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The Remnant

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... is Faith Filled Determination

The Heartbeat of
The Remnant

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C O N T E N T S



3 NO COMPROMISE
 • *from the Martyrs Mirror* •



8 HOW TO PRAY FOR YOUR CHILDREN
 • *by William Law* •



10 MISSIONS, MONEY, AND MOTIVES IN A DISSOLVING WORLD
 • *by Daniel Kenaston* •



15 A TWELVE-YEAR-OLD MISSIONARY



16 THE BEAUTY OF HOLINESS
 • *by Dean Taylor* •



22 THE SAVIOUR'S TEARS OVER THE LOST
 • *by Robert Murray M'cheyne* •



26 The Blessing Corner
God is Faithful
 • *by Amanda Marie Fehr* •



30 McCHURCH
 • *by Vernon C. Lyons* •



31 A PRAYER FOR QUIET TIME

32 OATHS AND LAWSUITS FROM THE EARLY CHURCH
 • *by Clement of Alexandria* •



35 PRECIOUS LETTERS FROM OUR READERS



No Compromise

Taken from the Martyrs Mirror

This is a very graphic testimony of the power of grace and perseverance in the midst of severe torture and persecution. In the year A. D. 290, three men, Tharacus, Probus, and Andronicus, were brought to prison before the tribunal, and questioned. While being tortured on the rack, they suffered beyond measure for the name of the Lord. By faith in Jesus Christ they were dreadfully tormented, questioned and finally put to death by being thrown alive to wild beast.

All these events occurred in Tarsus, which is the birthplace of Paul. Ancient Tarsus is located in what is modern day Turkey. Through it all, these men left a remarkable witness of God's grace. All along they focused all glory on God.

The complete story can be found on page 146 in the Martyrs Mirror. A word of caution is needed--the torture described here is very gruesome. May the Lord use these painful testimonies to crack through our modern day, pampered lives and prepare our hearts with a non compromising devotion to Him May we be ready if we are called on to witness for our Lord Jesus Christ as they were.

When Diocletian was Emperor, Three men, Tharacus, Probus, and Andronicus were brought by the captain Demetrius before Maximus, the President to be tried for refusing to sacrifice to their false gods.

At the First examination because he was the oldest Tharacus was brought forth first.

Maximus first asked Tharacus his name.

Tharacus answered, "I am a Christian."

Maximus said, "Be silent about this ungodly name, and tell me your name."

Tharacus again replied, "I am a Christian."

Maximus said to his beadies, "Break his jaws, and tell him not to answer me thus any more."

Tharacus responded, "I have told thee my best name; but if thou desirest to know how my parents called me, my name is Tharacus, and when I followed war, I was called Victor."

The President asked him, "Of what nation art thou, Tharacus?"

He answered, "Of the noble nation of the Romans, and was born at Claudianopolis, a city in Syria; but being a Christian I have abandoned war."

The Proconsul said, "Thou art not worthy of the pay, but how didst thou leave the service?"

Tharacus replied, "I asked Publius, our General, for per-

mission, and he discharged me.”

Tempting him with honor **The President said**, “Have regard for thy age, be one of those who obey the commands of our lords—the emperors; so that thou mayest be promoted by me to great honors. Come hither, therefore, and sacrifice to our gods, for the princes themselves, who are the monarchs of the whole world, honor the gods.”

Tharacus answered, “They err grossly; however, they are seduced by Satan.”

After this Tharacus went on to testify beyond great persecution without compromise. Following him Probus likewise was questioned and tortured. But praise to God he also withstood for the name of Christ. Following them they brought in the young man Andronicus.

Demetrius, the Centurion, placed Andronicus before Maximus’ judgment seat, saying, “Sir, here is the third one.” **The Proconsul said**, “What is thy name?”

Andronicus answered, “Wouldst thou openly know who I am? I am a Christian.”

Maximus said, “Those who have preceded thee have gained nothing by this name; therefore thou must answer me aright.”

Andronicus replied, “Men generally call me Andronicus.”

Maximus asked him of what nationality he was.

