreciate, prize, and in the human sense to adore him, that is to praise, be devoted, to deeply love and enjoy your husband. Let not yours be the external adorning. . . But let it be the inward adorning and beauty of the hidden person of the heart, with the incorruptible and unfading charm of a gentle and peaceable spirit, which [is not anxious or wrought up but] is very precious in the sight of God. For it was thus that the pious women of old who trusted in God were [accustomed] to beautify themselves and were submissive to their husbands [adapting*

*themselves to their husbands as secondary to and dependent upon them]. It was thus that Sara obeyed Abraham [following his guidance and acknowledging his headship by] calling him lord [master, leader, authority]. And now you are her true daughters if you do right and let nothing terrify you [not giving way to hysterical fears or letting anxieties unnerve you]. . . ye are joint heirs of the grace [God’s unmerited favor] of life in order that your prayers be not hindered and cut off [otherwise you cannot pray effectively]. Finally all of you should be of one and the same mind [united in spirit] sympathizing [with one another] loving [each other] as brethren [of one household] compassionate and courteous [tenderhearted and humble]. Never return evil for evil or insult for insult [scolding, tongue lashing or berating] but on the contrary, blessing [praying for their welfare, happiness and protection and truly loving them]. For know, that to this you have been called, that you may yourselves inherit a blessing from God—that you may obtain a blessing as heirs [bringing welfare and happiness and protection].”*

That is a real commission! If you meditate on these verses with an open heart and seek to find how you are fitting into God’s plan for you, you may be surprised. I have always believed this teaching and wanted to live by it. However, it seems that I continue to see new areas and dimensions of this principle that I need to give to God so

that I can be fully under His blessing. Perhaps it is the time of life in which I find myself. I am daily confronted with the reality of “who” I am, as I try to impart these truths to my growing, maturing daughters. It is one thing to teach with your mouth how to be a godly woman, and quite another to live it out daily. I am keenly aware that my daughters catch more from my example than they will ever glean from what I say. The challenge is here. Live it! Live it!

We had been facing some challenges and struggles in our family. There were things that needed to be changed, and attitudes that needed attention. I was struggling, crying out to God, and feeling like the changes were not really taking place. Why? I was seeking the Lord earnestly for answers, when the verse “that your prayers be not hindered” came to my mind. As I looked them up and studied them I was deeply touched, rebuked and challenged.

Let’s take a look at a few areas that spoke loudly to me.

*“.....the incorruptible and unfading charm of a gentle and peaceable spirit”*

Amid the hurry and scurry and the hustle and bustle of life’s many needs, responsibilities and pressures, I tend to lose that gentle and peaceable spirit. Some days I hurry around and get work done but forget to take the time to enjoy my children and husband and “smell the roses.” Sometimes I get irritable and pushy and do not minister that peaceable spirit to my family. When I lose that gentle, peaceable touch, everyone around me mirrors my failure. My husband needs a wife that has a Christ-like spirit. My family needs it! I need it! Perhaps, hmm...I may well be part of the answer to my own prayers. I meditated on the next phrase.

*“... Which is not anxious or wrought up, but is very precious in the sight of God”*

I have been distressed, discouraged and anxious about the things that I see that need help. In fact, I have been so discouraged that I was not sure that I could do what was set before me. How can one person do all the mommy-managing details, all the school, all the wifely responsibilities, not to mention hospitality and ministering to the needs of others whom God brings into my path? I was extremely concerned



that in the middle of all of this I would miss important things that would have a serious effect on the rearing of a godly family. I felt like a failure. And the more I thought about the whole situation, the worse I felt. There seemed to be no solution at hand for me. It was in the middle of this muddle that this verse ministered to me. My anxious heart was a breach of faith. Once again, I was not trusting. I repented of my fear and lack of faith, and the load vanished. It may sound simplistic to you. Nothing else changed. I still had all my responsibilities, but I was at rest. I had chosen, once again, to have that spirit which is, “in the sight of God of great price.” Why?

*“.. it was thus that Sara obeyed Abraham,” (following his guidance and acknowledging his headship) “whose daughters ye are if you do right and let nothing terrify you ...”*

A true daughter of Sara rests in her husband’s decisions. She follows his plans and desires even when she has no idea how everything will turn out. Yes, but.... Do you know what Abraham did to Sara? He gave her away to the harem of the heathen king. I am sure that she did not think that everything was all right, but she rested in faith that God would work everything out, and He did. We tend to think that our circumstances are extreme, don’t we? They may well be, but let us give them to God and He will work them out for His glory and our good.

