



# CURRENT

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## REVIVAL

SPIRITUAL AWAKENINGS IN THE AMERICAS

**AWAKENING  
IN  
NEPAL**

**REVIVAL:  
OUR HOPE OF SURVIVAL**

**BEING  
QUIET**

**BIBLICAL BASIS FOR  
REVIVAL**

**YOUTH  
OUTREACH  
INITIATIVE**



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# REVIVAL: OUR HOPE OF SURVIVAL

by Rev. Ian Goligher

Dark days and tough times are nothing new to the church of Christ. For generations godly pastors have lamented the decline of the church. Empty seats, careless souls, disgruntled members, and a spirit of worldliness in areas of music, dress, and behavior have prompted them to cry, "Help, Lord, for the godly man ceaseth." The legalization of same-sex unions as recognized marriages in the United States and Canada, however, is even more alarming to God's people.

Church leaders must admit their powerlessness to withstand the evils of our times. The fear of God's judgment upon our nations along with an honest confession that the church has lost its voice in society could well drive the righteous man and woman into despondency. All our efforts to stem the tide of ungodliness and human depravity have been no more than pathetic. We know it, the world knows it, and the devil knows it. Thus we are left to suffer the same vexation of soul as felt by Lot while living in Sodom.

The solution, if God is pleased to send it, is in revival. In this issue of *Current* we revisit the history of how at various times of hopelessness for the church God graciously poured out His Spirit in spiritual revivals. These were times when people were transformed from benighted souls reveling in sin to new creatures enjoying the fullest revelation of God's grace.

Even though the hour is late and the day is evil, we certainly do not believe that the Holy Spirit is withdrawn from the earth. Until Christ returns the Holy Spirit will still continue His work of calling sinners out of the world into His church.

In the sidebar on this page you will read how such a spiritual awakening came to Saskatoon, Canada, in 1969 through the ministry of Rev. Duncan Campbell. I have researched this event a number of times and God truly did a supernatural work in saving souls to bring lasting blessing to the church and the community.

There is a cost to revival. Because the Holy Spirit is the agent of revival, purity of life, honesty of heart, and much praying in the Spirit will be required. As at Pentecost revival begins with the call to persistent prayer. We must lay hold of the promises of God and

**"O LORD, REVIVE THY WORK  
IN THE MIDST OF THE YEARS,  
IN THE MIDST OF THE YEARS  
MAKE KNOWN; IN WRATH  
REMEMBER MERCY."**

HABAKKUK 3:2

pray through to Him until the answer comes. While it is true that many have prayed for revival and did not see it in their lifetime, there is no excuse for a born again Christian who will not pray for personal revival and then for revival in the Lord's church.

Perhaps we are afraid to pray for revival. Those who have witnessed revival testify that it is like Judgment Day. Many have agreed that the searching power of God's Spirit exposing sin and melting guilty hearts bears all the marks of judgment until souls surrender to the Lord for salvation.

Yes, revival has its cost, but think of the heavy price of not praying for revival. It will mean the death of vital church ministry for we will grieve the Holy Spirit. It will also mean eternal judgment upon our nations that are already under the wrath of God. With the conviction that it is either revival or judgment we must begin to pray seriously for revival. As you read through this issue on the three great spiritual awakenings in America may the Lord stir your heart to pray for revival in our time. ■

## 1969 Revival in Canada

Canada was of particular interest to Mr. Campbell. He told audiences of his debt to the Canadian trooper who had saved his life in France, and was actually introduced to a veteran of the Canadian regiment who fought in the battle. He hoped then to meet his benefactor, but never did. Apart from this personal interest, God had placed upon him a prayer-burden for revival in the vast Dominion; a burden shared by small bands of intercessors who were concerned that Canada had never known widespread revival. The burden was transmitted to many more as he thundered out a rebuke of the careless, shallow ways of modern evangelism. A minister, requesting his prayers, wrote that aspirations, dimmed by the stress of human circumstances, were restored to see the possibilities of revival.

Another wrote: "At that time when so many settled down into thinking that deep, lasting revival would no longer be experienced Mr. Campbell proved otherwise, and in this his voice was the voice of God."

In June 1969 he preached in a small Baptist church in Saskatoon, Saskatchewan. The pastor longed for a genuine movement of the Spirit, and had been guided for three years to pray that God would send Duncan Campbell to his church. During this campaign attendance was small, but desire for God was intensified. The spirit of expectancy deepened so that a minister who attended said: "I know that shortly we shall see revival." One night the preacher prophesied that Canada would see revival and that it would begin in that very church.

Two years later, Saskatoon suddenly hit the headlines—"Is Canada seeing Revival?" "Saskatoon: Vortex of Revival," "Renewed Morality Found in Wake of Revival"—so ran the press reports. What began as a typical evangelistic campaign mushroomed into a spiritual awakening.

The church was packed and the venue was moved three times until a large auditorium was necessary to accommodate the people. The Holy Spirit moved quietly and powerfully: church leaders and Christian workers confessed sin and were reconciled to each other; businessmen in the city were surprised when people called to pay for stolen goods; broken homes were restored, alcoholics and drug addicts delivered, and countless numbers freed from the bondage of self and satanic oppression to witness effectively for Christ. Reports indicated similar happenings in other centers throughout Western Canada.

Excerpt from *Channel of Revival: A Biography of Duncan Campbell* by Andrew A. Woolsey

# In Their Own Words

## Questions & Answers

with

### Rev. Derek Erwin



*It is always good to get to know our ministers who serve in our congregations. Unfortunately, it is difficult to interact with all of our ministers and their congregations due to the vast distances between us in North America. Rev. Derek Erwin is probably best known to some "snowbirds" who winter in the Orlando area of Florida as they seek to get away from the cold of northern climes. He is also well known to some of our Ulster people who like to vacation in Orlando in the summer. For those who have never been able to attend the services in Orlando FPC, this interview will give some insights into Mr. Erwin's life and ministry. We also hope that budding preachers will be helped by his answers regarding preaching and preparation for the pulpit.*

**Current:** When did you first hear the gospel and how did you come to full assurance of salvation?

**DE:** I was not born into a Christian home but was sent along to the local Methodist church in the village of Cullybackey, County Antrim, Northern Ireland, when I was three years of age. However, it was not until I was in my late teens and had started to work in a shoe factory in Ballymena that I first heard the gospel with profit. Believers in that factory had for years been holding lunch time gospel services in a local Presbyterian church. They kept pestering me to attend these meetings and I eventually gave in.

Around that time I started to date Anne, who later became my wife. She had been brought up in a Christian home and her parents were godly people who shared the gospel with me. Through the preaching of the Word at the lunch time services, the faithful witness of my co-laborers, and the prayers of Anne's parents, I fell under conviction of sin. One night, after being on a date with Anne, during which time we had talked about spiritual things, I trusted Christ as my Saviour in the quietness of my own home. The next day at work, Anne, who also worked in the shoe factory, told me that she too had trusted Christ for salvation in her own home. We were saved on the same night. God works in mysterious ways His wonders to perform!

**The call of God is absolutely essential to the Christian ministry. In what ways did God convince you that He was calling you to preach the gospel?**

Shortly after getting saved Anne and I started to attend Ballymena Free Presbyterian Church. As I sat under the preaching of Rev. R. J. Beggs the Lord began to speak to me about full-time service. At that time I got involved in the Y.P.F. [Young People's Fellowship] in the church and was given the opportunity to testify, to lead a service, to prepare short, five-minute "sermons," and generally to get the confidence to stand before others.

At that time four of us young men began to take meetings in the various mission halls around our locality after the Sunday evening services. We took it in turn to lead the meetings, to testify, and to preach. This also extended to participating in open-air meetings on Sunday nights and sometimes during the week. In due course this led to being invited to preach in the different churches in our denomination. The Lord continued to deal with me and I was convinced that He wanted me to prepare for the ministry of the Free Presbyterian Church. I had the desire to preach, some measure of ability to preach, the opportunity to preach, and finally the Lord confirmed His call to me to preach through His Word (Isaiah 49). Subsequently, I applied to the Ulster presbytery for training in the Whitefield College of the Bible and was accepted.



Mr. Erwin and Anne on their wedding day



Mr. Erwin as a young boy

Rev. Derek Erwin's installation service in Orlando, Florida.

### Tell us something about your ministry in Northern Ireland and of your call to Orlando, Florida.

I entered the Whitefield College of the Bible in September 1982. After successfully completing the first two years of study I was placed by the presbytery as student minister in Sixmilecross Free Presbyterian Church in July 1984, a little over a year after the departure of the first minister of the congregation, Rev. John Greer, to Newtown Square, Pennsylvania. I then completed the final two years of training during which time I carried out the responsibilities of a student minister in the congregation.