Andronicus answered, “Of noble blood.”

Maximus said, “Spare thyself, and hearken to me, as to thy father; for those who have spoken such nonsense before thee have gained nothing by it. But honor thou the princes and the fathers, and be obedient to our gods.”

Andronicus replied, “Thou didst well call them fathers; for thou art of the father, the devil, and, having become one

Dost thou think I am a fool that I should be willing to be found inferior to my predecessors, in suffering? I stand prepared to endure all thy torments.

of his children, thou doest his works.”

Maximus said, “Wilt thou, a stripling, despise and mock me? Knowest thou not, what torments are ready for thee?”

Andronicus said, “Dost thou think I am a fool that I should be willing to be found inferior to my predecessors, in suffering? I stand prepared to endure all thy torments.”

The Proconsul commanded that he should be stripped, ungirded, and suspended to the torture stake. **Demetrius, the Captain**, moved by pity, said, “Listen to me, wretched man, before thy body be racked.”

Andronicus answered, “It is better that my body perish, than that thou shouldst do with my soul according to thy

pleasure.”

Maximus said, “Take advice, and sacrifice, before thou be tortured to death.”

Andronicus replied, “Never from my youth up did I sacrifice, and do still not wish to do so, though thou constrain me.”

Maximus said, “Lay on and rack him well.”

Anaximus, the horn-blower, who was to execute the sentence, spoke to Andronicus,

saying, “I am old enough to be thy father; I advise thee to the best: do what the Proconsul commands thee.”

Andronicus replied, “Because thou art older, and hast no understanding, therefore thou advisest me to sacrifice to stones and evil spirits.

While he was being tormented, **the Proconsul said**, “Thou wretched man dost thou not feel any torments, seeing thou hast no compassion upon thyself, and dost not forsake thy folly, which cannot save thee?”

Andronicus answered, “My sincere confession, which thou callest a vain folly, is perfectly good, as putting all hope and confidence upon the Lord our God; but thy temporal wisdom shall die forever.”

The President asked, “Who is

it that has taught thee this folly?”

Andronicus replied, “The quickening word, by which we are quickened, teaches us that our Lord is in heaven, who works in our hearts the living hope of our blessed resurrection from the dead.”

Maximus said, “Desist from this folly—before we torture thee still more severely.”

Andronicus answered, “My body is before thee; thou hast full power over it; do as it pleaseth thee.”

The Proconsul said, “Torture him exceedingly on the mouth.”

“And though thou cause my whole body to be flayed, I shall still not depart from my God, who strengthens me, to endure all the weapons of your torturing.”

Andronicus replied, “The Lord sees that you punish me even as a murderer.”

The President said, “Dost thou still despise the commands of the princes? and thinkest thou my tribunal is without power?”

Andronicus answered, “I trust in the mercy and truth of God’s promise, and therefore I suffer all this patiently.”

Maximus asked, “Have, then, the princes transgressed, thou wretched man?”

Andronicus replied, “Yes, according as I understand it, they have; for it is a transgres-

sion to sacrifice to idols.”

While he was being tormented, **the Proconsul said,** “Turn him over, and torment him on his sides.”

Andronicus said, “I am before you. Torment me as you please.”

The President said to the executioners, “Take potsherds, and scrape open the old wounds.”

When they had done this, **Andronicus said,** “You have strengthened my body by these torments.”

Maximus said, “Ere long I shall exterminate thee; ere long I shall kill thee.”

Andronicus answered, “I do not fear thy threats; my sentiments are better than all thy wicked thoughts.”

Then the Proconsul commanded that irons should be put on his neck and feet, and he be kept with the others until the second examination.

Later, a second time the three martyrs were questioned, tortured and thrown back into prison to weaken their spirits. Now the three men were examined on the rack the third time.

The President said, “Call the ungodly Christians in.”

Demetrius, the centurion, answered, “Here I am.”

When he had brought forth Tharacus, **the Proconsul said,** “Dost thou still despise imprisonment, bonds, punishments, and tortures? Follow my advice, O Tharacus, and abandon this confession, which profits thee nothing. Rather sacrifice to the gods, by whom all things exist.”

