

"Holding fast the faithful Word . . ."



The **WORD** and **WORK**



"Holding forth the Word of life. "

OCTOBER 1992

"There Shall Be **SHOWERS** of Blessing"

(Ezek. 34:26)

Many have questioned: Can awakening ever happen again in North America? For many reasons we might say "probably not." Yet, how can we conclude that God cannot, and will not do again what He has done before-- is the Holy Spirit bound by our limits of probability? Are social, ethnic, regional, economic, sexual, and spiritual barriers too great for the God who created us? Is the One who made us all different hindered by the complex nature of our pluralistic society? *Does awakening come from below. . . or from above?*

--*Christian History Magazine*

Sure Signs You Need Revival

- When the way to the meetinghouse seems too far;
- When the sermons seem too long;
- When the singing comes hard and seems dreary;
- When you see so much to dislike in your brethren;
- When the preacher makes you mad;
- When the members frequently say things that offend you;
- When the reading of the Bible is dull and puts you to sleep;
- When prayer is a burden;
- When you feel that there is no use of working with the sinners around you;
- When there is no gladness and satisfaction in the mention of God, Christ, or His religion, to you;
- When you make excuses for your sins and try to persuade yourself that God will not punish or judge--

Then you are not right with God. You are drifting, backsliding, sinning, and going into darkness. Turn at once and square up matters with the Lord. Haste thee, stay not!

R. H. Boll, *Word and Work* 1949



An Overview of the 1957-59 Revival in the U.S.

The most publicized work of grace was undoubtedly in the metropolis of New York, but the phenomenon of packed churches and startling conversions was noted everywhere....

The influence of the Awakening was felt everywhere in the nation. It first captured the great cities, but it also spread through every town and village. It swamped schools and colleges. It affected all classes without respect to condition. *A Divine influence seemed to pervade the land, and men's hearts were strangely warmed by a Power that was outpoured in unusual ways.* There was no fanaticism. There was remarkable unanimity of approval among religious and secular observers alike, with scarcely a critical voice heard anywhere. It seemed to many that the fruits of Pentecost had been repeated a thousandfold. At any rate....church statistics show an average of 10,000 additions to church membership weekly for the period of two years....Candler's estimate of 1,000,000 converts of the Revival [from late 1857 through 1859] is substantially trustworthy. [And the total U.S. population at that time was only 30,000,000. One thirtieth of the population professing conversion! Today this would amount to 8 1/3 million converts--AVW]

Edwin Orr

THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

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THEME:

THERE SHALL BE SHOWERS of BLESSINGS

"What Do You EXPECT?"

Alex V. Wilson

I first read these words decades ago, and adopted them as a valuable guideline. Eric Fife was the author:

Some people expect too much from God and become depressed when they do not receive it. Others expect nothing supernatural and get it every time. It is important to understand the nature of the power that God has given us for Christian service. To expect nothing supernatural from Him is to rob ourselves of one of our greatest joys and resources in the Christian life. I feel sorry for those who spend their lives doing what they can. Life only gets interesting when you begin to do what you cannot. On the other hand it is important that we not expect from God things that have no Scriptural warrant; doing so can lead only to frustration and cynicism.

Expecting Too Much

Some Christians are extremely gullible, and believe weird, far-fetched predictions that are circulating in certain circles these days. For example, the time will soon come when "an army of [Christian] children will parade down the streets, healing whole hospital wards." There will be "news broadcasts where the anchors report no bad news because everyone is in sports arenas hearing the gospel. Those in the stadiums will go for days without food or water and never notice."

But how do such predictions square with Biblical passages showing terrible moral-spiritual decline at the end of this age--Matt. 24:3-24, Luke 18:8, 2 Tim. 3:1-5 & 12-13, the book of Revelation, etc.? Some folks are expecting too much.

The Opposite Mistake

Most of us are more in peril of the other extreme. We've tried, worked, planned, and prayed (some, at least), but nothing much seems to result. Many churches are declining, not growing. Many members and leaders are filled with despair, not hope. It's reached the place where they expect nothing good at all. Their street seems to be a dead end.

Well, Christ warns us that congregations can become so unloving or dead that their candlestick is removed, their witness is gone: Rev. 2:4-5, 3:1-3.

Maybe they cease existing as a church. Or maybe (sadder) they carry on their meetings for years, but there is no life, no radiance, no power, no Presence. It would be better to face facts and bury such churches.

On the other hand, many weak and discouraged churches can be revived! Even Sardis, described by Christ as "dead," is urged by Him, "Wake up! Strengthen what remains and is *about* to die. . . Repent." It's as though He says, "On second thought, though your condition seems terminal—you're not fully dead yet, so there is hope still—if you'll repent. For I am the great Resurrector; so from your deathbed seek Me and see what I can do!"

Friends, revival is possible. Our Father isn't dead, Jesus isn't Messiah Emeritus, the Holy Spirit hasn't retired to a rocking chair. Our Lord is still the God of Hope, and Christ still has all authority in heaven and on earth.

A missionary in China in the early 1900's had an embarrassing experience. A powerful revival had broken out. The Holy Spirit had worked in a mighty way, bringing deep conviction of sin. As a result, many church members confessed their sins, made restitution, and began living holy lives. Then vast numbers of their heathen neighbors turned to the Lord. The Chinese preachers who had been trained by the missionary asked him, "Why didn't you tell us the Lord can work so greatly, and His Spirit convict so deeply?" With shame the missionary replied, "I myself did not know that these things were possible."

I don't ever want to be in that missionary's position.

"But. . .But. . .But. . ."

Doubtless all kinds of objections are flooding your mind right now, as you react to the preceding paragraphs. "*But don't you know these are the last days, when conditions will get worse and worse?*" Yes, I believe we are in that period, and this article has already pointed out that Scripture teaches that in general wickedness will increase and the love of most will grow cold (Matt. 24:12, for instance).

However, we also know that our Lord is alive and His promises haven't expired. And we know that He moved in revival power in Canada (not far away) starting in 1971 (not long ago): read about it this month. We also know He did marvelous things in the East African revival, which began in the 1930's but continues to some extent in a few places even today. Read about that too, this month and last. These are recent revivals on a wide scale, and what God had done there He can do here, whether on a community or congregational level.

"Yes, *but don't you realize the condition of the U.S. and of us--many of our churches?*" I do; you'll remember that we centered W&W's attention on our church needs and problems in five of the preceding nine issues! Nevertheless, though it may seem stupid to expect revival because "things are just too far gone," our very condition is the main reason we so desperately need to

study and pray for revival. God's resurrection power is our only hope. After all, entombed Lazarus didn't appear a hopeful situation either.

And consider these facts: One of the greatest spiritual awakenings in church history began in the U.S. in late 1857, broke out throughout Britain in '58, and continued powerfully on both sides of the Atlantic through 1859. Its repercussions lasted for decades. This month there are several references to it, especially in "Snapshots" and inside our front cover; next month Jeff Mayeux's article will give more details. But listen to descriptions given by three ministers in North Ireland back then, as they describe the spiritual state of their churches *immediately before* the Awakening:

(1) "Hitherto, our condition was deplorable. The congregation seemed dead to God, formal, cold, prayerless, worldly, and stingy in religious things. Twice I tried a prayer meeting of my elders, but failed; for after the 5th or 6th night I was left alone."

(2) "There seemed great coldness and deadness. On the Sabbath preceding the Revival I said that I had preached the Gospel faithfully, earnestly, and plainly for eleven years; yet it was not known to me that a single individual had been converted."

(3) "The congregation was in a most unsatisfactory state; in fact, altogether Laodicean. What alarmed me most was the indisposition, almost hostility, of the people to meetings for prayer. I had never been so depending or distressed as during the weeks immediately preceding the awakening."

But then *God moved*, and the situation changed dramatically. We can't give details now, but this issue tells numerous details from other awakenings. Read, and let expectations rise.

"These Times Are Too Hard"

Still thinking of the 1857-59 Revival, let's look at the social, religious and economic conditions in the U.S. during the years preceding it. Compare them with our times, too.

As bitter debates over abortion and homosexuality now polarize the U.S., during the 1840's/50's the country's passions were inflamed over *slavery*. Terrific controversy shook the land. As Christians and churches now still suffer because of immoral and greedy televangelists plus *date-setting* prophecy teachers, so churches then were still ridiculed over the Millerites' claim that Christ would return in 1843 or '44. As both materialism and scares regarding the S&Ls, banks, stock market and national debt divert many folks today from following Christ, so boom times turned men's hearts from God then--until the third great financial panic in U.S. history brought wide-scale despair in 1857. Note the MANY PARALLELS:

1840's-50's

1. Bitter agitation over slavery;
2. Churches ridiculed due to date-setting by Millerite movement;
3. Financial boomtime till the stock market bubble burst in '57;

1980's-90's

1. . . over abortion, homosexuality.
2. . . because of recent date-setters, plus televangelists' scandals.
3. Yuppie affluence in the 80's, followed by recession & panic now.