*“...that your prayers be not hindered”*

What a lot of work needed to be done in my life so that my prayers would not be hindered! I was the needy one first! How often we see the mote in our husband’s and children’s eyes and completely forget about the beam in our own.

*“Finally be united in spirit, sympathizing, compassionate and courteous...”*

As God dealt with me about my own attitudes and I repented, I was able to discuss my struggles with my husband, without a critical spirit. We were able to pray and talk together about my problems and discouragement. This openness brought about a healing in my spirit. My husband is better able to minister to me because he understands my needs and truly cares. I am

more understanding of him because God is dealing with my own critical spirit. We are heirs together of the grace of life. Finally, in blessing my husband and children, I inherit a blessing! God has promised it.

This change in attitude answered some of my own prayers. My children were more happy and contented, my husband ministered to me and I was not living in the “Castle of Defeat!” I still am not perfect but I am seeking to rise every morning and put my hand in God’s big one and let Him deal with that “giant”.

One of the ways that you can do this is conveyed by the following article. I reprinted the ideas by permission from Val Yoder. Krystal has since gone home to be with Jesus, leaving a husband and a family, but her precious words of encouragement remain to inspire us to walk with God daily.

### ***Creatively Practicing the Presence of God***

He is risen as He said!” Our God is alive. He is available for you and I. Every day is His—and I am His child. I want to walk in the light as He is in the light and glorify Jesus in all that I do and say. This article is about how to communicate with the best friend that I have. It came to my attention just when I needed it. I was feeling pressure to get my column finished and at the same time facing an energy crisis. I had no idea how I would find the extra time to bless you all and yet. . . God is so

faithful. He renewed my spiritual man through the sweet meditations that Krystal shared and gave me something to share with you until I can finish my next article. Read it. Share it. Copy it and hang it in your kitchen, bedroom and/or bathroom to ponder and meditate on. (Krystal has walked through the valley of sorrow. She mothered and gave up a little one who was ill all of her short life. Truly, fellowship with the Master is learned as we lean on Him.)

I am convinced that the reason so many of us feel spiritually dry is that we have not learned how to meditate and fellowship with God as we walk through the day. We all have a real need for this kind of fellowship with Him. God created us to walk and talk with Him and to bring Him glory. So often, we plod through our busy, busy days and do not stay in touch with Him. He steps aside for a bit, just like a parent does to an independent two-year-old. He lets us run ahead or lag behind and trip and get a bit scuffed up. Then He calls to us to “Come unto me all ye that are weary and heavy-laden and I will give you rest...” If we are wise, we will come. We will let Him take hold of our hands again and help us over the rough places, for with Him, “His yoke is easy and His burden is light...”

Enjoy with me, Krystal’s thoughts on keeping God in the forefront of your life. It is such a positive, uplifting way of talking to God throughout the day. May it spread sunshine on your path. Her article follows:

## *How to Creatively Practice the Presence of God in Your Day*



### **As you pull back the curtains:**

Lord, may Your sunshine fill my heart today.

### **As you get dressed:**

Lord, I put on the garment of praise this morning for the spirit of heaviness. I purpose to praise You and other people today.

### **As you comb your hair and put on your covering:**

Lord, may I be submissive to my husband/father and have a meek spirit. Cause me to die to self.



**As you brush your teeth:**

Lord, place a guard at my mouth to stop any unkind, untrue or unnecessary words from escaping today. I pray I will be as the virtuous woman. “She openeth her mouth with wisdom and in her tongue is the law of kindness.”

**As you greet family members:**

Lord, I realize that because You live in the members of my family I am actually greeting You, and all day long as I interact with them, I am ministering to and speaking to You.



**As you take a shower:**

Wash all the sin and self out of my life today, Lord. I imagine Your blood flowing over me, cleansing me and wiping out the strongholds of the devil.

**As you wash your face:**

Lord, may I reflect Your radiance and glory today. May my eyes and smile reflect Your love.

**As you perform your household duties:  
(washing dishes, laundry, cleaning the house)**

Lord, as I remove the clutter from my home, likewise remove all the sin from my life, especially \_\_\_\_\_. Because You dwell here in my home, it is as the “Holy of Holies.” I am standing on holy ground, surrounded by Your presence.