Tharacus answered, “Woe shall come upon them. Thou thinkest that the world is governed by them; whereas they are destined for eternal fire; and not they only, but all those also who serve them.”...

The President said, “Dare thou thus address me, thou accursed one, as though thou wert mine equal?”

Tharacus answered, “I am not thine equal; but it is lawful for me to speak, and no one can silence me, for the sake of Him who strengthens me, namely, the Lord.”...

The President said, “Thou wretched man! Desist from thy vain thoughts, and sacrifice; that thou mayest be delivered from these pangs.”

Tharacus replied, “Dost thou think I am a fool or a madman, and that I, who trust in the Lord, shall not live in heaven? Thou mayest deprive me of this temporal life for a little while; but thou wilt thereby cast thine own soul into eternal damnation.”

The President said to the executioners, “Put the branding irons into the fire, and brand

him on his cheeks or shoulders.”

Tharacus answered, “Though thou inflict many more torments than these upon me, thou shalt nevertheless not turn the servant of God to the shameful idolatry of devils, to worship them.”

The President said, “Bring a razor; cut off his skin; shave his head bald, and put burning coals upon it.”

Tharacus replied, “And though thou cause my whole body to be flayed, I shall still not depart from my God, who strengthens me, to endure all the weapons of your torturing.”

The President said, “Get the branding irons; let them get still hotter, and apply them to all his members and joints.”

Tharacus, as he suffered this, cried out, “May the Lord look down from heaven, and judge!”

The President said, “What lord dost thou call upon, thou accursed fellow?”

Tharacus answered, “The Lord whom thou dost not know, and who recompenses every one according to his works.”

Later Tharacus was condemned to the wild beast.

The President said to Probus, “Advise with thyself, Probus, that thou mayest not fall again into the same punishment; for others, who on thy account have persisted in their obstinacy have rued it. Sacrifice now,

therefore, that thou mayest be honored by us and the gods.”

Probus answered, “We are all of one mind, serving God with one heart and soul. Think not, therefore, that thou wilt hear anything different from us; for thou hast ere this heard and seen enough to convince thee, that thou canst not turn us. Here I stand before thee the third time, and do not yet regard thy threats. What dost thou wait for, then?”

The President said, “Ye have conspired together to deny the gods. Bind him, and hang him up by his heels.”

Probus replied, “Dost thou not yet cease to fight for Satan?”

Maximus said, “Believe me, before thou be tortured; have compassion upon thine own body. See, what dreadful torments are being prepared for thee.”

Probus answered, “All that thou mayest do unto me, shall conduce to the comfort of my soul; therefore, do what thou wilt.”

The President said, “Heat the branding irons red-hot, and apply them, to his sides, so that he may desist from his folly.”

Probus replied, “The more foolish I appear to thee, the wiser I shall be in the law of the Lord.”

The President said, “Press the branding irons on his back.”

Probus answered as he was suffering, “My body is subject to thy power; but God will behold from heaven my humility and patience.”

In the meantime the President commanded that meat and wine should be brought, which had been sacrificed to the idols, saying to the executioners, “Pour wine down his throat, and take meat, and force it into his mouth.”

While they were busy doing this, **Probus said**, “The Lord behold from His high throne the violence ye do to me, and judge my cause.”

The President said, “Thou wretched man thou hast suffered so much, and, behold thou hast thyself received the sacrifice.”

Probus replied, “Ye have not accomplished much, by doing me violence. The Lord knoweth my intentions.”

The President said, “Thou hast eaten and drank what was sacrificed to the gods.”

Probus answered, “The Lord knoweth it, and hath seen the violence I have suffered.”

The President said to the executioners, “Apply the branding irons to the calves of his legs.”

Probus replied, “Neither the fire, nor the torments, nor thy father, Satan, can turn the servant of God from his confession.”



The President said to his servants, "Let sharp nails be heated, and put them into his hands."