On the successful completion of my studies I received a call to the Sixmilecross church and was ordained and installed in the congregation on Wednesday, November 5, 1986. I remained there until January 1991 when I accepted a call to take up the pastorate of Ballygowan Free Church in County Down. I ministered there until July 2003 when I received a call from the Orlando congregation to become the second ordained minister of the congregation. I left my beloved Ulster and arrived in the U.S. on November 28 of that year. My wife, Anne, was not able to travel with me at that time and did not arrive in the States until early January 2004 and was there for my installation on the 30th of the month. I am now in my twelfth year in the Orlando church.

### What was your biggest fear as you began ministering in a new country and how did the Lord help you to overcome?

The first year in America was probably the most difficult. Arriving in the U.S. with no credit score, etc., was a daunting thing. I had no social security number for a while, and that meant I couldn't get a driver's license, buy car insurance, or even open a bank account. I really did feel like a stranger in a strange land. Then when the container with all our stuff from Northern Ireland arrived in Miami, they would not release it until unexpected additional money was paid. On top of all that the church manse was not ready for me to move into. I was, however, able to purchase a vehicle. So I had a car I couldn't drive, a house I couldn't live in, and a wife I couldn't kiss! That year we had four hurricanes, and, if my memory serves me right, about twelve or thirteen storms. In addition, there were seventeen car accidents outside the church manse culminating with the death of a sixteen-year-old boy at our front door at 2 a.m.! What a welcome to America! But the Lord worked everything out in His own good time. He never disappoints or lets His people down. It was all part of the divine learning process.

### Every pastor knows the challenge of preaching to the same congregation week in and week out. What has helped you to remain sharp and focused in your pulpit ministry?

I think that keeping the heart in tune with God is the most important thing in the ministry. I seek to develop and turn my own personal devotions into messages for

the pulpit. I find that what usually blesses and enriches me can also be used by the Lord to bless and enrich my people. When the Word is alive to the preacher in the pulpit it usually becomes alive to the people in the pew. Dwelling often upon the glories of Christ is a good way to keep fresh in the pulpit.

### What single piece of advice would you give to a young preacher starting out in the pastorate?

I can think of a few things that I can suggest by way of advice. The first thing is to be absolutely sure that you are called of God to the ministry. Then make sure you are in the right place to minister and that you are in agreement with the position held by that body or denomination. Be diligent in personal devotion and private study. Keep your heart in tune with God daily. Use your mornings wisely for study when the mind is clear and fresh because so many things can creep in during the course of the day. Give yourself much to prayer. Pray much for yourself and for those over whom you have the spiritual oversight. Be organized and redeem the time but always be sure to "come ye yourselves apart ... and rest a while."

Make much of Christ in preaching. Preach with passion and in the power of the Spirit compelling men and women and young people to repent and seek the Lord while He may be found and to call upon Him while He is near. Love the Lord. Love your people. Love the work that God has called you to do. Labor fervently for the glory of God and give Him His rightful place—first place!

### Which resources do you use most for Bible study and research?

Well, I always have my old A.V. of the Bible on my desk. That is the first place I go to. Matthew Henry's *Commentary* is never far away. William Hendriksen is frequently consulted as is A. W. Pink. J. C. Ryle on the four Gospels is a must as is anything by C. H. Spurgeon. Thomas Boston on the Shorter Catechism (two-volume set) is a firm favorite. The *Body of Divinity* by Thomas Watson has been a rich source of blessing over the years. Young's *Analytical Concordance* and Wuest's *Word Studies in the Greek New Testament* have been most helpful. Louis Berkof's *Systematic Theology* and Hodge's *Systematic Theology* are treasures. I have also received benefit from the writings of James Montgomery Boice, John Calvin, John Murray, and Martyn Lloyd-Jones, etc.

### Tell us about your wife, Anne, and your family.

I have been married to Anne for almost 45 years. She has stood with me every step of the way in the Lord's work and has been a true friend, a faithful supporter, and a pillar of strength to me down through the years. We have two grown children, Paul and Diane, who still live in Northern Ireland. They each have a son. Jamie, who is Paul's son, is seven, and Scott, who is Diane's son, is three. It has been almost five years since we were last home and it has been difficult not being there to see our grandchildren growing up.

### How have you been able to keep in contact with your family across the miles between Ulster and Florida?





At the start it wasn't easy making contact with home. We had to depend on phone cards, which proved to be a pretty expensive way to keep in touch. Then we signed up for Skype and what a difference that made! It is a wonderful invention and has transformed our whole way of communicating with our family and friends. Not only is it good to hear them, it is also very nice to be able to see them and to be able to let them see the beautiful blue Florida sky when most likely the rain is pouring down in Ulster!

#### **What do you and your wife like to do for recreation?**

One day shortly after we arrived in Orlando Anne was out for a walk in the subdivision across the road from the church and she returned all excited—she had seen a bicycle at a yard sale for \$5. Wow! Well that sounded too good to be true but it was a sheer delight to a Ballymena man! We snapped it up, pumped the tires, and off Anne set. I purchased a bike sometime later (not as cheap though) and since then we have covered over twelve thousand miles between us. Having several biking trails nearby is very convenient and a few times a week I ride the twenty-two-mile round trip from the manse to the church to do some study. The bikes are taken along at vacation times as well and we do our very best to relax and keep fit in this way. Anne also likes gardening and always has a good display of flowers along with her tomato plants and various herbs she uses for cooking. I just stick to mowing the lawn and in the intense Florida heat that is more than enough recreation for me! ■



The term *revival* means different things to different people. It is not uncommon in the United States to hear of evangelistic services being advertized as a “revival.” In this sense revivals are scheduled. They are organized and planned by men. Others define revival as a restoration of the supernatural gifts to the church. This line of thinking equates revival with speaking in tongues and with the gift of healing. A third use of the word emanates from South Africa and a movement known as “Transformations Revival.” This involves a dangerous charismatic and unbiblical approach to the gospel under the premise of extraordinary spiritual warfare. The word is perhaps most commonly used to describe a gracious and often sudden work of the Holy Spirit in which He revives, restores, and refreshes His own people. Usually associated with this is the salvation of a large number of unconverted persons.

When Dr. Martyn Lloyd-Jones spoke of God's reviving His work this is what he had in mind. He said, “It is an experience in the life of the church when the Holy Spirit does an unusual work. He does that work primarily amongst the members of the church; it is a reviving of the believers. You cannot revive something that has never had life, so revival, by definition is first of all an enlivening and quickening and awakening of lethargic, sleeping, almost moribund church members.”

This definition stresses another important aspect of revival. When the Holy Spirit revives God's people He does not do an altogether new work in them. He does not dispense with the old in order to usher in something new. It is an unusual work but only in the sense of magnitude and scope. In his book *Revival and Revivalism* Iain Murray wisely observes, “What happens in revivals is not to be seen as something miraculously different from the regular experience of the church. The difference lies in degree, not in kind. In an outpouring of the Spirit, spiritual influence is more widespread, convictions are deeper and feelings more intense, but all this is only a heightening of normal Christianity.”

This truth will have a threefold impact upon the believer. It will enable him to try the spirits whether they are of God (1 John 4:1) and to make a careful judgment of events that may be described by some as revival. It will help him to pray intelligently, requesting God to revive His work in the midst of the years, and it will also encourage him to rejoice when he sees evidence of God working in genuine revival.

Since revival is a heightening of normal Christianity there are certain characteristics that will accompany it. First, true revival always exalts the person and work of Jesus



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Christ. The apostle John explains this in 1 John 4:2 when he states, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." In other words, one of the fruits of a genuine work of the Holy Ghost is that Christ will be confessed or spoken of as He really is. When the Spirit moves, people will think rightly of Christ. He will receive the pre-eminence and be honored and revered as the God man. Our Lord Jesus assured His disciples that when the Comforter would come He would testify of Christ (John 15:26). This is the Spirit's particular work. He reveals Christ and therefore it stands to reason that when the Spirit's work is seen in a greater degree, as it is in revival, Christ will be greatly exalted.

Jonathan Edwards, the theologian of revival asserted, "If the Spirit that is at work among a people is plainly observed to work so as to convince them of Christ and lead them to him; to confirm their minds in the belief of the history of Christ as he appeared in the flesh and that he is the Son of God and was sent of God to save sinners; that he is the only Saviour, and that they stand in great need of him; and if he seems to beget in them higher and more honorable thoughts of him than they used to have, and to incline their affections more to him; it is a sure sign that it is the true and right Spirit." Revival gives Christ the pre-eminence.

Second, true revival always exposes the sinful dangers of this evil world. Prior to any revival the church is usually overcome by a spirit of worldliness. Sin is excused. Worldly habits are accepted. Sinful pleasures are embraced. There is a loose approach to the subject of sin. Revival always brings a heightened sensitivity to offending God. Holiness becomes important again. The revived

church is concerned with sanctification and readily recognizes that while this is a work of God's grace it is also a duty incumbent upon every believer (1 John 4:3-5; Hosea 5:15-6:2).