The troubles of the mid-1800's drove many people to their knees before the Lord, which brought Him into action! And in our day too, more and more believers are lifting urgent prayers before the Throne. David Bryant, whose entire ministry is given to prompting prayer meetings for revival and world-evangelism, visited Louisville recently. That week he had also been in Boston, Cleveland and Phoenix leading hundreds or thousands in each place in prolonged sessions of intercession. He does this constantly, as a spirit of prayer is sweeping the land. He and others feel God has sent this burden of intercession into the hearts of His people, because He intends to answer it! As Matthew Henry said, "When God intends great mercy for His people, He first of all sets them praying." Friends, let's join the movement.

Spiritual awakenings have brought lasting benefits to the Church and the surrounding culture. Have we forgotten our great heritage of renewals?

SEASONS OF THE SPIRIT

Keith Hardman

The scriptures show us that God's people go through periods of spiritual renewal, and periods of spiritual decline. We might think of these times like waves and troughs, or like mountains and valleys.

During a renewal, or awakening, there will be not only a *great reviving of Christians*, but also a *large impact on the problems of society*. The period of God's blessing may last for many years, as did the Second Great Awakening in America, or be rather brief, as was the Third Awakening of the late 1850s.

When the winds of a renewal have passed, the Church may enter a period of lethargy, possibly for many years. Such cycles have already been repeated many times during the 2,000 years of Church history. It is not that the Spirit of God *cannot* sustain the higher life for Christians; rather, the Spirit allows times of decline to cause His people to pray for growth and for power.

Biblical Awakenings

In Old Testament times, renewal came to the Israelites under King Jehoshaphat (2 Kings 11-12), King Hezekiah (2 Kings 18), King Asa (2 Chronicles

15), and especially under King Josiah (2 Kings 22-23). Awakening also came at the time of Zerubbabel (Ezra 5-6), and under Nehemiah (Nehemiah 8-9, 13).

In New Testament times, awakening came upon God's people at Pentecost (Acts 2). This pouring out of the Spirit set a pattern that we see in later awakenings. Again, in Acts 4:23-37 we read of a renewal that prepared the infant Church for the fierce persecutions to come.

Forgetting our Blessings

Despite the lasting benefits that awakenings have always brought to the Church and its surrounding culture, many Christians today know too little about this subject. Not only have many believers forgotten their great heritage of awakenings, but some historians have distorted the truth about these movements of God's Spirit. Some have portrayed awakenings as times of religious fanaticism, having no positive social effects. Unfortunately, too often Christians have done little to set the facts straight, and have let others explain away God's great works in our past. The historian William Warren Sweet said:

No phase of the religious development of America has been more misunderstood and as a consequence more maligned than has revivalism. It has been the victim of much cheap debunking Strange as it may seem to those who think only of revivalism in terms of ignorance there is a very close relationship between the history of higher education in America and revivalism.

Not only have awakenings been very instrumental in the promotion of higher education, as we will see, but *many of the finest impulses of social reform and action in American history have flowed from them.* For example, the Second Great Awakening brought a tide of opposition to slavery, and to various other social injustices.

Praise & Blame

Because awakenings have brought conversions and the spreading of biblical teaching, it is not surprising that they have been an object of scorn by unbelievers. Since the long-term results of awakenings have been so beneficial, critics have had to look elsewhere to find something they could exaggerate and ridicule. They have found an easy target in the extremes of enthusiasm, for there are always those who go too far

The First Great Awakening did run into problems, and the Second Awakening in the West, on America's turbulent frontier, has been a favorite of skeptics for illustrations of fanaticism. On the other hand, the "harvests" of Solomon Stoddard in Massachusetts were completely orderly, as was the 1734 revival under his grandson, Jonathan Edwards.

The Second Awakening in the East was known for its dignity and orderliness, as well as for the fact that it lasted for decades, which would not have been true if it had brought disgrace.

From early in his ministry Charles Finney insisted on order and dignity, and the thousands of converts who flowed from his meetings attested to the power that attended them, and the absence of fanaticism. Describing Finney's Rochester revival of 1830-1831, historian Whitney R. Cross declared, "No more impressive revival has occurred in American history But the exceptional feature was the phenomenal dignity of this awakening." The Third Great Awakening of 1857-1859 was noted by the secular newspapers for its quiet orderliness everywhere, while through it more than a million converts were added to the churches!

In spite of the fanaticism that may arise and be used by some in attempts to discredit awakenings, it is surprising how many have *not* been accompanied by emotional excesses. The majority of awakenings in America--and elsewhere--have been accompanied by great orderliness and a profound, majestic sincerity. Our heritage is a testimony to the working of God's Spirit through spiritual awakenings; we can be thankful of how God has worked in our midst.

And we should continue to pray that God will send awakening.

PATTERNS OF SPIRITUAL RENEWAL

Keith Hardman

Spiritual awakenings, whether in biblical or Church history, manifest patterns that are similar, often strikingly so. While all of the following elements may not be present in each instance, for the most part awakenings progress through a cycle whose phases include these various aspect of God's working.

1) Awakenings are usually preceded by a time of spiritual depression, apathy and gross sin, in which a majority of nominal Christians are hardly different from the members of secular society, and the churches seem to be asleep.

The causes of each decline differ widely, but when the prophetic voice and moral leadership of the Church have been stilled for some time, social evils are usually rampant. Eighteenth-century England is an excellent example. Alcoholism was at an all-time high, capital punishment was used routinely for trivial crimes, slavery was practiced throughout the British Empire, the churches were out of touch. The Evangelical Awakening led by John Wesley and George Whitefield aroused the English conscience and by direct political pressure and action, cured these and many other ills.

2) An individual or small group of God's people becomes conscious of their sins and backslidden condition, and vows to forsake all that is displeasing to God.

Christians recall past outpourings of God's grace and power, and long to see them again. When histories of awakenings have been written in later years, it has been occasionally discovered that *individuals at great distances and completely unknown to each other had, prior to the awakening, been praying simultaneously to the same end!*

3) As some Christians begin to yearn for a manifestation of God's power a leader or leaders arise with prophetic insights into the causes and remedies of the problems, and a new awareness of the holy and pure character of the Lord is present.

This standard of holiness exposes the degeneracy of the age and stimulates a striving after holiness by god's people. The leaders find that their eagerness for God's moving is shared by many who have been waiting for God to act, and who will rise to follow

4) The awakening of Christians occurs: many understand and take part in a higher spiritual life.

The evangelism of the unsaved may or may not accompany this renewal of Christians. (In the great revival of the Reformation, the bringing of salvation to those outside the Church was not a primary issue, whereas the spreading of scriptural doctrine was.) This is a good reason why *it is wrong to make the term "revivalism" synonymous with "evangelism."* Revival and mass evangelism are *NOT* the same thing

Certainly in all genuine movements of God's Spirit, people are converted. But if a society has been bathed in the teachings of the gospel for a long period, evangelism may not be the central thrust. This was the case in the Welsh revival of 1905.

In examining the example of Pentecost in Acts 2, we see that the awakening of Christ's redeemed people and the bestowal of the Holy Spirit at the "birthday" of the Church (2:1-4) was followed by evangelism of the unsaved (2:5-12, 37-41). This illustrates the two aspects of the Holy Spirit's work in the awakening of the church, but keeps them separate. We could say that an awakening is *a widespread renewal that includes the simultaneous conversion of many people to Christ.*

5) An awakening may be God's means of preparing and strengthening His people for future challenges or trials.

Throughout history, renewal has often come before persecutions and severe trials that God sent to test and teach His people.

The preceding articles are reprinted by Author's permission from *Christian History Magazine*. (C) Dr. Hardman is chairman of the Dept. of Philosophy and Religion at Ursinus College, Collegeville, PA.

NORTH AMERICA'S THREE GREAT AWAKENINGS

Jeff Mayeux

Part 1

From the 1600's until now, Christians in North America have been lulled to sleep spiritually over and over again--by sloth and apathy. However, cycles of renewal have occurred by God's grace and power, in order to awaken the lives of dormant believers. Once ignited, these flames of stronger Christian faith and life resulted in great tasks being accomplished for the Lord.

Sometimes cities and towns known for drunkenness, promiscuity and gambling were truly transformed when awakening came. Universities and colleges were not exempt from these powerful movements. As a matter of fact, several of today's most prestigious schools had their beginnings during awakenings.

Although many revivals have occurred at various times and places in our land, historians have identified three truly "GREAT Awakenings" in North America. The first of these was especially noted for great preachers and *preaching* (1730's-1740's). The second was marked by incredible *power* and conviction of sin (starting around 1800). The third is best known for its amazing spirit of *prayer* (starting in 1857).

The First Great Awakening (Mid-1730's through early 1740's)

The preaching of God's Word by holy men was most prominent in this revival. Solomon Stoddard, George Whitefield, Jonathan Edwards and other preachers reaped a great harvest throughout the colonies. Of those three, only Stoddard did not live to see the Great Awakening. However, he did see revival take place in his local congregation in Northampton, Massachusetts at least five times. He pastored the First Church in Northampton for sixty years; then its reins were turned over to his grandson, Jonathan Edwards, in 1729 when Stoddard died. It might be said that the fires of the Great Awakening were lit by the grandfather, but then leapt into flame during the ministry of the grandson.