Probus answered as he suffered this, "I thank Thee, O Lord, that Thou hast made my

"Though I burn from head to foot, the spirit nevertheless is alive in me. Thou shalt not conquer me; for the Lord, whom I serve is with me."

hands worthy, to suffer for Thy name."

The President said, "The many torments have deprived thee of thy mind."

Probus replied, "The great power which thou hast, has not only made thee a fool, but also blind; for thou knowest not what thou art doing."

The President said, "Thou who hast been tormented on thy whole body excepting the eyes, darest thou speak thus to me?" "Pinch his eyes," said he to the executioners, "that he may gradually become blind."

When this had been done, **Probus said**, "Behold, thou hast also deprived me of my bodily eyes, but thou shalt never be permitted to destroy the eyes of my faith."

The President said, "Dost thou think thou wilt survive all these torments, or that thus thou shalt die happy?"

Probus answered, "Fighting thus, I gradually approach the end, so that I may finish my good and perfect confession, and be put to death by you without mercy."

The President said, "Take him away, bind him, put him in prison, and let none of his companions come near him, to praise him for having continued so steadfast in his wickedness. He, too, shall be cast

before the wild beasts at the next show."

Then said the President, "Let Andronicus come forth."

Demetrius, the captain, said, "He is already here," placing him on the rack.

The President said to Andronicus, "Have at least compassion on thy youth, if thou hast prudently advised with thyself to reverence the gods consent and sacrifice to the gods, that thou mayest be released."

Andronicus answered, "May God never suffer thee, O tyrant, that I do aught against the law of God. Thou shalt never shake my good confession, which I have founded upon my Lord. Here I stand ready, for thee to make manifest on me thy hardness."

The President said, "Methinks, thou art raving, and possessed of the devil."

Andronicus replied, "If I had the devil in me, I should obey thee; but because I confess the Lord, I do not submit to the commands of the devil. But hast not thou the devil in thee? For being deceived by the devil thou doest the works of the devil."

The President said to the Executioners, "Make bundles of paper and put fire upon his body."

When this was done, Andronicus said, "Though I burn from head to foot, the spirit nevertheless is alive in me. Thou shalt not conquer me; for the Lord, whom I serve is with me."

The President said, "Thou madman! How long wilt thou remain thus obstinate? Seek at least to die upon thy bed."

Andronicus answered, "As long as I live, I shall overcome thy wickedness."

The President said, "Heat the branding irons red-hot again, and put them between his fingers."

Andronicus replied, "O foolish despiser of God. Thou art full of the wicked thoughts of Satan. Seest thou

not that my body is almost consumed through the manifold torments thou hast inflicted upon me. Thinkest thou

continued on page 14



HOW TO

Pray for Your Children



Rendered from William Law's
*A Serious Call to a Devout and
Holy Life*

It is very evident from Scripture that intercessory prayer is a great and necessary part of the Christian life. The first followers of Christ demonstrated their love for each other by their mutual prayers. When St. Paul wrote to churches and individuals, he mentioned to them that they were the constant subject of his prayers.

This was the ancient friendship of Christians. It united and cemented their hearts, not by worldly considerations or human passions, but by the mutual communication of spiritual blessings through prayers and thanksgivings to God for one another.

It was this holy intercession that raised Christians to such a high state of mutual love. They lived in a state that far exceeded all that previously had been

praised and admired in human friendship. And when that same spirit of intercession is restored throughout the world—when Christianity has the same power over the hearts of people today that it originally had—this holy friendship will be again in fashion. Christians will again be the wonder of the world because of that exceeding love which they bear to one another.

Parental Intercession

...what I am speaking of is not a regular method of recommending all their particular needs and necessities unto God. I am speaking of praying for every such particular grace and virtue for our children according to their state and condition of life.

Ironically, sometimes we intercede for other Christians, but forget to intercede for our own children. Yet, if parents were to make themselves advocates and intercessors with God for their children—con-

stantly petitioning heaven on behalf of them—nothing would be more likely to bless their children. Not only would the children benefit, but such a prayer life would also mold and dispose the parents' hearts to the performance of everything that was excellent and praiseworthy.