**As you eat:**

Lord I am being filled with Your power to overcome sin today. I take in Your grace, Your holiness, Your body and Your blood. Just as I have all this food which I need to be strong and healthy; so also I need Your power and grace to be more than a conqueror. May I desire food for my soul to a greater degree than I desire physical food.

**As you drink water:**

Lord, my thirsty spirit longs for the water You so freely supply from the fountain of life. You have made streams to flow into the deserts of my life; You have caused springs to flow into the ravines. I will get thirsty and unsatisfied again after this physical water. But as I consistently drink deeply of the eternal water of life I need never experience spiritual dryness again.

**As you sew and do crafts:**

Lord, You are a God of precision. As I am concerned with the details of this project, You are even more concerned with the details of my life. (Remember, the backsides of many projects don't look nice, but the tops are a beautiful masterpiece!)



**As you go to bed and pull up the covers:**

Lord, I am laying down in Your arms of security. Your arms are around me.

# A DESPERATE APPEAL FOR MODESTY

*From the Perspective  
of the Missionary Pioneer:*

## Adoniram Judson



*As I was preparing Adoniram Judson's scathing appeal for modesty, I found myself at many times saying—"ouch!" I questioned, "Wow, that statement seems way too strong." Or I would find myself thinking, "I should probably clip that part out." However, as much as I tried—I could not let myself soften the message. This letter was from the pen of a very godly man with a real burden. How could I soften his message just to appease modern tastes?*

*Adoniram Judson was a pioneering, cross-cultural missionary like none other. This letter came from a deep burden Judson was having about the worldliness he was seeing in the Church, particularly concerning the ungodly dress and fashions that he observed from the visiting missionaries. As Judson was daring to take the whole Gospel to the heathen tribes of the Far East, he did it with the commitment to follow Jesus' words "teach them all things." However, as he went forward, he looked back and found that his own church was dropping the very convictions that he was trying to uphold.*

*As you continue through this letter—reader be warned—Judson holds nothing back. You might ask, "Is this message too pointed for today's church? Certainly, somewhere—somehow—something has drastically changed. Perhaps the question we should ask is, "Are we more sophisticated now? Or have we rather grown so accustomed to the world that the distinctions that Judson makes here are almost irrelevant—even funny?"*

*Oh, fellow pastors, missionaries and brethren, please read this with a prayerful heart. Dare to read this letter as if it was written to your church—or to your family. Then, dare to read it again, only this time to conceive just how much worse—not better—things have become since Adoniram Judson penned this letter from his mission post in Burma in 1831.*

*~Bro. Dean Taylor*

*Dear Sisters in Christ,*

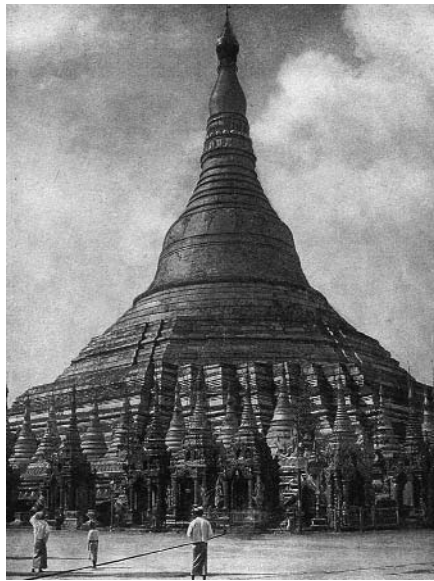
**E**xcuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those whom of all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land (Burma), and in laboring to elevate the minds of the female converts to the standard of the Gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I beg you will bear with

me), which has, in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended, also, that I should be unsupported, and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor, took off their necklaces and ear-ornaments before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the Mission-house, stopped in the middle of the street to array themselves anew.

## On the Mission Field

In the mean time, I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain, Burma. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with overshadowing trees." But I found that he had been there before me, and reigned with a peculiar sway from time immemorial. On one Karen woman I counted between twelve and fifteen necklaces, of all colors, sizes, and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and



**Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with overshadowing trees." But I found that he had been there before me.... I saw that I was brought into a situation that precluded all retreat—that I must fight or die.**

arms, long instruments of some metal, perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders; fancifully constructed bags, enclosing the hair, and suspended from the back part of the head—not to speak of the ornamental parts of their clothing—these constituted the fashions and the ton of the Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights, I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. 2: 9, and read those words of the inspired apostle; "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." I asked myself, can I baptize a Karen woman in her present attire? No. Can I administer the Lord's Supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust which I have received. I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way.