Third, true revival always emphasizes the importance of the Scriptures. Times of revival see a tremendous change of attitude towards the preaching of the Word. The Scriptures take on a whole new importance. The preaching of the Word is not viewed with dread or as an unpleasant duty but with delight and desire. There is a hungering and thirsting after the ministry of the gospel. The preacher is revived and is empowered by the Holy Spirit to expound the Word and apply it to the hearts and consciences of his congregation. He studies with zeal, prays over his work with zeal, preaches with zeal, and looks for blessing upon the Word. At the same time the congregation has a new heart for the preaching of the Word. They pray in preparation, listen with anticipation, and obey with expectation. The Spirit who gave this word heightens the desire for it when He works in revival blessing!

Fourth, true revival always encourages a deeper love among the saints. Iain Murray notes, "If love is the gift of the Spirit, it follows that an eminent degree of the Holy Spirit's working will be marked by eminent degrees of love between Christians." Since love is listed among the fruit of the Spirit we can expect that where the Spirit of God moves in revival blessing there will be a greater sense of unity, harmony, and love among God's people. This is not compromise with apostasy but a healthy, biblical sense of the unity of the saints in Christ Jesus.

Fifth, true revival always endeavors after the salvation of the lost. This is the part we often think of most: souls being reached with the gospel and saved through grace. The reason for that is simple. In revival Christ is exalted and when Christ is lifted up He will draw men unto Himself.

This kind of revival is what the church of Christ needs more than anything else. This is worth more than money, organization, or human effort. When the Spirit of God is poured out in revival, a genuine and lasting work is done that lifts the church into a realm above the ordinary and beyond mere human efforts. Men will know that it is the arm of the Lord at work. ■



**Rev. Colin Mercer**  
is the minister of Faith Free  
Presbyterian Church in  
Greenville, South Carolina.



## TRIBUTE TO REV. AUSTIN ALLAN

The sudden passing of Rev. Austin Allan on July 23 this year brought sadness to all who knew him and who enjoyed his heart-warming ministry. A born pastor with a great love for God's people, Mr. Allan was a "friend indeed" to hundreds. He was the minister of Tandragee FPC in Northern Ireland for twenty years until his retirement in 2004. During that time the congregation flourished with the evident blessing of God under his pastoral care. Since then he assisted a number of churches during times of vacancy and at the time of his passing he was interim minister of Banbridge FPC.

Mr. Allan ministered with great acceptance in our Calgary and Cloverdale churches in the summer of 2012. I enjoyed his company tremendously and recall with joy the day we drove together on the seven-hundred-mile trip from Cloverdale to Calgary through the Rocky Mountains. It was the longest of days by the miles, but it was greatly shortened by the sweet fellowship we had together.

The funeral service was held in Tandragee FPC on Wednesday, July 29, with over six hundred people in attendance. The minister of the church, Rev. Samuel Murray, presided at the service and the moderator of the Ulster presbytery, Rev. John Greer, preached a word of comfort to the broken-hearted. A personal tribute was brought by his good friend Rev. Jim Hartin, who spoke highly of Mr. Allan's long and faithful ministry. His body was laid to rest in the church grounds alongside the grave of his beloved wife, Elsie, who predeceased him by four years. "I thank my God upon every remembrance of you" (Philippians 1:3). ■

—*Ian Goligher, editor*



# THE FIRST

GREAT AWAKENING 1735–1745

The First Great Awakening was an evangelical movement that swept America in the 1730s and 1740s. Part of a much broader revival movement taking place simultaneously on the other side of the Atlantic (most notably in England, Scotland, and Germany), this “Awakening” impacted the American colonies, particularly New England, and left a permanent impact on American Protestantism. One historian observed, “The first Great Awakening in America resulted in a quantum leap forward in the life of the church and the nation. It was a psychological earthquake which reshaped the religious, social and moral landscape of Colonial America and determined its destiny for the next two centuries.”

The results in America were staggering. It is estimated that at least 50,000 souls were added to the churches of New England out of a population of about 250,000. It spread to the Middle States, ultimately affecting over one hundred towns. Multitudes of new churches were planted, the ranks of serving ministers swelled, biblically-based schools and colleges multiplied, works of love and mercy abounded, and missionary impetus transported the gospel message to other nations. Revival had come.

#### **The period in which it was experienced**

The Great Awakening of 1735–1745 was a reaction to a decline in piety and a laxity of morals within the Congregational churches of New England. One writer observed, “The decline in piety among the second generation of Puritans, which stemmed from economic changes, political transformations, and Enlightenment

## **THE SPIRIT OF GOD SUDDENLY AWOKE AS THOUGH FROM A GREAT SLUMBER AND BEGAN TO TOUCH THE POPULATION.**

rationalism, was the primary cause of the Great Awakening. During the eighteenth century, political uncertainty and economic instability characterized colonial life and diverted devout Puritans from religious obligations.”

In addition to secular causes of decline, there was compromise within the Congregational Church. The second and third generations of Puritans failed to demonstrate the same devotion and discipline of the original Puritans. To compensate for a decline in piety, which began as early as the mid-seventeenth century, and to ensure steady numerical growth, the Congregational churches of Connecticut and Massachusetts in 1662 adopted the “Halfway Covenant” for church membership. Prior to this time, membership required “regeneration” and a credible testimony of a specific conversion experience. As politics and economics superseded religion, however, the second generation of Puritans failed to emphasize such conversion. The Halfway Covenant furthered the degeneration of the churches as they became inhabited largely by people without a personal relationship with God. Sadly, even many ministers were unconverted and therefore could not lead their flocks to the true Shepherd. A preacher of the time, John Whiting of Hartford, expressed the need for revival in a sermon in 1686, saying, “Is there not too visible and general a declension; are we not turned (and that quickly too) out of the way wherein our fathers walked?... A rain of



# IT IS ESTIMATED THAT AT LEAST 50,000 SOULS WERE ADDED TO THE CHURCHES OF NEW ENGLAND OUT OF A POPULATION OF ABOUT 250,000.

righteousness and soaking showers of converting, sanctifying grace sent from heaven will do the business for us, and indeed, nothing else.”

Prior to the revival times a spiritual “dryness” had set in even among true believers. It was only after decades of such complacency that the spiritual revival of the Great Awakening came about. The Spirit of God suddenly awoke as though from a great slumber and began to touch the population.

## **The prayer by which it was energized**

The foundation of the Great Awakening under God was the praying of godly men. Jonathan Edwards was a man of prayer. He sought to see apathy and lukewarmness purged from his people. Thus he began to pray and fast for an entire week, and it was then that the Lord gave him the message “Sinners in the Hands of an Angry God.” George Whitefield also depended heavily on prayer, reportedly spending hours—sometimes all night—bathing any preaching meeting in prayer.

Fervent church members—even though in very small numbers—kept the fires of revival going through their genuine petitions for God’s intervention in their communities. Prayer was offered even by the young people in their own meetings. Edwards wrote: “The children in various parts of the town had religious meetings by themselves for prayer, sometimes joined with fasting; wherein many of them seemed to be greatly and properly affected.”

## **The personalities by whom it was extended**

It is believed the revival began with Theodore Frelinghuysen, a Dutch reformed Pietist, and spread to the Scots-Irish Presbyterians under the ministry of Gilbert Tennent, one of four brothers, the so-called “flaming Tennants.” Their father, William Tennant, founded the famous Log College, a seminary to train clergymen whose fervid, heartfelt preaching would bring sinners to experience true evangelical conversion. The revival fire spread among the Baptists of Pennsylvania and Virginia before the

extraordinary awakening that began in Northampton, Massachusetts, under the ministry of Jonathan Edwards in December 1734. Edwards wrote of the revival that swept through Northampton in 1735–37: “A great and earnest concern about the great things of religion and eternal world became universal in all parts of the town.... The work of conversion was carried on in a most astonishing manner and increased more and more; souls did, as it were, by flocks come to Jesus Christ.” The First Great Awakening also grew from the itinerant ministry of the famous English evangelist, George Whitefield.

## **The power by which it was evidenced**

The results of a genuine moving of God’s Spirit have always been clear to see both in the church and in society at large. The town of Northampton was transformed overnight. Its citizens sang hymns in the streets, the local tavern closed, the young people pursued God in large numbers, and it was impossible to get into church for worship unless one arrived hours early. In the year 1740, like a great flash flood, the Great Awakening rolled through New England. That was when Edwards preached “Sinners in the Hands of an Angry God” at Enfield with remarkable results.

It is estimated that ten percent of New England was converted during that time. Someone put it in perspective concerning modern America: “Imagine today 28 million souls converted in two years. Picture every church in your town doubling or tripling in the next two years, and you have some grasp of the enormity of what happened.” In 1743 Edwards wrote:

Ever since the great work of God that was wrought here about nine years ago, there has been a great abiding alteration in this town in many respects. There has been vastly more religion kept up in the town, among all sorts of persons, in religious exercises and in common conversation than used to be before.