By December 1734, God began moving powerfully in the town. A spirit of deep spiritual concern enveloped its people. Edwards not only preached, but also observed very carefully how people reacted to God's dealings with them. "He noted that many people who came under conviction initially were concerned over their sinful *behavior*, but gradually they began to see that their greatest problem was internal--a sinful *heart*." His description of the revival as it continued was published in a book entitled *Faithful Narrative of the Surprising Work of God*. By 1738 this book had gone through twenty printings, and created a widespread thirst for revival. Here is an excerpt:

This work of God, as the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following, 1735, the town seemed to be full of the presence of God; it was never so full of love, nor of joy, and yet so full of distress, at it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought unto them....More than 300 souls were savingly brought home to Christ, in this town, in the space of half a year....I hope that by far the greater part of persons in this town, above sixteen years of age, are such as have the saving knowledge of Jesus Christ.

As the awakening began to spread to other places by the late 1730's, New Englanders gradually divided into three groups, according to *Christian History* magazine:

- 1) *Those who were opposed to anything but the usual expressions of worship, and who regarded emotional excesses as harmful to religion.* The members of this group were called the "Old Lights." One of the champion Old Lights was a Boston minister named Charles Chauncy;
- 2) *Those who were naturally inclined to excesses of emotionalism, such as the preacher James Davenport, who later drew criticism upon the Great Awakening by his wild behavior;*
- 3) *Those who tried to be open-minded and steer a middle course between the two above extremes.* This group, called the "New Lights," was much larger than that of the opponents of awakening. They saw in awakening much to be thankful for, and felt that excesses were not a necessary aspect of a work of God.

Edwards became the leader of this moderate group. Throughout New England there were many other pastors also who recognized that awakening was the logical answer to their preaching against the current spiritual slump.

George Whitefield of England was only twenty-four years old at this time, but already well-known in his own country. He toured the American colonies in a whirlwind evangelistic trip in 1739-40 which was at the height of the Great Awakening. Whitefield was the spark that kept the Awakening going as he preached numerous times up and down the Atlantic seaboard in city after city, town after town. He spoke to crowds of thousands at a time. His voice was so powerful it was said he could be heard by as many as 25,000 to 30,000 people! So great was his evangelistic passion and fullness of the Holy Spirit that many responded to the invitation.

Results of the First Great Awakening

Earle Cairns writes,

Between 30,000 and 40,000 people and 150 new churches were added to those in New England alone out of a population of 300,000.

Thousands more came into the churches in the Southern and Middle colonies.

A higher moral tone was noticed in the homes, work and amusements of the people. Missionary work was spurred so that men like David Brainerd in 1743, with great personal sacrifice, engaged in missionary work among the Indians. Whitefield founded an orphanage at Bethesda, Georgia, and many other humanitarian enterprises owed their birth to the revival....The revival was a valuable influence in the life of America and helped to prepare the people spiritually to face the problems of the French and Indian Wars of 1756-1763.

Not only new churches and new converts were added, but also stale members were refreshed, who in turn supported missionaries and the forming of new colleges including Princeton, Rutgers, Pennsylvania, and Brown Universities. As Keith Hardman observes, "A new and irrepressible expectancy entered the life of the churches. A national sense of intensified religious and moral resolution was born."

(To be concluded next month. This article is adapted from a paper written for the School of Biblical Studies.)

THOUGHT-PROVOKERS ON REVIVAL

The World's Greatest Need

I am profoundly convinced that the greatest need in the world today is revival in the Church of God. Yet alas! the whole idea of revival seems to have become strange to so many good Christian people. There are some who even seem to resent the very idea, and actually speak and write against it. Such an attitude is due both to a serious misunderstanding of the Scriptures, and to a woeful ignorance of the history of the Church. Anything therefore that can instruct God's people in this matter is very welcome.--D. Martyn Lloyd-Jones

Revival, Church History, and Prayer

The history of the Church of Jesus Christ on earth has been largely a history of revivals. When you read many of the Church histories that have been written the impression that you naturally get is, that the history of the Church of Jesus Christ here on earth has been very largely a history of misunderstandings, disputes, doctrinal differences and bitter conflicts; but, if you will study the history of the living Church, you will find it has been very largely a history of revivals. Humanly speaking, the Church of Jesus Christ owes its very existence today to revivals. Time and time again the Church has seemed to be on the verge of utter shipwreck; but just then God has sent a great revival and saved it. And if you will study the history of revivals you will find that every real revival in the Church has been the child of prayer. There have been revivals without much preaching; there have been revivals with absolutely no organization; but there has never been a mighty revival with mighty praying.--R. A. Torrey

OH GOD, DO IT AGAIN!

Compiled by the Editor

It happened in Canada, not too far away. It happened in 1971-2, not too long ago. Certainly if the Lord did it there and then, He is able to do it here and now.

What are we talking about? *Revival*--a deep moving by the Lord that stirred His people from their apathy, stripped them of their smug self-righteousness, and strengthened them to serve Him and others.

Where and How It Began

Saskatoon is a city of 130,000 in the middle of Canada's midwestern province of Saskatchewan. The minister of a Baptist church there, Wilbert McLeod, was deeply concerned about his congregation. For two years he had given himself to a ministry of prayer for them, but conditions seemed dry and almost dead. He invited the twin evangelists, Lou and Ralph Sutera of Ohio, to hold a campaign for the church, yearning for his flock to walk nearer to God and to rescue the perishing around them.

So the meetings began on October 13, 1971. From various eyewitness reports we glean the following information. There was no hype or high pressure in the services, and no sensationalism. "The Sutera Twins made no attempt to promote themselves in any part of the crusade The meetings have broken with the tradition of a highly advertised talent display." About two hundred people attended the opening meetings, and "the Lord really honored His Word, as given in 2 Chron. 7:14. The whole congregation got right with God and with one another. Two brothers who had not associated with one another for many, many years confessed their faults to each other" and later sang together in some of the meetings. Some families drove thirty miles out of the city, early in the morning, to ask forgiveness from those against whom they had held a grudge for many years.

The campaign stretched from one week to two. Then as attendance increased, the meetings moved to another meeting hall, and two nights later moved again to a chapel with a capacity of one thousand. When that was insufficient, a fourth place was used, seating 1,800. For some weeks the week-night attendance there averaged 900, and the two meetings per Sunday drew "approximately 1700 at each and an overflow meeting of four hundred. Hundreds lined up outside the church waiting to get in." Denominational boundaries were transcended, as followers of Jesus from various backgrounds flocked to meet God afresh.

Spontaneous Testimonies

An eyewitness gave this description: "No excessive emotionalism was manifest, but a contagious joy was evidenced as people, spontaneously, testified before the huge crowds, of the wonderful release that God had given as they died to self and gave their lives to Christ. About 40% of those that spoke were young people, some of whom had been delivered from drugs, alcohol and other binding habits.

"A significant number of people who had suffered from mental breakdowns were completely healed. One young woman, who had been diagnosed as a schizophrenic, is a living vibrant testimony to what God can do when all else fails. She had received over thirty electric shock treatments, was taking twenty pills a day, and then living in defeat. Her doctor had said that there was no hope for her. But, as she gave herself completely to Christ, He set her free.

"Numerous homes, some already broken up, have been reunited. One young woman, whose husband had left her, was in such a state of depression, that she was contemplating suicide. But that night, after Christians had prayed for her until the morning hours, she also found joy and release in giving her life to God. A few nights later her husband also put his trust in Jesus Christ, and today they are happier than ever before.

"The unspoken theme of the revival is honesty before God and man. As a result God has spoken to many to make restitution for thefts in the past. Businessmen of the city have been more than surprised as people have called on them to pay for stolen goods."

This matter (restitution) is what the local newspaper emphasized when it finally mentioned the spiritual awakening. On Nov. 12, the Star Phoenix gave several instances:

One man told a recent meeting he had defrauded the Workmen's Compensation board and would report his actions and repay what he owed. Bob McPherson, manager of Zeller's County Fair, said two persons had confessed to stealing from his store. One was on welfare and offered to repay a portion from each cheque. Another admitted theft and offered to work, free of charge, to pay for what was taken.

Blair Bustard, manager at The Bay, said a customer appeared last week wanting to pay for something stolen previously. Frank Hammond, Manager at Simpsons-Sears, said two persons appeared recently, wanting to pay for stolen property. A store employee paid money into the lunchroom coffee fund for coffee he had taken without paying.

Taking Time to be Holy

Another result of the revival was that people quit being in a rush to "get the meeting over with so I can get home and do what I really want to do." Services ran for three hours or more, and usually were followed by what became known as "afterglow" sessions which sometimes lasted till after midnight. "Here each one is given a chance to share what God has done for them. No one needs coaxing as people with a holy joy in their voices express their love for the Savior. Here also the opportunity is given to tell of a spiritual need in one's life. A unique feature of these groups is that several lay people will relate to the one with the need, and counsel and pray that one through to spiritual victory As people have continued to get right with their Lord, Wwe have noticed that the majority of them have confessed to a spirit of pride, selfishness or self-will. In the past it has always been 'my husband, my

home, my car, my farm, my business,' etc. Now the emphasis is upon the Lord Jesus Christ and others."