Again I considered Maulmein and the other stations; I considered the state of the public mind at home. But "*what is that to thee? follow thou me,*" was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this conclusion, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her or-

naments for Christ. It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace, (she wore but one,) and then, with an air of modest decision that would adorn, beyond all outward ornaments, any of my sisters whom I have the honour of addressing, she took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came on me. Some of the Karen men had been to Maulmein, and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward in my face, and declared, that at Maulmein he had actually seen one of the great female teachers wearing a string of gold beads around her neck! Lay down this paper, dear sisters, and sympathize a little with your fallen missionary. Was it not a hard case? Was it not cruel for that sister thus to smite down to the dust her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. She was not aware of the mischief she was doing. However, though cast down, I was not destroyed; though sorely bruised and wounded, I endeavored to maintain the warfare as well as I could; after some conflict the enemy fled the field, and, when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, Burma and partially recovering from a fever, which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold beads. To her I related my adventures—to her commiseration, I commended my grief. With what ease and truth, too, could that sister reply, "Notwithstanding these beads, I dress more plain than most ministers' wives, and professors of religion, in our native land. These beads are the only ornament I wear; they were given me when quite a child, by a dear

mother, whom I never expect to see again" (another hard case). She enjoined it on me never to part with them as long as I lived, but to wear them as a memorial of her.

Oh, ye Christian mothers, what a lesson you have before you! Can you, dare you, give injunctions to your daughters, directly contrary to apostolic commands? But, to the honor of my sister, be it recorded, that when she understood the merits of the case, and the mischief done by such an example, off went the gold beads; and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But, notwithstanding these favorable signs, nothing, really nothing, is yet done!—And why? This mission and all others must necessarily be sustained by continual sup-

plies of missionaries, male and female, from the mother-country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations, still unoccupied. And, when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representations of the Christian religion, from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendent from their ears, the beads and

chains encircling their necks—the finger rings set with diamonds and rubies—the rich variety of ornamental hair dress—"the mantles and the wimples and the crisping pins," (see the rest in Isaiah, 3rd chap.) Then they will cast a bitter, reproachful, triumphant glance at their old teachers, and spring with fresh avidity to repurchase and resume their long-neglected elegancies.

The cheering news will fly up to the Dahgyne, the Laing-bwai, and the Salwen. The Karenesses will reload their necks, and ears, and arms, and ankles. And when, after another year's absence, I return, and take my seat



**I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way.**

before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly, more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers.

And thus you, my dear sisters, while sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far distant land; and, while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil.

If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come hither will be divested of course; the further supplies of vanity and pride will be cut off; and, the churches at home being kept pure, the churches here will be pure also.

Dear sisters, having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

## 1. Motives

Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love,

to cherish the sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of

Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company as when quite alone kneeling before God.



**And thus you, my dear sisters, while sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity...while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil.**

handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts, in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority, shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen—for the heathen can vindicate all their superstitions on the same ground.

## 2. Scripture

Consider the words of the apostle quoted above from 1 Tim. 2: 9; *"I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."* I do not quote a similar command recorded in 1 Peter 3: 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and

### 3. Pride

In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you, with the tenderest love—upon you, his daughters, his spouse, wishing, above all things, that you would yield your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one and another accepting his pressing invitation, and entering the more perfect way; for, on that account, he will be able to draw such precious souls into a nearer union with himself, and place them at last in the higher spheres, where they will receive and reflect more copious communications of light from the great Fountain of light, the uncreated Sun.



### 4. Future Happiness

Anticipate the happy moment, *“hastening on all the wings of time”*, when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into *“the sea of life and love unknown; without a bottom or a shore.”* Stop a moment—look back on yonder dark and miserable world that you have left; fix your eye on the meager, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory; and on that glance decide the question instantly and forever.

## Decision

Surely, you can hold out no longer. You cannot rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and earrings, tearing away your ribbons, and ruffles, and superfluities of headdress, and I hear you exclaim, “What shall we do

next?—An important question, deserving serious consideration. The ornaments you are removing, though useless, and worse than useless, in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark minded, disseminate the Holy Scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea

can they form of the awful darkness which rests upon the great mass of mankind in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want! How many have languished and groaned on beds of abject wretchedness! How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity! How many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Savior!

Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow’s heart been made to sing for joy; some helpless orphan have been taught in the Sabbath school, and trained up for a happy life here and hereafter. The Holy Bible and valuable tracts might

have been far more extensively circulated in heathen lands had you not been afraid of being thought unfashionable, and not “like other folks”; had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride.

O Christian sisters, believers in God, in Christ, in an eternal heaven, and an eternal hell, can you hesitate, and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future.

## Two Principles

And for your guidance allow me to suggest two fundamental principles: the one based on 1 Tim. 2: 9, “*all ornaments and costly dress to be disused*”: the other on the law of general benevolence—the *avails of such articles, and the savings resulting from the plain dress system, to be devoted to purposes of charity*. Some general rules in regard to dress, and some general objects of charity, may be easily ascertained and settled. Minor points must, of course, be left to the conscience of each individual. Yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions you are conversant about small things. Great things depend on small; and, in that case, things which appear small to short-sighted man are great in the sight of God. Many there are who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute, scrupulous, and severe. Satan is well aware, that if he can secure the minute units, the sum total will be his own. Think not anything small, which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity.

How easy to conceive, from many known events, that the single fact of a lady’s divesting herself of a necklace for Christ’s sake may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time—yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burned up.

## False Humility

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that he who en-

ables you to make a sacrifice is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred, of one’s dearest friends. All who enter the strait and narrow path, in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion, by appointing them leaders in his cause. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but let every individual go forward, regardless of reproach, fearless of consequences. The eye of Christ is upon you.



**Think not anything small, which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity.**

## The Final Day

Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed will be hid in the grave before

it can ever reach their eyes. We shall all soon appear before the judgment-seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being, whose “eyes are as a flame of fire,” and whose irrevocable fiat will fix you forever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you wish you had taken? Will you then wish, that in defiance of his authority you had adorned your mortal bodies with gold, and precious stones, and costly attire, cherishing self-love, vanity, and pride? Or, will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross daily and followed him? And as you will then wish you had done, do now.

*Dear Sisters, your affectionate brother in Christ,*  
A. JUDSON  
Maulmein  
October, 1831



# The Circuit Rider



VS.



# The Televangelist

*by Michael Edds*

In my continued research on the “old wells of revival” I have discovered some incredibly contrasting bits of information. One of the top televangelists in the nation was recently invited to preach in Baltimore, Maryland. His terms for coming were:

- ❶ A limousine at the airport must pick him up.
- ❷ That he must have \$1,000 spending money.
- ❸ That he must be guaranteed at least \$10,000 in offerings.

This same televangelist/pastor lives in a multimillion-dollar mansion, eats in the finest restaurants and wears the most expensive tailor-made suits. His writings and speaking engagements have garnered millions of dollars. He brags that he is a role model of the prosperity message of our day. He pastors a mega church, appears on national and international television, has authored many books and draws tens of thousands to hear him. To his credit, he is a powerful, commanding speaker. However, please contrast this to the following life and ministry of the great cir-

cuit rider, Francis Asbury in the late 1700s and early 1800s.

While still in his twenties, Bishop Francis Asbury left his home and family forever in England to come to a wilderness called America. He came to be a traveling preacher/evangelist in a nation with little infrastructure such as roads, decent housing, few hotels and restaurants, poor sanitation and dangerous drinking water, few medical professionals and



**While still in his twenties,  
Bishop Francis Asbury left his  
home and family forever in England to  
come to a wilderness called America.**



limited law enforcement. The nation had recently plunged into a violent war of independence against Asbury's native land of England. The American frontier was also ablaze with war between the colonist and Native American tribes.

Asbury was not greeted upon his arrival by a limo. He had to purchase a horse on which he traveled 8,000 miles a year for over 40 years. His financial reward was \$60 a year, much of which he gave away or sent back to England to help his parents. He wore hand-me-downs, not tailor made suits. He had no retirement, no insurance, no dental plan, and no 401k. He set no fee for his ministry.