There has remained a more general seriousness and decency in attending the public worship. There has been a very great alteration among the youth of the town with respect to reveling, frolicking, profane and unclean conversation, and lewd songs. Instances of fornication have been very rare. There has also been a great alteration among both old and young with respect to tavern haunting. I suppose the town has been in no measure so free of vice in these respects for any long time together for this sixty years as it has been this nine years past.

As with any true work of God, there were spurious elements attached to the Awakening. Some outward manifestations were from the flesh and some even of Satan. This mixture drew much criticism at the time and subsequently. Edwards believed, however, that the essential work was from God. Yet he recognized that the work could be discredited and abandoned unless the church learned to separate the wheat from the chaff. He wrote prolifically to this end, his most important work on the subject being *On Religious Affections*, a Christian classic still in print today.

America was turned from spiritual decline through this first spiritual awakening. It also pleased God to visit this land and other nations a number of times after periods of decline. God’s people, therefore, who are alarmed at the ungodliness of our times have reason to hope and pray that God will send another great awakening. ■



**Rev. Stephen Hamilton** is the minister of Lehigh Valley FPC in Allentown, Pennsylvania.



# THE SECOND

## GREAT AWAKENING 1790–1830

After the long-fought War for Independence, the infant American republic began to waver spiritually. Deism and rationalism, especially as they were expressed in the writings of Thomas Paine and Voltaire, captured the minds of many young intellectuals. Episcopal Bishop Mead of Virginia at the time said, “I have come to expect every educated young man to be a skeptic,” and Presbyterian minister Robert Smith wrote, “The young men of Kentucky are scoffers at religion.” Lyman Beecher described the condition of Yale College in 1795: “Most of the class before me were infidels and called each other Voltaire, Rousseau, etc.” At that time at Princeton, only two of 150 students professed to be believers. A sad change had come over the country. The First Great Awakening seemed all but forgotten.

God in His good providence, however, purposed to revive His work in America. In the late 1780s some students at Hampden-Sydney College in Virginia read Joseph Alleine’s *Alarm to the Unconverted*. Several were thereby converted and started prayer meetings. The revival among them was a prelude to the Second Great Awakening in America.

On a bleak wintry day in 1794, twenty-three New England ministers met together to pray. They issued a “circular letter” calling on churches to pray for revival. Soon churches from Connecticut to Kentucky were setting aside special days of prayer for revival.

Although a host of godly ministers was used mightily during this great reviving, in this article

we will limit ourselves to looking at only four of them: Edward D. Griffin, Asahel Nettleton, James McGready, and Daniel Baker. Dr. Edward D. Griffin, president of Williams College in Massachusetts, was preaching in New Hartford, Connecticut, in November 1795, when God broke in upon the people with reviving grace. A dozen families fell under awful conviction. Soon about one hundred souls were added to the Lord. This was the beginning of the blessing in New England. In 1839, Dr. Griffin wrote that genuine revivals had never ceased in that area of New England since they began in 1795. Dr. Griffin described the work as orderly, with no signs of emotion in the hearers except solemn faces and the quiet shedding of tears.

In 1801 the little village of Killingworth, Connecticut, was touched by revival. A 28-year-old farmer named Asahel Nettleton was one of the village’s first converts. Nettleton graduated from Yale in 1811 and began one of New England’s most fruitful ministries. While Lyman Beecher was recovering from illness, Nettleton preached in Beecher’s church. During those five months, seventy souls were soundly converted in the Litchfield, Connecticut, congregation. Beecher wrote, “Those converted under Nettleton during those five months have shown less defects than I have ever known.”

The power of Nettleton’s preaching lay in his exhibition of the Calvinistic doctrines “explained, defined, proved, applied, and objections stated and answered.” In the fall of 1827, as Nettleton preached at Hampden-

Sydney College, more than one hundred inquired, “What must I do to be saved?” Nettleton’s burning desire was to be a foreign missionary, but his health did not permit it. In 1844, he died at age 71, but many of his converts became missionaries.

As the wonderful work of God in New England continued, the Spirit began His mighty work in the South. One of the men He used in the South was James McGready, who is credited with being the creator of the camp meeting. McGready was born in Pennsylvania around 1760 and then moved to North Carolina with his family. He became a Presbyterian minister and labored in North Carolina and Kentucky. One that heard him preach in North Carolina testified, “Such earnestness, such zeal, such powerful persuasion, enforced by the joys of heaven and the miseries of hell, I had never witnessed before.... Never before had I felt the force of truth.... Had I been standing, I should have probably sunk to the floor under the impression.”

Soon McGready was called to Logan County, Kentucky, where for three years he ministered in Rogue’s Harbor (called that because many criminals lived there). In July 1799 he held a communion service and many of the most bold and daring sinners of the place covered their faces and wept bitterly. Amid a growing awakening, another communion service was held in August 1801 with twenty thousand people attending. Many came from as far away as a hundred miles. McGready reported later that out of about five hundred who confessed Christ, most of them continued faithful to Him.

Daniel Baker was born on August 17, 1791, in Midway, Georgia. Having lost his mother when he was an infant and his father when he was only eight, Baker was cared for by a godly aunt and an older sibling. Baker had an empty profession until age fourteen when he became terrified about his lost condition. After coming to Christ, Baker began to seriously consider how he should spend his life. At age twenty, Baker began attending Hampton-Sydney College and studied under Dr. Moses Hoge. While in college, Baker joined the Presbyterian Church. He started a regular student prayer meeting and had the joy of seeing a profane student converted.

After two years of college, Baker transferred to Princeton, where only six of the 145 students professed Christianity. In his sweet, brotherly manner Baker organized another regular student prayer meeting, which resulted in a great revival in Nassau Hall. About seventy-five young men attended the prayer meetings. Forty-five were converted and about thirty became ministers and missionaries.

After graduation, Baker began preaching in Virginia and married Elizabeth McRobert. They had several children and were married 42 years. Virginia, the Carolinas, Georgia, Alabama, Florida, Mississippi, and Kentucky were all scenes of revival under Baker's ministry. However, Texas was Baker's favorite place to minister. In 1849 he established Austin College for the purpose of training Presbyterian ministers. Hundreds of souls came to Christ under Baker's ministry. The proof of their conversion was witnessed by fruit that remained. Baker went to be with Christ on December 10, 1857.

The Second Great Awakening filled churches from New England to Texas with thousands of new converts. God's name was greatly glorified in the land. The blossoming of the foreign missionary movement can be traced to that Second Great Awakening. That which began in prayer meetings continued generating more prayer meetings for several decades. Great were the answers to prayer that began among twenty-three New England ministers in 1794. "O God of our salvation,... wilt thou not revive us again?" (Psalm 85:4, 6). ■



**Rev. Myron Mooney**  
is the minister of Trinity FPC in  
Trinity, Alabama.



# THE THIRD GREAT AWAKENING IN AMERICA

The Third Great Awakening was different from the previous two awakenings in America in that it did not have its origins in the pulpit. Instead, a layman with a burden to serve the Lord and to pray was used of God to start a revival that crossed denominational and social boundaries.

In any discussion about the Third Great Awakening, a distinction must be made between true revival and manmade revivalism. In 1857–58, prior to the awakening, efforts were made to continue the revival spirit left over from the Second Great Awakening. As with any move of God, those involved want it to continue as long as possible. Such efforts after the Second Great Awakening resulted in an empty revivalism. Perhaps the greatest promoter of revivalism was Charles Finney. His "new measures," as they came to be called, became more and more popular in churches throughout the United States.

Rather than relying on the Holy Spirit to stir up emotions in the hearts of listeners, preachers increasingly used manmade means to promote emotional responses to the preached word. Revivalism was popular, but since it was manmade, it withered. The true revival from the Second Great Awakening withered with it.

The Third Great Awakening began in New York City. James Alexander, the son of Archibald Alexander, was the pastor of Nineteenth Street Presbyterian Church. Alexander opposed the methods that Finney had popularized during the early decades of the 1800s. He faithfully preached the necessity of faith in the power

of the Holy Spirit. In one letter, Alexander wrote, "The Gospel is not attractive enough for people now-a-days. Ministers must bait their trap with something else." James Alexander was convinced that revivalism was not to be confused with real, Holy Spirit-sent revival.

## THE PRAYER MEETING REVIVAL WAS INDEED THE REAL THING.

Jeremiah Calvin Lanphier, a lay businessman and a member of Nineteenth Street Presbyterian Church, sat under the faithful preaching of James Alexander for about nine years. In July of 1857 Lanphier transferred his church membership to the North Reformed Dutch Church on Fulton Street when he was hired by that church to be a lay missionary to the city of New York. Among the various outreach ministries that Lanphier conducted was a noon-time prayer meeting. God used that simple prayer meeting to start a revival that would spread down the Eastern seaboard, across the United States, and eventually to many countries around the world.