Thus people escaped from the tyranny of the clock. A taxi driver could hardly believe his ears when a lady asked him to take her to a church meeting after midnight. What church is usually open at that time? Even the times of some of the regular meetings were irregular, not by design but due to shifting from one meeting-place to another, etc. Yet "the public sought out the meetings in unprecedented numbers. It was as if they would not be denied. There was no escaping the conviction that this was the work of the Spirit of God acting sovereignly in defiance of all the gimmicks and fanfare that have come to characterize evangelistic crusades in our modern day."

Marks of the Revival

The preceding quotation is from H. Robert Cowles, at that time the editor of *The Alliance Witness*, a fine Christian journal. He travelled two thousand miles to see the awakening for himself. We continue with some of his evaluations:

"It was a revival of *the Word*. 'Suddenly the Bible has all sorts of verses that *mean* something,' one man expressed it The church was being the church. The saints, empowered by the Holy Spirit, were doing the work of the ministry. Believers were witnessing to the unconverted. Christians were sharing their experiences with each other. The Holy Spirit was using both ministries to edify and add to His church.

"It was a deep work of God that *did not stop with the forgiveness of sins* and conversion to Christ, wonderful as that peace with God is. It moved on to deal with sin in the inward parts of the believer and to bring death to self and a willingness to say honestly that Jesus Christ is *Lord*.

"It was a revival of *love*. It closed the generation gap. Estranged husbands and wives, radiant in their newfound joy, were like newlyweds. Sisters long out of fellowship embraced each other in tears of joy. And perhaps the ultimate in love: a mother of three children testified with a holy glow on her countenance that God had given her love for the woman who robbed her of her husband.

"It was a revival that *loosed reluctant tongues*. Timid people who 'couldn't have been paid' to stand up before a group were testifying fearlessly, and honestly, 'This is just fantastic,' they would remark, hardly able to believe the wonder of it all.

"It was a revival that brought *restitution* It was a personal revival. 'Revival is God's finger pointed at me,' was a recurring theme. As the Holy Spirit convicted of sin, people hastened to walk in the light.

"It was a revival of *joy without fanaticism, confession without impropriety*. There were healings, but they were peripheral to the *main emphasis of believers being honest with God* and with each other so that their prayers would not be hindered. And in that climate the *unconverted pressed into the Kingdom*." (End of quote from Jan. 19, 1972)

Comings and Goings

As news about the revival spread, people drove in from two, three, even five hundred miles to get in on what God was doing. "Carloads of students from area Bible schools came to let the Lord transform them and returned to let the Lord transform their campuses." One of the Saskatoon preachers travelled to far-off Toronto to speak at a seminary. As he shared what God had done and had taught His people in the awakening, the Holy Spirit moved powerfully among his hearers, both students and faculty. The seminary dean later told him, "God accomplished more in a day and a half than in the last fifteen years."

After seven weeks of nightly meetings, often followed by "afterglow" sessions, plus daytime "men only" and "women only" meetings, the center of activity shifted from Saskatoon to Regina, one hundred fifty miles south. And again, the movement soon spread into neighboring towns and cities. Teams of lay-people whom God had touched spread out to visit places with picturesque names like Swift Current and Moose Jaw. Other teams went farther off, to Toronto, Vancouver, Winnipeg, and cities in the U.S. The Lord used them to bring many to repentance and renewal. For example, among the fifty or so people who publicly responded one night at Winnipeg were three *preachers* who came "to meet God."

And so God carried on His work powerfully. Fifteen years later it was reported that those areas most deeply touched by this revival were the ones where congregations had grown the most, and where there were the most people entering Bible schools, enlisting in various types of ministry, and going into missionary work around the world.

We conclude by recounting the reaction of one of the preachers in Saskatoon just as the revival was beginning. He generously offered his church-building as a meeting place after the attendance outgrew the first two chapels. He even cancelled some activities previously planned for his congregation, because he realized that *God was on the move* and he didn't want to miss out on it. Yet, at the same time his heart was divided. So that night he took an obscure seat in the balcony of his own church building and, as he later confessed, critically watched the service unfold. He felt the song service was below average. And the movement of the service seemed "clumsy and inelegant." He had been wondering why God had sent the revival to the Baptists anyway, instead of to his church. After all, his was the largest evangelical congregation in town.

But "*suddenly God came upon that service*. It was taken over by the Holy Spirit of Almighty God and everyone knew it." Hearts were stirred and broken by the Lord, including that preacher's, who humbled himself and again got right with God. In the following days he and his flock were richly blessed and used along with other churches and leaders who humbled themselves before God. And in the end that preacher testified, "In all my ministry I've never seen anything so quiet, so dynamic, so deep." How glad he was that he hadn't missed out while *God was on the move!*

STIRRING SNAPSHOTS OF INCREDIBLE AWAKENINGS

Each of the following items is *directly quoted from various helpful books* about revival and revivals.

Kentucky Affected by the 1858 Awakening

Kentucky received an unprecedented stirring of religious interest. The newspapers in Louisville began to give space to Revival intelligence [news] in March 1858. The *Louisville Daily Courier* announced that the churches of Louisville were open day and night caring for souls.

By April such had been the improvement in the city's morals, and such were the reports from the rest of Kentucky and the other States, that it was thought by the press that the millennium had arrived at last. One writer stated his impression thusly:

The Spirit of God seems to be brooding over our city and to have produced an unusual degree of tenderness and solemnity in all classes. Never since our residence in the city have we seen so fair a prospect for a general and thorough work of grace as is now indicated.

Revival had already broken out in Lexington, Covington, Frankfort and other towns throughout the entire state. The Ohio River figured in two items of Revival news. Under the heading "Add Color to Revival," it was announced that eighteen coloured converts of the Revival had been baptized in the river. And the *Daily Courier* was informed that on the steamboat *Telegraph*, of the Cincinnati and Louisville Mail Packet Line, the religious Revival was the universal topic on the voyage up-river, a prayer-meeting having been held in the main saloon until a late hour. --From the book, *The Second Evangelical Awakening in Britain*, by Edwin Orr. The first chapter (quoted here) tells of its beginning in the U.S. before spreading to Britain.

Alexander Campbell on the 1858 Awakening

The following two items appeared in Campbell's magazine, *The Millennial Harbinger*, during 1858.

"Our Washington correspondent mentions in his letter that the clergy of Washington City hint that this great awakening, now so generally prevailing throughout the land, may be the herald of the millennium" (p.335). Campbell goes on to disprove this, by arguing that since the "Israelites" were still scattered from their land, and since countless millions of Chinese, Japanese, Africans, etc. are still "unChristianized barbarians," the millennium cannot begin right away.

A little later (p.346) he commented on "The Revival in America": "Those who sneer at this religious agitation forget that at the worst it is better than a mania for .banks or for railway shares Anything that takes away

New York men from their dollar worship for an hour during the busiest part of the day must, incidentally, if not directly, do some good. Beyond this there is no doubt that some of the prayers and preachings they hear during the hour have in them much nobility of thought, and much of the spirit of true religion . . . We have from Ward Beecher and others [preachers] some fine words that would do honor to a Wesley or a Whitefield.

"There are seasons of refreshment . . . We are blessed with one of these at Bethany College. During a few days past over twenty, mostly students, have been buried in baptism, and have enlisted for life in the service of the Divine Redeemer. We have reason to hope that the harvest is not yet ended, but that others will participate in the greatest of all blessings in having their names registered in the Book of Life everlasting."

Testimony of Another Restoration Movement Leader

David Burnet was a leading preacher in the Campbell-Stone movement and a close friend of Alexander Campbell. On June 7, 1858, in a letter to Campbell from Kansas City, where Burnet was visiting, he wrote this:

"For a week past all business has been suspended, by common consent, during the forenoon services. Every store and shop was closed. I have spoken five times here to large audiences which have tested the capacity of the two largest buildings in the city." --From the book, *The Great Awakenings and the Restoration Movement* by Max Ward Randall.

Portland, Oregon, Forty-Seven Years Later

In Portland, Oregon in 1905, two hundred and forty department stores closed from 11 a.m. to 2 p.m. for prayer, and signed an agreement among themselves so that no one would cheat and stay open. --"Potent Answers to Persistent Prayer," by Edwin Orr.

Can You Believe All This? Here's Another Example

An item in the *Denver Post*, Jan. 20, 1905: "*Entire City Pauses for Prayer Even at the High Tide of Business.*" That's the headline. Here's the sub-heading: "Remarkable Outburst of Gospel Sentiment; Noonday Meetings Draw Congregations Unprecedented in Numbers." And here's the article: "For two hours at midday all Denver was held in a spell . . . The marts of trade were deserted between noon and two o'clock this afternoon, and all worldly affairs were forgotten, and the entire city was given over to meditation on higher things. The Spirit of the Almighty pervaded every nook. Going to and coming from the great meetings, the thousands of men and women radiated this Spirit which filled them, and clear Colorado sunshine was made brighter by the reflected glow of the light of God shining from happy faces. Seldom has such a remarkable sight been witnessed--an entire great city, in the middle of a busy weekday, bowing before the throne of heaven and asking and receiving the blessing of the King of the Universe." --This quote taken from *The Rebirth of America*, a powerful, beautifully-illustrated book of 250 pages. For a free copy, write to The Rebirth of America, Box 1000, Valley Forge, PA 19482-0068.