I assume, of course, that most Christian parents remember their children in their prayers and call upon God to bless them. But what I am speaking of is not a regular method of recommending all their particular needs and necessities unto God. I am speaking of praying for every such particular grace and virtue for our children according to their state and condition of life.

The office of parenthood is a holy state in some degree like that of the priesthood. It obligates parents to bless their children with their prayers and sacrifices to God. This was the manner in which holy Job watched over and blessed his children. He “sanctified them,” and he rose up early in the morning and offered burnt-offerings, “according to the number of them all.” (Job 1:5)

If parents viewed themselves as priests, they would be daily calling upon God in a solemn, deliberate manner. They would alter and extend their intercessions, as the circumstances and growth of their children required. And such devotion would have a mighty influence upon the parents' own lives. It would make them very careful of everything they said or did, lest their example should hinder the very thing that they were constantly praying for on behalf of their children.

If a father were daily making specific prayers to God that He would inspire his children with true piety, great humility and strict temperance, what could be more likely to make the father himself become exemplary in those

virtues? He would naturally be ashamed to lack the very virtues he thought necessary for his children. In short, his prayers for his children's godliness would be a certain means of elevating his own godliness.

If a father considers himself as an intercessor before God for his children, if he yearns to bless his children with his prayers, he will aspire to every degree of holiness. For “the fervent prayer of a righteous man availeth much.” (Jas. 5:16) The man who earnestly prays for his children will amend his own life so that his prayers will “availeth much.” He will avoid everything that is sinful and displeasing to God, lest when he prays for his children, God should reject his prayers.

How tenderly, how religiously would such a father interact them to be his little spiritual flock, whose virtues he was to form by his example, encourage by his authority, nourish by his counsel, and prosper by his prayers to God for them.

How fearful would he be of all greedy and unjust ways of accumulating riches. Or of bringing his children up in pride and indulgence. Or of making them too fond of the world. He would fear lest he might thereby render his children incapable of those virtues that he was so often beseeching God to grant them.

These are the plain, natural, happy effects of parental intercession. All parents, I hope, who have the real welfare of their children at heart, will not neglect so great an opportunity. An opportunity—not just to do an eternal good to those who are so near and dear to them—but also to raise their own spiritual life. □

How tenderly, how religiously would such a father interact them to be his little spiritual flock, whose virtues he was to form by his example, encourage by his authority, nourish by his counsel, and prosper by his prayers to God for them.





Missions, Money, and Motives

in a Dissolving World

by Daniel Kenaston

I have been meditating recently on the subject of money and the incredible hold that it so easily develops on our lives and hearts. I find that even living here far away from the wave of materialism that you daily encounter, I must make it a spiritual routine to take stock of my heart and make sure that I am staying free from a clutching, hoarding spirit when I relate to money. Most of the time, God uses these check-ups to show me several areas where my heart is in danger of being ensnared, and then directs me to do something for His kingdom with the money or possession that threatens my soul. Obedience in this generally deals a deathblow to the tentacles that were reaching out and beginning to hold my heart, and sets me free again to serve Christ whole-heartedly. Sometimes, though, the things that God asks me to do are not easy, and my emotions cry out against the sacrifice that Christ is asking me to make.

Generally, God gives me grace to obey His command in my heart, and I make the sacrifice He is requiring of me. But truly, I long to stay at such a

place in my relationship to God that using my resources for His Kingdom would not be viewed in my heart as a necessary yielding of my rights, but in the more positive light of investing in the most stable bank in the universe! It is out of this heart cry and its resulting meditations that these thoughts were born. I love when God gives me a real-life situation in this world that perfectly correlates to the things He is doing in my heart, hence helping me to grasp easily what He desires for me! I hope that sharing these thoughts will give you a new way

of viewing God's demands on your life, and that it will result in a renewed desire to "convert" the "currency" of your life into an eternal unchanging form!

I long to stay at such a place in my relationship to God that using my resources for His Kingdom would not be viewed in my heart as a necessary yielding of my rights, but in the more positive light of investing in the most stable bank in the universe!