## The Third Awakening

At the first prayer meeting on September 23, 1857, only six people showed up. The next week the attendance grew to twenty, and by the third week forty people were meeting for prayer. Eventually prayer meetings were held in other locations across the city. By March of 1858, the 3,000-seat Barton's Theatre was crowded with people praying. Similar prayer meetings were held in churches, printer's shops, fire stations, and even police stations. Organizing the prayer meetings became such a task that a weekly bulletin was published to inform people where the prayer meetings would be located throughout the city.

The concept of a noon-day prayer meeting was not new in 1857. What was different about these prayer meetings was that they were marked with the conversion of many souls. James Alexander noted that many unconverted people attended these prayer meetings. In a large part, these were folks who had

come to feel the emptiness of earthly things. Since God is sovereign, He must receive the credit for leading these lost souls to the prayer meetings.

It can be no coincidence that on September 25, just two days after Lanphier began his prayer meetings, the Bank of Pennsylvania collapsed, and a few weeks later on October 10 the New York stock market crashed. The financial shockwave sent many businessmen to their knees, not only in New York but in cities all across the nation. God was the one using means to bring people to Himself. As these troubled souls sought consolation at the noon-time prayer meetings, the Holy Spirit was at work regenerating dead hearts and convicting men of sin.

It is evident that the prayer meeting revival was indeed the real thing and not mere revivalism. Even the secular press took notice that what was happening was not a fanatical movement marked by hysteria. The prayer meetings were largely silent except for the one person at a time praying aloud. Without human manipulation, the Holy Spirit was moving in hearts.

All across the nation, the results of the prayer meeting revivals were overwhelming. City

crime dropped dramatically. A report from Atlanta, Georgia, said the prayer meeting revivals were so influential that the Atlanta police department had to let half of its force go because there simply was not enough crime for them to deal with. Across the nation bars and brothels shut down. Bar owners poured beer and liquor out in the street and shut down their establishments. One estimate puts the number of conversions at one million, but because the Third Great Awakening happened largely outside of the church, it is difficult to know exactly how many souls were swept into the kingdom.

## THE HOLY SPIRIT WAS AT WORK REGENERATING DEAD HEARTS AND CONVICTING MEN OF SIN.

In the years following, the revival influenced many social issues from women's suffrage to prohibition. Many had already been calling for the abolition of slavery, but the Third Great Awakening strengthened the movement. The revival that spread

through the Confederate Army under the leadership of Robert E. Lee is well documented and can be traced to the remnants of the Third Great Awakening. The ministries of men like Dwight L. Moody and Ira Sankey sprang from this revival. Space is too limited here to discuss the effects of the Third Great Awakening in Britain and abroad, but as the Holy Spirit began to move in America, He began to move in many other parts of the world as well.

Our nation is desperately in need of another revival. Unfortunately, history has repeated itself and the "new measures" popularized by Charles Finny have become commonplace in the modern church. What we need is a gracious move of the Holy Spirit to convince men and women that the simple means that God has already ordained are sufficient. Oh that the Lord would raise up another Jeremiah Lanphier with a burden to call upon God to work! ■



**Rev. Derrick Bowman** is the associate minister of Grace FPC in Winston-Salem, North Carolina.

## A MODERN DAY AWAKENING IN NEPAL



When we hear of a revival of true religion, we usually assume that there has been a decline in the work of the Lord and then God has come again by His Holy Spirit and revived His people to new service and fresh desires to extend His kingdom. The result is usually the salvation of many souls through faith in Jesus Christ. The advance of God's work in Nepal, if measured by this yardstick, is not so much a work of revival, as an awakening similar to that of the early church after the day of Pentecost.

From 1769 until the early 1950s Nepal was a closed country with very few foreigners gaining access through its borders. Since it was a Hindu state no Christians were permitted to remain in the country. The only missionaries permitted to enter were a couple of Roman Catholic priests in the mid 1700s and they were eventually expelled when they were accused of spying for the British. Yet two hundred years later the gospel of Christ is prospering in this land which is eighty percent Hindu and ten percent Buddhist. The question might be asked, How did the gospel of Christ ever gain a place in Nepal?

For many years it had been the practice of Nepalis to travel to Darjeeling in India to work on tea plantations. Over a period of time missionaries came and labored in those tea plantations and many Nepali people were converted. In the third part of the 1800s much of the ground work was

done for the advancement of the gospel in Nepal through the missionary efforts of men such as F. C. Page of the Baptist Missionary Society and William McFarlane from the Church of Scotland. When the borders of Nepal opened to foreigners in the early 1950s these Christian Nepalis returned to their villages and brought



the men was commenced and this has led to a certain stability in the overall work.

A radio ministry was started in 2006 with one program in English and has grown to programs in Nepali being broadcast on 26 stations. The radio broadcasts have resulted in the formation of over 25 churches.

The growth of Christianity in Nepal is not confined to this one group that Paul Thapa was instrumental in forming. Many other groups have also been working and seeing much blessing in the salvation of thousands of precious souls. The awakening and then the growth of the church in Nepal are the result of divine and human factors. In the first place, we must attribute this progress to the sovereign work of God. Nepal is a Hindu country with no gospel heritage, but the Lord in His wisdom and sovereign power has chosen to visit that people with His salvation. On the other hand, the human element has been employed, with God using His people to spread His Word. It seems evident that the work had prayer as its foundation and grew through the subsequent efforts of zealous evangelism.

It has been both humbling and thrilling to witness the power of God at work in Nepal saving souls, raising up churches, and preparing ministers to preach the gospel. We know that God is still on the throne and that the One who sent the Holy Spirit at Pentecost is still sending forth His Spirit today to turn men from the power of sin and Satan unto God. ■

the gospel with them. Gurkha soldiers who had been converted also contributed to the spread of the truth as they returned to their homes in Nepal.

The first Protestant congregation in Nepal was the Ramghat Church in Pokhara, the second largest city in the country. It was the direct fruit of the Nepal Evangelistic Band. When democracy came to Nepal, a small group of Nepali Christians and missionaries trekked from Nautanwa in India into Nepal and established the Ramghat Church in 1952. The churches gradually grew and gained a stronger foothold in the land. Although there was opposition until about 1990, the number of believers continued to increase. Within fifty years the number of Christians living in Nepal increased from one in 1950 to 600,000.

Much of the growth among the churches was in the main population centers such as the Kathmandu Valley. This situation stimulated Paul Thapa to lift his eyes towards the isolated villages of Nepal, where believers were not so plentiful.

floor, but they had the Lord. After a few days the Lord saved five people whom Paul had come to know—clearly an answer to prayer. This was a token to Paul and his wife to press ahead with their efforts to reach out to the villages.

Subsequent to this encouraging start, a number of men came to Kathmandu to get work, and, in the providence of God they came into contact with Paul. This resulted in these men coming to faith in Christ. Paul then sent them back to their villages to spread the gospel, which eventually led to many people being converted and churches being formed. Those men became the leaders and pastors of the congregations.

In those early times these churches joined together to become what was known as the Nepal Mission to the Unreached. Church growth was remarkable in the initial stages and within three years over twenty churches were constituted. Of course this growth did not take place without a major effort by the pastors. It has been their practice to go to neighboring villages and preach the gospel there as



Coming from a village in the mid-western part of the country, Paul felt the need to reach out to his fellow countrymen with the gospel. In March 2003 Paul and his wife, Mandira, set time aside to pray and fast about this matter. They met together with one other lady in the small room that they rented. All they had was a bed and a mat on the

well. This can mean walking hours, and sometimes days, to reach needy people.

Paul Thapa was concerned about the training of his men and in a remarkable way God put him in contact with the Free Presbyterian Church of Ulster. Through this connection, training of



**Rev. Wesley Graham,** a minister in the Free Presbyterian Church of Ulster, has spent time in Nepal assisting Rev. Paul Thapa.



# YOUTH OUTREACH INITIATIVE

**Toronto Canada**  
July 20–27, 2015

“The Youth Outreach in Toronto was a very positive experience for me. The Lord used this time in my life to show me the importance and need for the spread of the gospel. This was my first outreach experience and I felt unsure of myself in the beginning. But as the week went on the Lord helped me to be more bold. After hearing people ask different questions I realized that I needed to become more familiar with the Bible. I would like to get a better grasp on the gospel so that I can learn to be a more effective witness to others. The outreach made me aware of the fact that the mission field can be in my own backyard. I also really enjoyed the fellowship with other believers my own age” (Isaac Sassa, Malvern FPC).



This testimony from one of the participants in the 2015 Youth Outreach Initiative shows the value that such a program has in the lives of our youth. The Toronto Free Presbyterian Church was privileged to host the Outreach July 20–27.

Special efforts were made so that the Outreach would coincide with the Pan American Games, also being held in Toronto. A tract was written for the occasion entitled “Life Is Not a Game” dealing with the urgent need to prepare for eternity rather than just striving for goals in this life.