A MIGHTY MOVEMENT IN EAST AFRICA

Roy Hession

[One of the greatest revival movements during this century has occurred in East Africa. Starting in the 1930's in the small country of Ruanda, it spread and deepened and continued--and *still* continues in some parts of that vast region.

Last month we shared a testimony from an African preacher, Gresford Chitemo, about how this movement developed in Tanzania from 1939 through the late 1980's. Now we share excerpts from a newsletter an English minister wrote in 1950. It's not outdated! His life was so transformed by what he experienced that he wrote a small book, *The Calvary Road*, which *many* have found helpful. --AVW]

Five of us have recently visited East Africa to witness for ourselves the revival that is spreading through Uganda, Kenya, Tanganyika, and Ruanda, and to share in the wonderful blessing that God is pouring out on both Africans and Europeans. Our first "port of call" was to attend a conference of the leaders of revival from all these lands, which was held in Uganda from April 23rd to 30th. There were present some 100 European missionaries and 600/700 African leaders. That may seem a considerable number, but there would easily have been many times that number, had it not been decided to severely restrict the number of delegates from each area. It was one of the greatest experiences of my life. I had heard a great deal of what God was doing in East Africa, but as I shared in the revival myself, I had just to bow the head and worship and confess that "the half had never been told me."

The first impression that I gained was of the *amazing oneness amongst the Christians*. Representatives of some 30 tribes, who but a few years ago were continually at one another's throats were seen embracing one another, eating and sleeping together and praising the Lord together, in deepest fellowship. An African King and an African Prime Minister, both of them saved, were as ready to testify to what Jesus had done for them as were the poorest in the land. Best of all, the grace of God had achieved a wonderful oneness and trust between European and African--no pride or superiority in the one, nor inferiority, resentment and jealousy in the other. They were completely free with one another. Those who know Africa told me that normally there is bitter hatred of the European, and that this is so, even in the professing church, though skillfully hidden under the surface. But here in the revival the love of Jesus shared by all has obliterated the barriers. When all are willing for self to be broken at the Cross, fellowship is achieved immediately.

The second impression I gained was that of the *tremendous flow of praise that goes up all the time to the Lord Jesus*. The spirit of praise and rejoicing in Him is perhaps one of the most prominent features in the revival. Again and again the addresses would be interrupted by the African praise chorus breaking forth from hearts filled with the vision of the glory of the Lamb. At the close of the service, as the great crowds filed slowly out of the Church in which the meetings were held, the same hymn and chorus would continually

sweep the whole company. And then when they got outside the church, it was only to stand in a great crowd and praise and praise. I was sometimes near to tears as I watched this Praise to Jesus for His precious Blood (for that is ever the theme of their song) and I thought how precious it must be to Him. Truly here was the reward of His sufferings.

The praise would reach, however, an even higher level whenever anyone was saved. After the first two days of the conference *people began to be saved*. There was never any appeal for people to raise their hands or go into an inquiry room. The Holy Spirit Himself would convict a man and he would yield to the Lord Jesus....

One morning I saw a rejoicing crowd. I learned that a notorious backslider had returned to the Lord. He had been greatly used of God in the early days, but had gone back into sin and for years had been hard and unwilling to yield. But that day he had been broken, and there was yet another to welcome back into the Kingdom.

At dinner time on the last day, Bill Butler was giving a word of thanks to the various people who had helped with all the work. The African cook was due for our thanks and he was brought in and we gave him a good clap. Bill said to us in English, "He is not yet saved, but if only he served the Lord as faithfully as he has served us, he would make a good brother." Then he translated what he had said into Luganda for him. To which he replied that he decided there and then to accept the Lord Jesus--and that came from a man who had long withstood the Savior. The tent was filled with praise and from all sides people came forward to embrace him--among them the young African King of Bugufe, who was saved some years ago. What a sight that was, to see a king embracing a cook! What a demonstration of the fact that at His Cross men of all ranks are made one!....

There were others who were saved of whom I have not space to speak, and doubtless yet others, of whose conversion I did not hear. For God was at work everywhere, not only in the meetings but wherever groups of Christians were rejoicing and testifying. In nearly all cases, there will be much that the newly saved one will have to put right. The sin has often been flagrant and wilful. But the public manner of their welcome into the Kingdom commits them all the more definitely to make the necessary restitutions. Very little escapes the watchful eyes of the African brethren.

And this sort of thing is happening in an ever increasing area right over East Africa and not only in special conferences such as this one. All the time men and women are being saved, not through great preachers or big campaigns, but through the *convincing testimony of a fellowship of saved sinners*, who are full of praise to Jesus. Sometimes that fellowship is very small--perhaps in some village. In other places the fellowship is larger, but all the time the witness is being given and the song of praise going up, and all the time sinners are being brought to the Lord Jesus and the fellowship increased.

All this that I have described is, however, only the outwardness of revival. What is the inwardness of it? We can thank God for the outwardness,

but a knowledge of that will never bring us revival. If we pray for the same outwardness to be repeated where we are, we shall always be disappointed. Revival does not come by merely praying for it, but by fulfilling the conditions of its inwardness. What then is the inwardness of this spiritual movement which is so deeply affecting the life of East Africa? It is simply that the *Christians are being continually broken at the sight of the Lord Jesus on Calvary, in order that the Lord Jesus might be continually just everything to them--their life, their victory their wisdom, their joy their strength, their everything.* While we are walking in independence and trying in our own strength, He can never be all that to us. Therefore there is the need of continual brokenness. This involves us in real sensitiveness to sin, and in being open to conviction all the time and the willingness to "break," when God puts His finger on anything throughout the day. It means too a new vision of the power of the Blood of Jesus to cleanse and to give us complete victory over all that we are willing to be broken about. I confess this is what God is doing for me and I praise Him for it.

If the word "brokenness" is a stumbling block to some, we can call it *the willingness to humble ourselves and repent immediately.* It means "He must increase, but I must decrease." This, as I understand it is the true inwardness of the revival here and indeed of revival anywhere and at any time. This was the whole purpose of the conference I have described. The purpose of the conference was not primarily evangelistic at all. It was simply that the leaders of the revival might be more deeply broken, and that the Lord Jesus might be more completely their All. And this the Lord did for us, both Europeans and Africans, in a very wonderful way. Sin was revealed in our lives to which we had for a long time been turning a blind eye, attitudes of self which had separated us from our brethren were brought to the Cross and confessed and many prisons in which God's people had been shut up were opened and prisoners went out free. And as this was happening, those who had never been saved, were convicted and broken and saved too.

* * * *

The Need to be Re-Revived

Since the East African Revival (E.A.R.) is this century's longest-lasting, I consulted the reference book *Operation World* (1986 edition) for an update. Here are some discoveries:

Of the tiny land where it began, *Rwanda*, the book says, "Praise God for the noteworthy revival of the '30s, which spread to many lands. Spiritual life is still evident, but much of the love and fire of that generation has gone."

Since the preceding article was written, *Uganda* was devastated by over 20 years of torture and killings under Idi Amin and others. There are over 800,000 orphans and many widows; also over 50% of the people reportedly have HIV! The book comments, "The E.A.R. " is now 50 years old, but still very much alive. Recent sufferings have led to deeper commitment, earnest prayer and renewed outbursts of revival." Church growth was good during the '80s. Yet a recent observer said that in many places the Revival is *more a memory than an experience.*

Kenya is the largest country strongly impacted by this awakening. The book dates the E.A.R. there as being from 1938-1960. It made a "deep and lasting impression" on the gospel-preaching churches, and a high proportion of their leaders have their roots in "that movement of the Spirit." Yet in various places "legalism, divisions, materialism, and personality clashes" have taken a toll. "Nominalism is becoming a serious problem among 2nd and 3rd generation Christians. *Revival is needed again.*"

It is always so. We cannot live on yesterday's victories. --A.V.W.

"The Lord uses variety in His Dealings." Second article in a series on healing.

GOD'S WORD ABOUT SICKNESS AND HEALING

Alex V. Wilson

We thought together last month about healings that really *are* miraculous and others that *seem* miraculous but are not. Now let's widen our study somewhat, and see what Scripture says about sickness and healing in general. Once again we shall find our subjects are complex ones. Simplistic thinking, based only on part of the truth, will lead to false conclusions. I may be wrong, but it seems to me that God's Word teaches the following six principles.