Physical Example

The education arm of the Ghanaian government is currently embarking on a huge exercise to inform the public about a change of currency that should take place in the next two years. The money we current-

ly use here is called the *Cedi* and it has been in use for the more than 45 years since independence. This currency is to be replaced by the *Eco*, a new currency that will be shared by several west-African countries including Ghana and Nigeria. Their desire is to create a large zone in which only one currency is used, thereby encouraging cross-border trade and giving each of these countries a more stable currency than they previously had. This is in line with international moves to create large blocs of people that all trade with a shared currency (i.e., the *Euro*, *Eco*, or *CFA Franc*). Hopes are high that this will result in a better standard of living for the countries involved as trade and investment grow.

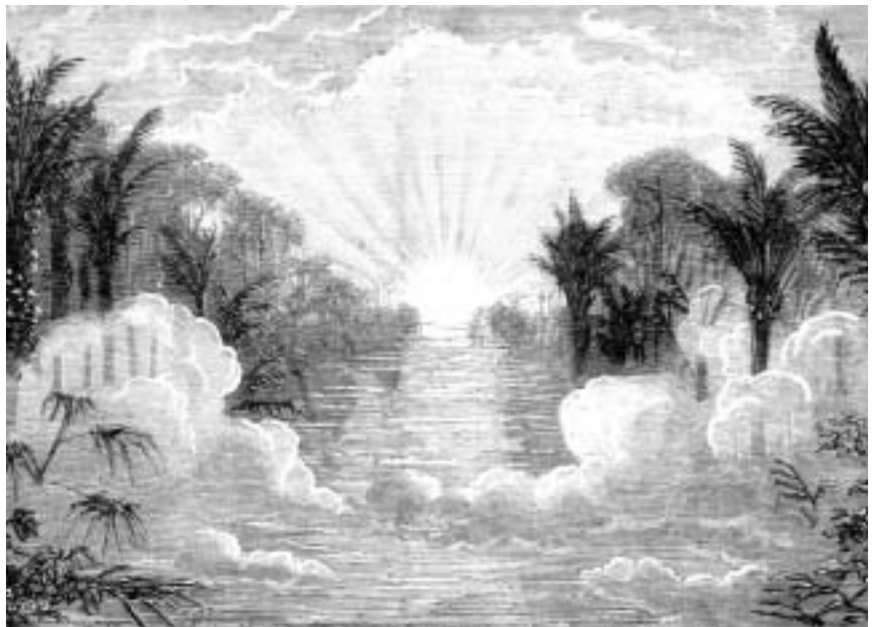
If you know anything about the challenges of transportation in rural Africa, and understand even a little of the reluctance to change felt by most rural peoples, you may realize the incredible task ahead of the government here if they are to succeed in informing and convincing Ghanaians to yield up their old currency for this new and “better” form of money. Usually during this sort of currency changeover, there is a period of years during which both the old and new currencies are accepted on the markets and in the bank, and it is during this time that governments work hard to convince people of the benefits of bringing in their old bills to receive the new currency. Most of the population accepts the new bills in good faith, and soon the use of the currency is widespread. But there are always people who because of fear or nostalgia refuse to change to the new currency. Some of these people have hoarded money in mattresses or boxes under their beds for many years, and they are not at all ready to give this up to receive some new bills. Many times the new currency is in lower denominations than the one currently used, and it is not easy to convince village folk

that the 100 *Eco* bill you are offering them has more value than the stacks of bills they now hold so tightly.

As the period of dual currency acceptance draws to a close, the government redoubles its efforts to make sure that all of the old currency has been traded in for the new, only now they change tactics. Instead of trying to convince people of the things they will gain by accepting the new bills, they now pull out their most powerful argument. They try to help the rural public to understand that in a few months’ time the old currency they hold in stacks under their beds will no longer have any value. Their message basically is, “Trade it in now, or you will lose all of its value!” Even with the best efforts of governments to convince their people of these truths, every currency changeover has stories of people who refused to exchange their money and hence are ruined financially when their money is no longer accepted.