From the organization and preparation to the daily devotions and tract distribution, the Lord was present in every detail. For some it was the first time to be involved in such a ministry. Hak Lee from South Korea wrote, “This was my first time on an outreach and it was a wonderful experience for me. To be honest, at first, I didn’t want to go. The main reason was that I was afraid. I had never handed out gospel tracts or talked to strangers about the gospel.... As I was doing the outreach I realized how important it is to hand out gospel tracts to people. We might not be able to see the impact the tract has on people, but we have to trust that God will do the work for us. One thing that was emphasized during the week was that Christ is worthy of all that we can give and that we should try to reach other people around us.”

Most of the young people traveled from the youth camp in Pennsylvania on the Toronto bus. The Whitefield Christian School, a ministry of TFPC, was used as the dormitory and headquarters for the team. Each day started

at 8:45 a.m. with group devotions including a challenge from the Scriptures, training in evangelism, and prayer. Then the bus took the group to a predetermined location to put their training into action with tract distribution and discussion with people about their need of Christ.

Julia Kearns from Malvern FPC shared, “Having the opportunity to be part of the youth outreach this year in Toronto has been such a blessing to my own heart. During the first day of outreach I felt anxious and nervous when I was handing out tracts, but in my

devotions later that day I read in 1 John 4:4, ‘We are of God and have overcome them: because greater is he that is in you, than he that is in the world.’ God is bigger than any fear we may face because He is a God of greatness and His love is endless.”





Evangelism is not always easy to do. David Devaparan from Toronto commented, "During the week as we were handing out tracts many times we got rejected. After a number of rejections I was discouraged and felt like not doing it anymore. With much prayer and the special devotions we had I was able to realize the call for Christians, and that we are doing it for the Lord, so there would be no need for fear and discouragement for this is the Lord's work. All we could do is pray for their soul that they might realize their need for salvation, and for us to realize the privilege of being saved among many unbelievers and to make good use of that advantage. I strongly believe that God used this week not only to share the gospel with others, but also to strengthen our own lives in Him."

"Anytime you endeavor to spread the Word of God," wrote Ben Gardner from Faith FPC in

Greenville, "it seems as if every temptation you face on a regular basis is amplified. God in His mercy gave that 'word in season' each day and allowed us to have encouraging conversations and a positive acceptance of gospel literature. I was personally blessed by the times of Bible study and prayer we had each morning and evening. Experiencing that special measure of grace that God gives His people for every specific need was encouraging and rewarding."

After the morning and afternoon outreach sessions the group returned to the school for rest or recreation. Dinner was at 5:30 each evening and then everyone headed to the gymnasium for vacation Bible school that was held each night. All willingly engaged with the children who attended. VBS lasted until about 9:00 p.m. and then there was time for fellowship and food with lights out around midnight.

Wednesday was a combination of outreach and sightseeing with a trip to Niagara Falls. The reward of a diligent week's work was a trip on Saturday to cottage country for some water fun. On the Lord's Day (July 27) during the evening service, each of the group testified of his or her experiences during the week. It was a special service and our whole congregation was greatly blessed by the spirit, attitude, and thankfulness of the young people. ❧



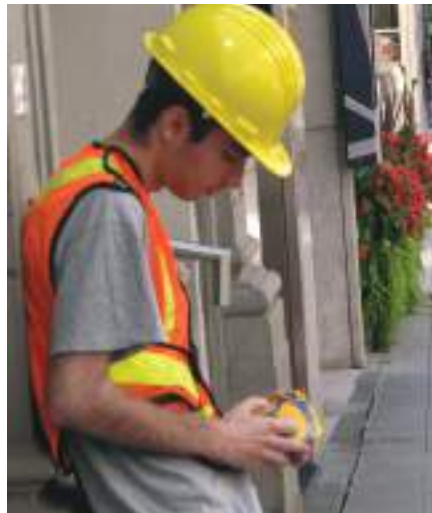
**Dr. Larry Saunders**  
is the minister of Toronto  
FPC in Toronto, Canada.

**Some may wonder if such a youth initiative is worthwhile. The following comments speak for themselves:**



**Caleb Struck**  
Calgary FPC

"When I signed up for the week of outreach I did not know what to expect, nor had I done anything like this before. As soon as I knew that I would be going to the outreach I started praying that the Lord would move mightily in my heart and the hearts of people that we would reach with the gospel. The Lord answered prayer. The week spent in Toronto was a blessed time in my heart, as I drew nearer to the Lord through the many prayer times, evening and morning devotionals, and the handing out of gospel tracts. It was such an encouragement to my own heart to meet and befriend so many younger and older brothers and sisters in Christ. What spoke most to my heart that week was the awesome power that is to be found in the Word of God, and the need to know it better than anything else in order to live the Christian life to the fullest."



**Anna Ludwig**  
Faith FPC

"This year's Youth Outreach Initiative was a good time of fellowship with other young believers and an opportunity to meet new friends..., but more importantly it was a time to be convicted and strengthened by God through spreading the gospel. First, I was convicted because I realized that 'worthy is the Lamb that was slain' and He has chosen us to be His instruments in spreading the gospel.... We must leave on the sinner's mind the impression that Christ is a loving, merciful Saviour offering hope."



**David Devaparan**  
Toronto FPC

"This outreach week was the best week of my life. It was a total encouragement to my soul in many ways."



## TRINITY, ALABAMA

The For God & Truth Conference 2015 was held in August. Hosted by Trinity Free Presbyterian Church in Trinity, Alabama, the conference was a blessing to all who attended as well as those who tuned in live via [sermonaudio.com](http://sermonaudio.com). The focus was on the ministry of the church both locally and globally. You may access recordings of the seven sessions on [sermonaudio.com](http://sermonaudio.com) by typing "2015 FG&T Conference" in the search bar at the top of the homepage.



## RUNNING FOR MEXICO

The Reformed Runners Fall Relay will be held in Alabama on Friday and Saturday, November 6 & 7. A kick-off meal and service is planned for Thursday evening, November 5. The relay finishes on Saturday, November 7, at Trinity Free Presbyterian Church, with a noon meal and closing service. This year the run is to raise awareness and funds for the missionary endeavor in Mexico City led by Jason and Danielle Boyle. If you would like to be a part of an eight- to ten-man team, please email Ernie Yarbrough and Jacob Frank at [reformedrunners@gmail.com](mailto:reformedrunners@gmail.com). Visit the website [www.reformedrunners.com](http://www.reformedrunners.com) for more information and to donate.



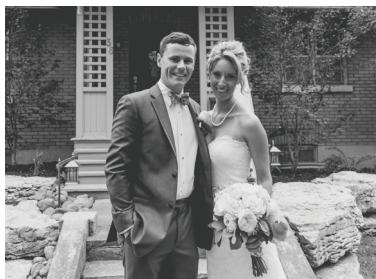
## NEW CHURCH HOME FOR LEHIGH VALLEY CHURCH

On August 31 the Lehigh Valley congregation became owners of a church building complete



## WEDDING IN SOUTH CAROLINA

Owen Crew, a student at Geneva Reformed Seminary, and Sarai Richert, who is from Shelton, Washington, were married at Faith FPC in Greenville on August 8.



## MARRIAGE IN BARRIE

William Monteith, who grew up in Barrie FPC, married Brittney Leonelli on Saturday, May 30. Rev. Anthony D'Addurno officiated. They have set up home in Barrie, Ontario. William is a manager at Zenetec Auto Collision and Brittney is a free-lance writer.



## NEWLYWEDS IN TORONTO

Richard Monteith and Krista McClelland were married on Saturday, August 15. Dr. Frank McClelland, grandfather of the bride, officiated at the wedding assisted by Dr. Larry Saunders and Rev. David McClelland. Richard is an automotive film installer at Zenetec Auto Collision and Krista is completing her university studies to become a kinesiologist. They plan to live in Schomberg, Ontario, and attend Toronto FPC.

with pulpit, pews, and an Allen organ. The church had been meeting in various premises for almost seventeen years, all the while seeking for a permanent place of worship. The Lord has suddenly and marvelously provided a very suitable building in Walnutport, north of Allentown.



The building was the home of an evangelical congregation until 2013 and since then has been for sale. The purchase of the building came within range for the congregation after

the property was subdivided and the price was greatly reduced to \$69,000. When this became known the board of the church offered \$60,000 and the offer was accepted. Their prior rental arrangement expired in July and the congregation had no other place to meet during August, but they were able to use the new building free of charge until the completion of the purchase.

The people are excited to have their own place of worship and already feel at home. They look forward to seeing what God will do in coming days in the Lehigh Valley. Pray that God will seal the move to the new location with additions to the work. Rev. Stephen Hamilton says, "May God make the building a house of prayer, and 'a rescue shop within a yard of hell.' In the will of the Lord, a special service of dedication is being scheduled for Friday, October 23, after minor improvements are made. All in our wider Free Presbyterian Church family who can join with us are invited to attend and rejoice with us."