Principles about SICKNESS

1. *Sometimes sickness is sent by God as chastening for sin.* Note these examples: The Lord warned Israel that if they disobeyed His law, He would bring on them "sickness grievous and lasting" (Deut. 28:58-60; contrast His earlier promise of health in 7:15). The baby born of David and Bathsheba's adulterous union died because of their sin: "The Lord struck the child and it became sick" (2 Sam. 12:14-18). In that case the innocent infant died due to the sin of its parents. Again, "the Lord smote" evil King Jehoram of Judah with an incurable disease, and after two years he died in great agony. (2 Chronicles 21:28f.). An example in the gospels was the man whom Christ healed at the pool of Bethesda, for afterwards He told him, "See, you are well! Sin no more that nothing worse befall you" (Jn. 5:14). Even Christians may be thus chastened by God. Referring to the Lord's Supper, Paul wrote, "Any one who eats and drinks without discerning the body eats and drinks judgment upon himself. That is why many of you are weak and ill and some have fallen asleep"--in premature death (1 Cor. 11:29f.). So we see that the sender of some sicknesses is God. The purpose of some sicknesses is chastening for evil, and/or to recall His people to holiness.

2. *Sometimes sickness is not related to sins at all.* Of course if mankind had never sinned, there would be no sickness or death. Yet sometimes sicknesses which God allows are not in any way a chastening for wrongdoing or unbelief. I.e., there is no definite relationship between being sick and being sinful. If a believer has a prolonged illness or constant sicknesses, he ought to examine himself to see whether possibly God is judging unrepented sin in his life. But if his heartsearching reveals he is indeed abiding in Christ, or if he discovers sin and repents of it but the sickness remains, then let him realize that sickness is often not related to sins.

On what grounds do we say this? First, on our Lord's statement in John 9:3. The disciples asked Him whether a man born blind was thus afflicted due to his own sins or his parents' sins. Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in

him." We see another example in Job's plague of boils. Oswald Sanders observes, "Job's affliction was specifically the outcome of his piety, not of his sin." Again, Paul's coworker Epaphroditus "was ill, near to death." Why-- Because of spiritual failure? No: "he nearly died for the work of Christ" (Phil. 2:25-30)

Turning for a moment from the Bible to church history, we note the following examples given by Oswald Sanders:

Hudson Taylor's long-standing heart trouble was not associated with sin, since both the inception and development of the China Inland Mission synchronized with his physical breakdowns. His time of physical weakness were not times of spiritual declension, but contrariwise, they were commonly the times of closest communion with Christ. Many of God's servants have suffered many years of ill health and many have died young. We think of John Calvin, David Brainerd, Frances Ridley Havergal, Robert Murry McCheyne, Charles Spurgeon, and Fanny Crosby, to name only a few. We must conclude that *spiritual health is no guarantee at all of physical well-being; and certainly physical health is no measure of one's spiritual condition.*

3. *Sometimes sickness is attributed to Satan or demons.* Job illustrates this principle as well as the previous one. Though the Lord *allowed* Job's sickness, Satan *caused* it (2:3-7). Again, Luke mentions a woman who "had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself." The Lord Jesus clearly named the Devil as the cause of her condition: "this woman whom Satan bound for eighteen years" (Lk. 13:11, 16). Peter makes a very sweeping statement when he describes Jesus as "doing good and healing all that were oppressed by the devil" (Acts 10:38). He almost seems to attribute all sickness to Satan, but that cannot be so because of the numerous passages we saw earlier which say God sometimes causes it. No doubt Peter was thinking not only of Christ's healings but also of the many times He expelled demons from people. The demon-possessed were without exception "oppressed by the devil," and in fact when the demons were driven out of them they were sometimes said to have been "healed" (Mt. 15:22, 17:15; Mk. 9:17, 25).

Putting together principles 1 and 3 above confronts us with a puzzle. If sickness comes sometimes from God and sometimes from Satan, how do we know from whom any particular illness comes? And how shall we react? It seems to me that we can do no better than follow a principle put forward by James Fraser, a pioneer missionary early in this century. He used this principle not only when bad health struck, but when any kind of obstacle arose that seemed to hinder God's work. Was this seeming hindrance from God, closing a door in order to lead elsewhere, as in Acts 16:6-10; or was it from Satan, in hatred barring the way, as in 1 Thes. 2:18? Fraser said something like this: When I am unsure about the origin of a hindrance, I go to the Lord in prayer in this manner: "*Father, if this barrier be from Thee, as part of Thy loving purpose, then I accept it and trust Thee to use it to fulfill Thy will; But if it be from Satan, then I resist him and it in the name of the Lord Jesus Christ.*"

This prayer was not used as a magic charm, but was an attitude he maintained in patient petition until more definite guidance came.

Principles about HEALING

4. *Often God heals the sick through natural precesses, by the use of doctors and medicines.* The Bible gives examples, though not many, of physicians and medical treatments. Isa. 38:1, 5,21 shows that the Lord healed Hezekiah's almost fatal boil by means of figs, doubtless used as a poultice. The good Samaritan is described as pouring oil and wine on the wounds of the Jew who had been mugged. The apostles "anointed with oil..and healed" many sick people. Jesus said that sick people need a doctor. Luke was a physician. Paul advised Timothy to use a little wine as a medical treatment "for the sake of your stomach and your frequent ailments." (Lk. 10:34; Mk. 6:13; Mt 9:12; Col. 4:14; 1 Tim. 5:23.) These passages give no hint that it is wrong or unbelieving to go to doctors or use medicines. But the experience of King Asa shows it is wrong to put our trust in these means *alone*. Asa had already begun to backslide when his feet became diseased. "His disease became severe; yet even in his disease he did not seek the Lord, but sought help from physicians" (2 Chr. 16:12). Of course it is possible to seek the Lord *and* seek help from doctors, as the above passages show. But Asa's faith had sadly declined by this time, and he trusted only in men.

Note in passing that even in a few of Christ's miracles He used means, perhaps as a tangible aid to stimulate the sick person's faith (jn. 9:6-7; Mk. 8:23-25).

5. *Sometimes God heals the sick miraculously--suddenly, completely, and (usually) without means.* Recent articles have given many examples from the Bible and from church history.

6. *Often God does not heal the sick, even His own children who trust and obey Him.* Elisha, after a long and faithful ministry fell "sick with the illness of which he was to die" (2 Kings 13:14). Trophimus was a young co-worker of Paul, of whom no suggestion of backsliding is made. Yet the apostle, who performed numerous miracles of healing at times, left Trophimus sick at the city of Miletus. (2 Tim. 4:20) Timothy, as we saw, had some kind of oft-recurring stomach trouble. Why didn't Paul heal these men? No explanation is given. God's sovereign will seems the only solution. And Paul himself suffered from illness. It cannot be proved that his "thorn in the flesh" was a sickness. Some believe it was; others strongly deny it; the passage itself is obscure. Yet when discussing it he mentions "weakness" or "weak" four times in three verses (2 Cor. 12:9-11). And Gal. 4:13 is clear: "I first preached to you," writes Paul, "because of an illness" (NIV) or "bodily ailment" (RSV). The context and a few other passages suggest he might have had some kind of eye affliction.

Church history amply supports the fact that many times God chooses not to heal His faithful servants, contrary to what some current healing-enthusiasts say. Here are some examples (see principle #2 above, for more of them): Martha Snell Nicholson was bed-ridden for almost thirty years, and in the last

QUESTIONS ASKED OF US

Carl Kitzmiller

Our preacher gets so tiresome because he always preaches the same thing week after week. What can be done to get preachers out of a rut such as this?

The problem you mention probably has no simple answer. With out a fuller knowledge of the specific situation you have in mind, one could not begin to assess where the blame lies. It is not difficult to realize that preachers are sometimes to blame, hearers are sometimes to blame, and both are sometimes to blame for this kind of dullness. Knowing the reasons for a problem is often helpful for a solution, so let's see what possible reasons exist in different cases, along with some suggestions.

Unfortunately, some preachers are not students, neither of the Word of God nor of anything else. They had rather visit, engage in various physical activities, serve as errand boy, etc., than to study. This kind of man may get together a few sermons and may be very effective in a week's meeting, but he will never be able on a long term basis to feed people on the Word of God. He may capitalize on a pleasing personality so that many undiscerning folks will be his fan-club, and he may even do a great work in areas other than preaching or teaching, but mature, well-read Christians will be aware of the shallow fare he dispenses. We have to take in in order to give out, and the preacher is no exception. Discerning folks know whether he has been spending time in the study or whether "coasting." There is no royal road to understanding the Scriptures that does not involve effort and study. This is not to deny the work of the Holy Spirit at all, but the Holy Spirit does not bless laziness.

When this is the problem what can the man in the pew do about it? He can do little to change the basic nature of the preacher. If the preacher is not one given to study, perhaps his other qualities still make him desirable and his work appreciated. In such a case the lack in one area is compensated for by gain in other areas. Modern congregations make varied demands on a preacher, and likely no one man will be found who will fill all the roles thrust upon him in an excellent way. Some men would like to study more than they do, however. The man in the pew might see to it that sufficient support is provided to allow the necessary time for the study. Many a selfish church member wants good preaching but does not want to support it with his pocketbook. Some preachers are poorly supported and must spend time in another job so that this lack of time is a factor. Phone calls, business meetings, problems with members, sick visits, etc., fill all their available time.