What he did receive, he often gave away. He traveled on "roads" on which his horse sank many times knee-deep in mud. If a road did not exist, he would lead his horse over the steep, rocky inclines of the Appalachians to reach a pioneer community. Many times, his feet and legs were bloodied and bruised by the horrific journey. When he came to a river where there was no bridge or ferry, he would swim his horse across. Numerous times, he was nearly drowned by an angry, swollen stream. His "hotel" on many occasions was on a dirt floor in an overcrowded, rat-infested frontier cabin. Oftentimes he slept in the woods, on a mountain ledge or in damp cave. Many days he would travel over 60 miles with nothing to eat. The paths and roads he traveled were full of dangers from murderers, thieves, wolves, bears, poisonous snakes and roaming bands of Native Americans with whom the frontiersmen were at war. If he met someone who needed a cloak, food or money, he would take what he had and give it to the person in need. Asbury sought out the forgotten, hidden places of early America. He traveled from New England, to the Midwest, and to the Deep

South spreading the Gospel of Christ. When he would meet a person who was ill, he would minister to their physical needs with the last medication he had. He demanded nothing of others in order to come into a community. The demands he made were of himself. Frequently, his body would be racked with pain, illness, fever, hunger and weakness. His physical being would cry out for rest and nourishment. However, his spirit ruled his body. When truly unable to travel, he would mount his horse and ride for 8 hours or more through blinding snowstorms, torrential rain or in oppressive heat.

He too had been invited to Baltimore. In 1816 he was traveling by buggy through Virginia headed to the annual conference in Baltimore. However, he

was dying. His last sermon was preached in Richmond. He had to be carried into the meeting room. He commented, "I am too weak to walk but not to preach." They sat him on a small table and he ministered the Word for the last time. He made it as far as Spotsylvania twenty miles north of Richmond. His body was rapidly failing. He stopped at a friend's house on Saturday. Shortly before he left this world he was asked, "Do you feel Jesus precious?"

Summoning his last remaining strength, the great circuit rider raised both hands in victory. Minutes later he laid his head on a friend's hand and gently slipped away to be with the Lord. He owned no mansion, no land, and no bank account. His net worth was what he wore on his body. He was buried in a borrowed grave plot.

When Asbury came to America, there were few Methodist believers and fewer preachers. At the end of his ministry, there were over 200,000

Methodist believers and almost 8,000 ministers. He affected lives of thousands upon thousands. He changed the very course of American history. Among his converts were poor farmers, merchants, governors of several states, frontiersmen, slaves, Na-



**He gave all he had. He sought nothing for himself. His passion was to bring salvation and the Light of the Gospel to those in darkness of sin. He loved a nation and made it his own...**



- \* Selfless
- \* People-centered
- \* Kingdom builder
- \* Drew souls into the Kingdom of God
- \* Demanded of himself
- \* Gave freely
- \* A servant



- \* Ego-centered
- \* An empire builder
- \* Drew the masses into an arena
- \* Demanded of others
- \* Commanded a price
- \* A celebrity
- \* Selfish

tive Americans, State Supreme Court justices, attorneys, physicians, housewives, children, youth and people from all walks of life. He gave all he had. He sought nothing for himself. His passion was to bring salvation and the Light of the Gospel to those in darkness of sin. He loved a nation and made it his own even though he was not her native son.

**Quite a CONTRAST between the  
CIRCUIT RIDER and the TELEVANGELIST!**

Hebrews 11:32-38 speaks about the real heroes of the faith: They were...“tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mocking and beatings, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented...they wandered in deserts, and mountains, in dens and caves of the earth... of whom the world was not worthy.”

How long are we going to tolerate the “superstar syndrome” in the church? How long are we going to

feed the ego and pocketbooks of these self-seeking charlatans, regardless of how articulate they are? How long will we continue to pack their arenas and buy their CDs, DVDs and books? How long will we pick them up in limos, and line their wallets with thousands and thousands of dollars to spend on self? How long will we tolerate apostasy?

My God, how far we have fallen! God is calling on us as His people to repent and turn from our wicked ways. He is calling us to seek HIS face. I am praying that God will cause us to return to the faith of our fathers and will fulfill Jeremiah 3:15 and give us shepherds after His own heart...just like the beloved Francis Asbury, humble servant of God. □

**Shortly before he left  
this world he was asked,  
“Do you feel Jesus precious?”  
Summoning his last remaining  
strength, the great circuit rider  
raised both hands in victory.**

# 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.**

### **Charity Ministries**

400 W Main St Ste 1 • Ephrata, PA 17522

1-800-227-7902

[www.charityministries.org](http://www.charityministries.org)

*The Heartbeat of*  
**The Remnant**

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