On September 26–27, 2015, the pope attended a great gathering in Philadelphia, Pennsylvania. The news media predicted that two million people would come together for the Mass on Sunday, the 27th. Not all those that met with the pope were Roman Catholic. The *Catholic Herald* quoted Archbishop Chaput as stating, “Underlining the ecumenical and interfaith element of the meeting, 30 percent of the speakers would be non-Catholic.”

One of the more famous non-Catholic speakers was Rev. Rick Warren, pastor of Saddleback Church in Lake Forest, California. Even though Warren pastors one of the largest churches in America, yet when he met with the pope, Rome did not view him as an equal, but as an inferior.

*The Catechism of the Catholic Church* states, “The Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered. The college or body of bishops has no authority unless united with the Roman Pontiff, Peter’s successor, as its head” (882–83). A little later in the same catechism we read, “The Pope enjoys, by divine institution, ‘supreme, full, immediate, and universal power in the care of souls’” (937).

The supremacy of the pope over all religious leaders, including Protestant leaders, is taught throughout Roman Catholic literature. We can quickly list a number of examples of words or phrases that they use that would refer to the superiority of the pope. First, the pope’s title of *Holy Father* signifies his unique authority over Christendom. While other religious men in Rome are called *father*, the pope is set apart from them by the term *Holy Father*. It is not because he has physical or spiritual children that he is given the title of father. Instead, the followers of the pope use the title *Holy Father* to express his authority

over all churches or congregations. This is contrary to scripture, however, for Jesus Christ condemns the use of the word *Father* to refer to any religious leader in this fashion: “And call no man your father upon earth: for one is your Father, which is in heaven” (Matthew 23:9).

A second title showing the pope’s false claim of supremacy is that of *Pontifex Maximus*. This Latin phrase means “the chief of the high priests.” In the days of the Apostle Paul, Caesar was *Pontifex Maximus*. The king of Rome was the ruler and leader in their worship. But in Scripture every believer is a priest unto God. True Protestant preachers have stressed throughout the centuries the priesthood of the believer. This stress follows the New Testament designations of God’s people as “an holy priesthood” (1 Peter 2:5), “a royal priesthood” (1 Peter 2:9), as well as, “kings and priests unto God” (Revelation 1:6).

Over all of God’s priests there is but one glorious high priest, the Lord Jesus Christ. He is a “merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people” (Hebrews 2:17), and again, Jesus is “made an high priest forever after the order of Melchisedec” (Hebrews 6:20). These verses indicate that Christ is the king and high priest who alone has made atonement and intercession for the salvation of His people. For anyone else to make the claim that he is *Pontifex Maximus* would be to not only assert supremacy over every priest but over Christ Himself. In truth, Christ is the only high priest for His people and every pope is a blasphemous usurper.

A third title of supremacy that the pope claims is the Vicar of Christ. In the noun *vicar* is the idea of substitution. In Rome’s theology the pope is the only substitute or vicar on earth for Christ. The authority and prerogatives of Christ in heaven are ascribed to the pope on earth. Christ is the head of the church. If the pope is vicar as Rome teaches,

then he must also be head of the church and have the authority over the whole church as Christ does.

In contrast to such evil assertions, true believers recognize that the real vicar for Christ is the Holy Spirit. The Spirit has come to be a comforter in the stead of Christ: “And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever” (John 14:16).

Bible believers also recognize only one head of the church, the Lord Jesus Christ. “And he [Christ] is the head of the body, the church” (Colossians 1:18). It should go without saying that the church is not a two-headed monster, but she swears allegiance only to her glorious husband and head, Jesus Christ (Ephesians 1:20–23; 5:23–32).

Instead of submitting to the papal claims of supremacy over the whole church, Bible-believing Protestants have emphatically rejected the pope as a false teacher. The Westminster Confession states, “There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome, in any sense, be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God” (25.6).

We should cease “from man, whose breath is in His nostrils: for wherein is he to be accounted?” (Isaiah 2:22). Instead, we must submit to the only king and head of the church, the Lord Jesus Christ. Those ecumenical evangelicals, such as Rick Warren, who meet with the pope in Philadelphia, do so from a position of subservience to the pope’s preposterous assertions of authority. They will never be treated as equals by Rome.

All ecumenism with the Roman Catholic institution ends with every religious leader placed beneath the pope’s authority. These compromised professing believers should take seriously Jehu’s rebuke of old to the king: “Shouldest thou help the ungodly, and love them that hate the LORD? Therefore is wrath upon thee from before the LORD” (2 Chronicles 19:2). ■



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kids' corner

# BEING QUIET

"In quietness and in confidence shall be your strength."

Isaiah 30:15

Those of you who visited the Kid's Corner last time will remember that we looked at a man who befriended a servant of the Lord in great need. When Ebed-Melech used his influence with his king and spoke up for Jeremiah, God used him to save the prophet from dying in prison. We saw that speaking up at the right time in the right way is very wise and important in the Lord's service.

Sometimes, however, being quiet is the very best thing a Christian can do. Some of you may feel you are told to be quiet and to sit still too often. Does this happen when you are in the Lord's house in Sunday school or in a worship service? Perhaps you are thinking of someone you know who is naturally quiet, someone who rarely says anything, stays in the background, and is hardly noticed. Quiet persons can be overlooked, or worse still, may even be viewed as weak. We may mistakenly think that they have nothing interesting to say or they would say it!

But the story of two sisters, Mary and Martha, in Luke 10:38–42 puts being still and quiet in a very different light. It may be Jesus' most famous account of dealing with a quiet person. Jesus teaches here that sitting quietly at His feet is "needful" (verse 42). In doing so Mary was accomplishing two things—listening and thinking. Verse 39 says she "heard his word." Mary was paying close attention so she wouldn't miss anything Jesus said. She was going to remember what He said because she was thinking about it. Jesus knew what was really going on. He sensed the interest and respect Mary had for His words. At the close of the chapter he praised her for choosing "that good part."

Earlier in the book of Luke, we see another Mary responding quietly and thoughtfully to the Word of God. When she hears that she has been chosen to give birth to the Saviour (Luke 2:19) she keeps what she hears in her heart. Other than praising the Lord with her cousin Elizabeth—who was

also expecting a baby—it doesn't appear she shared everything the angel had told her with anyone else. A few years later, after her growing Son reminded her He had come to serve His heavenly Father—it says she "kept all these sayings in her heart" (Luke 2:51).

Do you pay attention to God's Word when you hear it? Do you ever think about it the way the two Marys did? You don't have to be a naturally quiet person to do so. You just need to take the time to be like one sometimes. We live in a very loud world that cries constantly for our attention, and we find it hard not to give in to its temptations. By choosing to be quiet and attentive whenever the Word of God is taught, we won't miss His instruction and His promises. And like the two Marys, we'll find that stopping to hear the Lord's voice will strengthen our faith and bless our souls. ▀