Again, the man in the pew can encourage his preacher to study by expressing appreciation when it is evident that much preparation has gone into the messages and by not making snide remarks about "nothing to do but preach a couple of sermons a week." Some preachers seem to fear that time in the study will be misinterpreted as laziness or inactivity or "what one does when there's nothing else to do." The average Christian needs to appreciate

and encourage this activity rather than carp at it. Some members, of course, fear that a studious preacher means a theologian whose big words and ideas they no longer understand, but this need not be the case at all. The simplest expression of truth is often possible only by the fullest understanding of it. Density is often a sign of the speaker's own confusion.

Another factor which discourages good preaching is the lack of interest demonstrated by so many. Some folks want to visit the relatives, vacation, sleep late, miss the services for weeks on end, then when they show up they expect a good refreshing sermon. The preacher has observed their disinterest and that of others like them and finds himself thinking: "What's the use of preparing a feast since only a handful of the faithful folks will be there to hear it?" This becomes a vicious cycle, because as the preaching declines so do the crowds.

I can see no good reason why the man in the pew who realizes his preacher is in a rut should not go to him privately in a spirit of humility and of Christian love and "show him his fault." Preachers are not above correction more than any other Christian. Sometimes men slip into ruts without realizing it. The critic should be reasonably sure it is the preacher who is at fault, however, because many a person who is slipping spiritually begins to be bored with preaching, good or bad.

Many a selfish church member wants good preaching but does not want to support it with his pocketbook. Some preachers are poorly supported and must spend time in another job so that this lack of time is a factor. Phone calls, business meetings, problems with members, sick visits, etc. fill all their available time.

This suggests another side to preaching--the hearer. Sin in one's life has a way of dulling the understanding and the taste for spiritual things. This does not have to be gross and criminal things, for the cares of this world can do the same job. What is sweet music and the food of heaven to some souls may seem to be "that old stuff" to the man of the flesh. The word of the cross is foolishness to those who are perishing--even though they be "church members." Some preaching is dull because hearers are dull and seek little more than to be entertained. When the preaching is bad, it won't hurt to do a little checking up on yourself.

We'll mention one final problem. In the average congregation there are people in all stages of growth. A preacher needs to sometimes preach on "the fundamentals" or the simple things for the benefit of the unconverted and for the babes in Christ. Well known foundational truths may tend to be less satisfying to the mature Christian who has gone on to the deeper things. We should expect some messages of this sort, however, and not make selfish demands. We can rejoice in the fact that others are nourished and spend the time in prayer and rejoicing for their enlightenment.

VOICES from the FIELDS

Moto Nomura

Japan

Sept. 1992

Starting last May, we stopped going weekly to Tokyo to attend our house-church there. We now go there only twice a month. On the other Sundays we now have meetings here in our Bethany Home in the mountains. Several people now attend regularly. Two were to be baptized last Sunday, the 6th, but the father-in-law of a young mother told his in-law that she cannot be baptized. So I told her to wait for the Lord's time while I will try to become a friend of her father-in-law to gain his respect and trust toward us. Then things will work out well for her and her 4th grader boy. Both wanted to be baptized. Please remember this Shimura family.

Here in Japan, particularly in the rural areas, just "preaching" or "speaking" to people about Jesus does not have any influence. It does not move people's hearts. They watch us and see if within us is something different. What we are means a lot more than what we talk. It takes time, but the millstone of God does rotate to produce His products for His kingdom.

The two former Moonie victims are still suffering from the scars in their hearts, but they are trying to forget the past. We often visit them and encourage them. They are now very afraid of any kind of religion, including our Sunday services.

A young man from Jennings, La., Kent Bowers, stayed with us for three full months. He was a big encouragement to us. God willing, he may come back to Japan as a missionary when he finishes his college. I hope he will write an article for Word & Work about his time here.

Health-wise, we need your prayers more. Yoriko has a stricture of heart and I have an untreated hernia. We both suffer from low blood pressure. But apart from that, we are in good spirits for which we are grateful.

But WHERE ARE THE WORKERS? WHAT ARE THE YOUNG PEOPLE OF THE CHURCHES IN THE USA DOING NOW? WHAT HAS HAPPENED TO OUR CHURCHES TODAY? Is it that they "talk about" mission work and occasionally "pray for" missionaries in the church services --and that is ALL? Is that all that our brethren think "missionary work" is? Is missionary vision and passion a very vague, ambiguous, far-away, irrelevant fairy tale? I do hope it is not.

Robert Samuel Johnson

Maputo, Mozambique

October, 1992

Today is the day marked for the signing of the peace treaty to end the civil war in Mozambique. After 10 years of war for independence from Portugal plus another 15 years of opposition to a communist government, we have high hopes for a real peace. Of course, you and I know that real peace is only the one which Jesus Christ gives, but it helps a lot when people stop shooting each other. I visited the seminary near Maputo one morning when a

recent graduate had returned to visit his alma matter. He expressed his joy in visiting his friends after several months and sleeping in a bed again. He had slept in the woods every night to hide from the attacks in the village where he ministered.

The government has asked the Christian Counsel of Mozambique to help with reconciliation after the war. Like all good Christian institutions, they responded by setting up a committee. Plans are made to hold work shops in major work shops in major population centers with all church leaders to help them prepare their people to integrate a feared enemy into society. Also, the government recently invited selected church leaders to a "round table" discussion on the role of the church in society. These are sure indicators that the expectation of free elections are being taken seriously

More good news: on a recent trip to the provincial capital of Tete, the Lord permitted me to meet with a group of 18 students in the local junior college who want to consider the formation of a Christian student group.

Harry Robert Fox 1655 S. 800 E. Orem, UT 84058-8032 October 1992

On April 29 and May 15, 1992 I participated in two meetings in Japan celebrating the arrival of brother and sister J.M. McCaleb in that land 100 years ago. The first of the meetings occurred on the campus of Ibaraki Christian College (ICC) on a national holiday. The second occurred on the premises of the McCaleb residence in Tokyo.

The ICC meeting had an attendance of about 200 (which was about 20% of the total membership of the Churches of Christ in Japan). I was asked to speak of my memories of brother McCaleb and of what his life and work had contributed to the cause of Christ in Japan.

The Tokyo meeting had a much smaller attendance but was of great interest to me. In addition to members of the church in attendance were a non-member woman from the community and a woman representative from the Tokyo city government (since the McCaleb property is now owned and administered by the Toshima "ward" of the city of Tokyo). During an informal discussion of the services brother McCaleb had rendered, I found myself expounding the Gospel of Christ. At the conclusion of that discussion both of these women exclaimed, "If that is what Christianity is about, we want to learn more." I hope that you who read this report will join me in praying that the Lord will provide these women with follow up instruction which will lead them to become Christians.

During the 35 days I was in Japan in connection with the McCaleb Centennial I visited a number of congregations and saw many brothers and sisters in Christ. Among them were brethren Motoyuki Nomura and Matsuo Terakado. Some of you readers are well acquainted with brother Nomura and the various ministries the Lord is accomplishing through him and sister Nomura.

PORNOGRAPHY:

YOU CAN MAKE A DIFFERENCE!

When Lois Simpson was faced with the prospect of having to sell Playboy, Penthouse, Playgirl and other pornographic magazines in the Cover to Cover bookstore she managed in Bookings, South Dakota, she had to make a decision. Her job or her values. Her values won. She resigned her position rather than sell pornography.

When Christine Bryon of Maryland Heights, Missouri, saw pornography being sold by a convenience store in her town, she called the manager and complained. When she called the manager later, she was told that the pornographic magazines had been pulled. The manager said he appreciated the business he got from the church and it was more important to him to keep them happy than the one or two customers who wanted the magazines.

When Mr. and Mrs. Brian Mandigo of Franklinville, New York, saw that Sugar creek Stores were selling pornography, they wrote and complained. Shortly after they wrote, Sugar creek Sales Manager Paul G. Wells responded: "We certainly value your business and certainly respect your opinion on this topic. Therefore, effective immediately, we will remove these titles from the sales area and discontinue them permanently. I would like to thank you for raising this issue."

Across America Christians are joining the battle against pornography. Since 1986 more than 25,000 stores have stopped selling pornography, nearly always after someone complained.

You can make a difference. Listed are some of the top retailers of pornography in America. Let them know you will practice Christian stewardship by refusing to do business with them until they stop selling pornography.

Leading Magazine retailers

Chrm. Joseph E. Antoninini, *Kmart Corporation*, 3100 West Big Beaver Road, Troy, MI 48084, Toll free 1-800-635-6278. Kmart sells porn magazines and porn paperback books in their *Waldenbooks* stores.

Chrm. Bart A. Brown, Jr., *The Circle K Corporation*, P.O. Box 52084, Phoenix, AZ 85072, Phone 602-253-9600. (Circle K convenience stores)

Chrm. Charles Nirenberg, *Dairy Mart Corporation*, 240 South Road, Enfield, CT 06082, Phone 203-741-3611. (Dairy Mart, Convenient Food Marts and Stop & Go convenience stores)

Leading Distributors of motel in-room porn movies

These motels have made a corporate decision to traffic in pornography by showing in-room pornographic movies in their motels.