## A WORD WORTH KNOWING

### Attentive

Listening or watching carefully; giving thoughtful attention



### Summer 2015



**Joseph Cornelius**  
Harbor Light of the Windwards (Carriacou, Grenada)



**Charlotte Fournier**  
Grace FPC (Manchester, N.H.)



**Elizabeth Kim**  
Korean FPC (Greenville, S.C.)

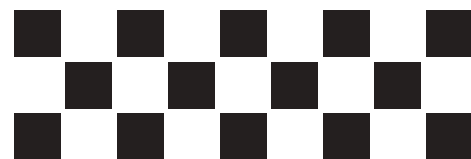


**Daniel Trimble**  
Grace FPC (Winston-Salem, N.C.)



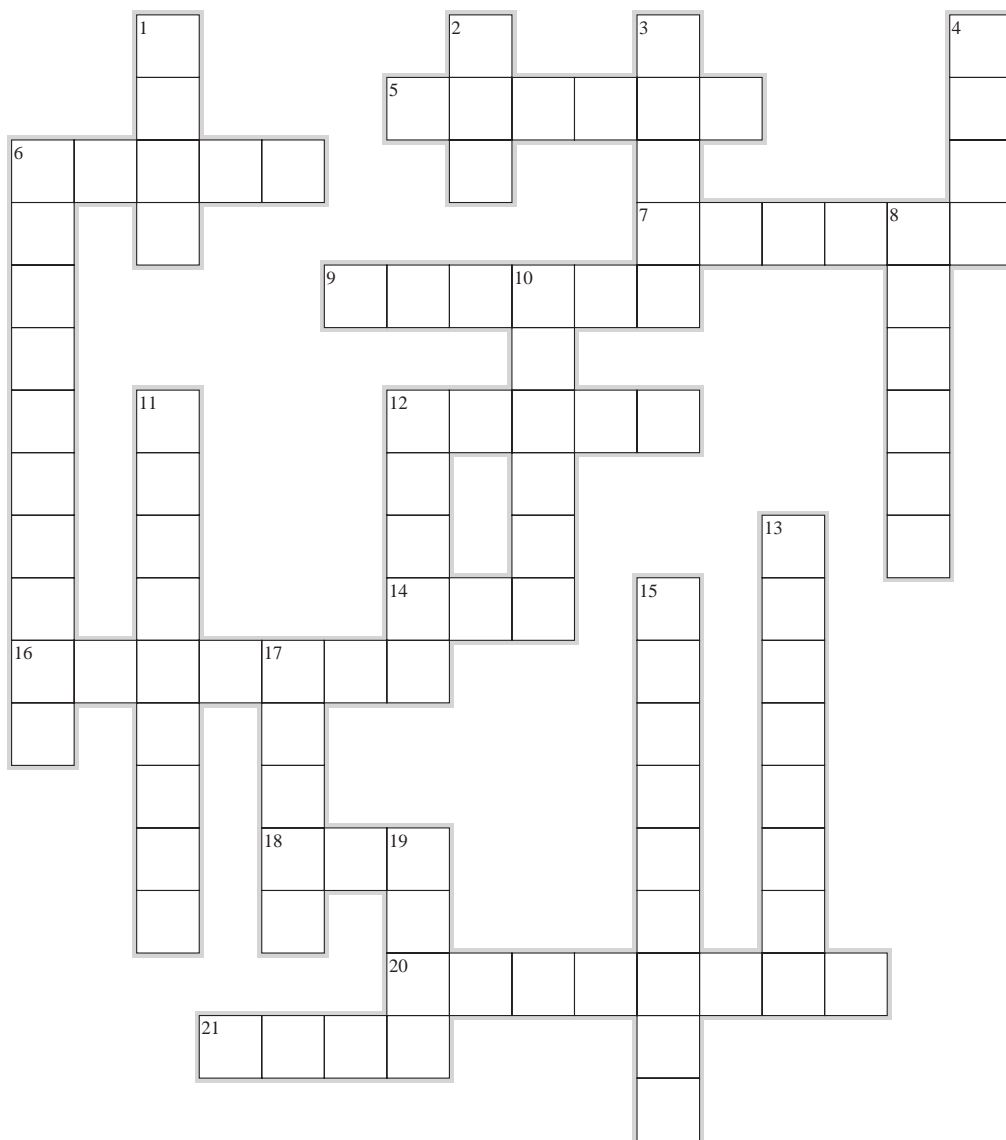
**Talitha Trimble**  
Grace FPC (Winston-Salem, N.C.)

# Kid's CROSSWORD Puzzle



## Across

1. "The mouth of the righteous speaketh \_\_\_\_." (Psalm 37:30)
4. "The seventh year thou shalt let it ... lie \_\_\_\_." (Exodus 23:11)
7. "Then all the multitude kept \_\_\_\_." (Acts 15:12)
8. "He commanded the multitude to \_\_\_\_ down." (Matthew 14:19)
9. "He had \_\_\_\_ this word unto me." (Daniel 10:11)
12. "The whole earth is at \_\_\_\_, and is quiet." (Isaiah 14:7)
13. "They ... having heard the word, \_\_\_\_ it." (Luke 8:15)
14. "\_\_\_\_ them continually upon thine heart." (Proverbs 6:21)
16. "\_\_\_\_ now my words." (Numbers 12:6)
19. "Be still, and \_\_\_\_ that I am God." (Psalm 46:10)
21. "He \_\_\_\_ not speak unto them." (Luke 1:22)
22. "He made thee to hear his \_\_\_\_." (Deuteronomy 4:36)
23. "Lay up his words in thine \_\_\_\_." (Job 22:22)
25. "\_\_\_\_ ye still, and see the salvation of the LORD." (2 Chronicles 20:17)
26. "We were yet without \_\_\_\_." (Romans 5:6)
6. "Neither told I any man what God had \_\_\_\_ in my heart." (Nehemiah 2:12)
10. "It pleased God by the foolishness of \_\_\_\_ to save." (1 Corinthians 1:21)
11. "Surely I have behaved and \_\_\_\_ myself." (Psalm 131:2)
15. "Be silent, ... before the \_\_\_\_." (Zechariah 2:13)
17. "Ye \_\_\_\_ it not as the word of men." (1 Thessalonians 2:13)
18. "Be \_\_\_\_ to hear, slow to speak." (James 1:19)
20. "My son, attend to my \_\_\_\_." (Proverbs 4:20)
24. "Thy words were found, and I did \_\_\_\_ them." (Jeremiah 15:16)



## Down

2. "The words that I \_\_\_\_ unto you, they ... are life." (John 6:63)
3. "\_\_\_\_ are they that hear the word of God." (Luke 11:28)
5. "I ... \_\_\_\_ my feet unto thy testimonies." (Psalm 119:59)

**PLEASE NOTE:** Please send your completed puzzle to *Current Kids' Corner*, Attn: Mrs. Rachel Carper, 3 Elmira St., Greenville, SC 29615, or by email to [rcarper@bjv.edu](mailto:rcarper@bjv.edu) by November 29, 2015. Include your name, address, age, and the name of the church you attend. Five winners will be drawn from all correct submissions received. The contest is open to young people ages 5-12, and winners will receive a \$10 cash prize.



SUN MON TUE WED

## Calendar OF EVENTS

THU FRI SAT

**OCTOBER 5-9**

October Presbytery Meeting and Week of Prayer at Covenant FPC, Columbia, S.C.

**OCTOBER 11**

Thanksgiving Sunday in Canada

**OCTOBER 23**

Dedication Service of Church Building in Lehigh Valley, Pennsylvania

**OCTOBER 31**

Reformation Day

**NOVEMBER 6-7**

Reformed Runners Relay in Trinity, Alabama

**NOVEMBER 26**

Thanksgiving in the United States

## GOD'S UNUSUAL HARVEST

Tucking his numb fingers under his arms to ward off the bitter chill, Fred Suffield hurried to get the last of his harvest safely stowed. The farmers' warning of an early snow storm was right. Off in the distance, Fred could hear the faint, familiar whistle of the Brockville-Westport "cheese run" as the locals called it—the train which not only transported people and mail, but cheese from the local factories to and from the St. Lawrence River. It was the only connection the little village of Mountain 250 miles northeast of Toronto had with the outside world. Unknown to young Fred, however, there was something different about tonight's cargo which would change his life forever.

Some hours later, Fred awoke suddenly to heavy pounding on the door. Fumbling for the kerosene lamp on his way down the stairs, he opened to a distraught man covered in snow. He told Fred that his train had stalled half a mile down the road and without heat, the passengers would likely freeze to death by morning. Without hesitation, Fred pulled on his boots and heavy coat and rushed to where a small group of frightened passengers huddled tightly. Fred insisted that they come home with him where he revived their spirits with hot drinks and a warm fire until the engineers repaired the problem.

Among the passengers was a young American musician, Kittie Louise Jennett. Through Fred's kindness, God had proved Himself faithful to her once again. She gazed into the roaring fire and thought about her recent conversion to Christ and her unpopular decision to turn down the big New York City music contract so that she could surrender her talent and life to the service of the Lord. I'm sure Kittie wondered how the snowstorm would fit into God's plan, but when she looked up, she saw Fred's attentive face looking down at her. "How incredibly kind he is! I wonder if He knows the Lord too?" she thought.

With the train up and running again, the passengers continued on their journey. Fred's kindness left a deep impression on Kittie which prompted her to send him a thank-you note on her return home. To her surprise, Fred replied. To his surprise, Kittie responded. Soon they both discovered their mutual love for the Lord—and each other.

Fred and Kittie's love blossomed into marriage and ever after, they completely devoted themselves to the Lord's work wherever He would lead them. Fred preached, and Kittie played the piano. They evangelized one small town after another. They never saw great numbers in their ministry, but they faithfully sowed in the needy harvest fields of rural Ontario. In His unusual providence, the Lord took talented Kittie out of one of the world's biggest cities into one of the smallest insignificant villages to meet Fred and fulfill His wise purpose in both of their lives.

Some years later, she wrote a little hymn of personal testimony which has been an encouragement to so many who are called to labor in similar struggling situations. Kittie understood well that numbers aren't as important to God as faithfulness to His will. — *Jill Saunders*

## LITTLE IS MUCH WHEN GOD IS IN IT

**In the harvest field now ripened  
There's a work for all to do;  
Hark! the voice of God is calling,  
To the harvest calling you.**

### *Refrain:*

**Little is much when God is in it!  
Labor not for wealth or fame;  
There's a crown, and you can win it,  
If you go in Jesus' name.**

**In the mad rush of the broad way,  
In the hurry and the strife,  
Tell of Jesus' love and mercy,  
Give to them the Word of Life.**

**Does the place you're called to labor  
Seem so small and little known?  
It is great if God is in it,  
And He'll not forget His own.**

**Are you laid aside from service,  
Body worn from toil and care?  
You can still be in the battle,  
In the sacred place of prayer.**

**When the conflict here is ended  
And our race on earth is run,  
He will say, if we are faithful,  
"Welcome home, My child—well done!"**

Kittie Suffield, 1924