Chrm. Bryan Langton, *Holiday Inns*, 1100 Ashwood Parkway Suite 200, Atlanta, GA 30338. Phone 1-800-HOLIDAY or 1-800-465-4329.

Chrm. J. Willard Marriott, Jr., *Marriott Corporation*, Marriott Drive, Washington, DC 20058, Phone 301-380-9000 or 1-800-228-9290.

--American Family Association

NEWS and NOTES

Edited by Jack Blaes

Prayer Request from Greece:

Late word from Athens indicates that George Galanis' wife, **Sophia**, is doing very poorly. Her condition seems to be worse each day. She has had Parkinson's Disease for years. Pray for the Galanises; also for their church's building program.

Garretts Return to Drought-Stricken Zimbabwe

On Nov. 1, Robert and Joy Garrett left Louisville for Zimbabwe. Pray for them and the nearly 40 churches in that land with which they are in touch.

And Especially Pray for Rain! !
The Drought in Zimbabwe & nearby lands is the Worst in a Century !! Water supplies have already gotten terribly low, in some places reaching emergency proportions.

Robert & Joy have labored in Africa for 32 years. It is not easy for them to leave their 6 children + spouses, & their 17 grandchildren in the U.S. Your prayers and letters will mean much to them. Robert hopes to begin a new printing/publishing ministry.

Call For Prayer

Earnest Lyon, known to many of our readers, will have surgery for total knee replacemement on Nov. 2.

Phillippines: Good & Bad News

Muslims in at least some parts of that land seem to be more open to the Gospel than at any time before. A missionary obtained 500 tapes of recorded Gospel-messages in vari-

ous Muslim languages to be distributed to the many thousands of Muslims now living in Metro Manila. Pray the Lord will use them greatly.

A letter written in mid-Sept. said 5 provinces in central Luzon were being ravaged again by floods, mudslides & volcanic debris from Mt. Pinatubo. A million people were displaced and living temporarily in tents.

Burdened For Revival

Over a dozen believers at Portland Church, Louisville, gather weekly at 8:30 a.m., an hour before Sun. School, to intercede for revival. In addition they pray for around two hours one Sat. morning per month, crying to the Lord to arouse His people & then to impact those who are perishing.

Why are they doing this? Read this W&W for the answer!

Sermons Being Preached

Nathan Burks has been preaching from the early chapters of John's gospel. In Nov. he plans to begin a practical series, "How to Deal with . . ." Subjects include stress, criticism, loss, suffering, temptation, mistakes, procrastination.

Sam Marsh at Lilly Dale twice a month preaches on "Answers to Your Questions." The congregation supplies the questions, the Bible supplies the answers. Sounds interesting.

Alex Wilson just finished a series covering both letters of Peter. Some themes included standing up

for Christ amid opposition, holy conduct in a depraved society, being pilgrims in a world that's *gonna burn*, being sure about your faith, & hurrying up the Day of the Lord.

A Visitor's Report

(Condensed from Gospel Tidings after a trip to Louisville)

The congregation has had a vigorous life throughout most of the century. If the service on the day I attended is any measure, the Spirit flourishes at Portland Avenue today. There were somewhat over 100 in attendance, a good balance of old and young, and the singing was lively and joyous. The activities were not unlike what most of us are used to, except in one area. At one point about midway in the services, a brother arose and asked the men to stand for prayers. He read a short passage from Ephesians 4 and after each verse invited any of the men who felt disposed to lead prayers of personal confession and petition, for help in assuming their proper responsibility, and for unity. It was a moving experience as perhaps twelve prayers were raised in about 15 minutes. --signed Thomas Langford, an elder and preacher in the Quaker Ave. Church of Christ, Lubbock, Tex.

Words of Life

A Reminder: Bro. & Sis. Earl Mullins, Sr. are no longer being directly supported through Words of Life. Gifts for their mission work should be sent c/o Sellersburg Church of Christ, 211 New Albany St., Sellersburg, IN 47172

Program Note: In the very near future Bro. Wayne Hobbs will be assuming the responsibilities as our announcer. Bro. Joe Blansett had requested some months ago that a

replacement be found since much of his time is taken up with the work as treasurer. Thanks to both of these men for having accepted this good work.

New Address

After Nov. 10, contact Tom & Kristy Nickell at: 74 Milwood Winchester, KY 40391. Ph. (606) 744-4731.

A Debate

--on Premillennialism has been scheduled between Todd Weiner, a premillennialist from Maryland, and myself. The first part of the debate will take place at the meetinghouse of the Northwest Church of Christ in Evansville, IN on Nov. 5 & 6. In this part of the discussion, Weiner will be affirming that "The Scriptures teach that Jesus will reign on this earth with His saints after the advent of His second coming." The second part of the debate will take place in Baltimore, MD on the evenings of Nov. 19 & 20. I will be affirming that "The Scriptures teach that the event signified by the smiting and destruction of the image in Dan. 2:35, 44 began to take place on the day of Pentecost." For additional information, you may write to me at: 2612 S. Villa Drive, Evansville, IN 47714. My Phone is (812) 477-9433. --David A Padfield

Alexandria Church of Christ

Wednesday night we are now offering three classes to address different age groups. Last week we enjoyed participation from thirty mid-week attenders. The Children studied about God's creation, and had craft work! The Young Adults have an open discussion about issues of the so-called "New Age" and its impact in the schools, and what parents should be aware of. This

class hopes to show and discuss videos on this and similar subjects. The Adults continue in a verse by verse study of the age of the Patriarchs in the Book of Genesis. Next week's study will include a family reunion after 20 years of separation, and a wrestling match! See you there!

Tape ministry has begun! We now have the recorder and tapes! Worship services both A.M. and P.M. on Sundays will be recorded. This will include both song Service & Sermon. Anyone, and especially shut-ins that request these tapes will have them delivered or mailed to their homes. --David Johnson, Minister

Gallatin Church of Christ

Young Adults Class off to a good start! If you are college age to early thirties, you ought to be involved in this new class. A survey was taken to determine topics to be discussed. Out of a list of about 12 different suggestions the following topics received top interest: Family Values, Prophecy, Bible Doctrines, The Christian and Time Management. Sundays at 9:30 A.M. --Julius Hovan, Minister

Ralph Ave. Church of Christ

Children's Wednesday Night Classes; Several have been saving Bible Bucks! Remember you re-

ceive them for being present, bringing your Bibles, bringing a friend and learning memory verses. Some have learned the books of the Bible. We are very proud of our young people. We look forward to a good party for them in December. --Bill Smallwood, Minister

Southeast Church of Christ

Noel In October

The Missions Committee has made arrangements to give a few of our missionaries a special Christmas this year. In order to do this we have planned a "Noel in October".

Ornaments with a name and gift item will be handed out on October 4. When you select your ornament, its duplicate, with your name on the back, will be hung on a tree on the Missions' Board. Several can go together to purchase the more expensive gifts. The gift tag on each package will read "From Friends at Southeast Church of Christ".

Watch for a list to be handed out next week of those we plan to buy for and what gift has been decided on for each individual. For example: for Karen Ashley-- a lightweight gown; for Robert Garrett-- a \$15 - \$20 gift certificate from Be-rean Bookstore; and so on and so forth!

All gifts must be turned in by the last Sunday in October which is the 25th. --Nathan Burks, Minister

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Mrs. Hollis Brown
2118 Maryland Ave.

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Louisville

KY 40205

18th Annual

CENTRAL LOUISIANA CHRISTIAN FELLOWSHIP

November 16-19, 1992

THEME: THE LORDSHIP OF JESUS CHRIST

All sessions at Glenmora Church of Christ, Glenmora, Louisiana

MONDAY

7:00 P.M. "The Lord of Creation" Earl C. Mullins, Sr.

TUESDAY

9:30 - 10:00 Prayer Time

10:00 - 10:50 "The Purpose of Life" (Phil. 1:20) Dennis Kaufman

11:10 - 12:00 "The Pattern of Life" (Phil. 2:5) Alex Wilson

1:15 - 2:30 Afternoon Workshop: "Spiritual Gifts" Paul Estes

7:00 P.M. "The Lord of His Church" Carl Kitzmiller

WEDNESDAY

9:30 - 10:00 Prayer Time

10:00 - 10:50 "The Profit of Life" (Phil. 3:7-9) Victor Broaddus

11:10 - 12:00 "The Position of Life" (Phil. 3:20,21) Nathan Burks

1:15 - 2:30 Afternoon Workshop: "Spiritual Gifts" Paul Estes

7:00 P.M. "The Lord of Life (Home)" Ben Rake, Jr.

THURSDAY

9:30 - 10:00 Prayer Time

10:00 - 10:50 "The Prayer of Power in Life" (Phil. 4:6,13) A. J. Istre

11:10 - 12:00 "The Provision of Life" (Phil. 4:19) Doug Broyles

1:15 - 2:30 Afternoon Workshop: "Spiritual Gifts" Paul Estes

7:00 P.M. "The Lord of Judgement" Dale Offutt