People laugh at these “old-timers” who would not accept the new and improved money, but all of us are up against a currency change of greater importance than all of these put together. Yet many of us are proving to be quite obsti-

Look at God’s demand for us to put our financial and other resources at His disposal in the light of it being a good investment for the future instead of a sacrifice today.



nate about exchanging the dissolving currency of this life for the eternal gold of heavenly rewards! This is the vein in which God has been challenging my thoughts recently.

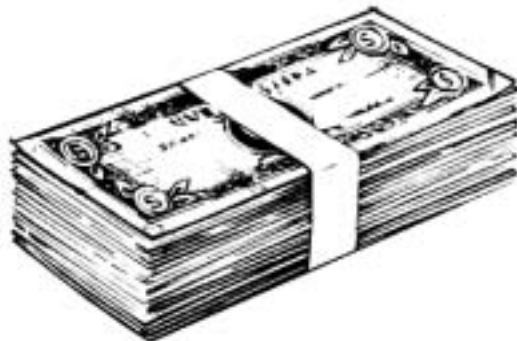
Heavenly Currency

“Lay not up for yourselves treasures on earth...but lay up for yourselves treasures in heaven...” (Matthew 6:19-20).

We easily put emphasis on the “do not” element of a passage without recognizing that the real heart of God for us is in the positive or “do” part of the verse. Many times the focus of messages using this verse as their text seems to be negative in content: God commands us **not** to lay up treasure on this earth. In reality, these verses take as a background fact the truth that all of us will lay up our treasure or invest our resources somewhere, and God is simply guiding us as to **where** we should place them!

Sometimes it is healthy for us to look at the commands of Jesus not in the light of submission to His higher authority (though this is right), but rather with the recognition that God is allowing us to prepare ahead for things which will catch much of the world by surprise. In these verses, God is like the government of a country undergoing a currency change, trying to convince us of the benefits that we will receive from switching to the new currency. God appeals to our intellect: “Why put your resources in a place where uncertainties abound, where theft is rampant, and where decay and devaluation are laws of life? Why not put it in a place where none of these things are present, and where your investment is guaranteed to be waiting for you upon your arrival?”

[God] is trying to convince us to pour out our lives and resources in His work by showing us that these things will soon be valueless if we don't.



It is only a change of currency, and oh, what an exchange it is—from the decaying, changing currency of this world and its fading pleasures, to the unchanging, ever-new gold of heaven and the pleasures that are at His right hand forever! This oft-repeated but rarely practiced quote comes to my mind: “He is no fool who gives what he cannot keep to gain what he cannot lose.” Look at God’s demand for us to put our financial and other resources at His disposal in the light of it being a good investment for the future instead of a sacrifice today. This may help us to more readily yield up all we are to His purposes in our lives. It has certainly aided me in this direction.

All Will Dissolve

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all manner of holy conversation and godliness” (2 Peter 3:11).

The Greek word translated “dissolved” means “to break up, melt, or destroy.” Think of unflavored gelatin as it dissolves in a pot of boiling water. It totally dissolves, leaving behind no trace to prove it ever existed. This view of our earthly lives, relationships, and resources must be healthy for us, or else God would not have placed before us such a graphic scene of devastation (2 Peter 3:10) and then asked us what kind of lives we should live in view of this coming dissolution of everything we know, love, and hold on to. Again, God’s heart for His people is not negative. He does not desire to scare us by this description of the future of this world, but rather to motivate us to pour out our lives in His Kingdom purposes by realizing that this world is a passing mirage that will soon disappear.

Let us return to the physical example for a moment and draw a parallel. The government will convince some to yield up their old currency by explaining to them the great benefits to be gained in doing so. But others must be convinced through shaking them with the reality that the money they now hold will lose all of its value at a predetermined time.

God is doing the same thing for us in this passage. He is trying to convince us to pour out our lives and resources in His work by showing us that these things will soon be valueless if we don't. It is a sobering reality to mentally watch every earthly thing that we have labored for and longed toward suddenly dissolve in a spinning mass of hot water, or be burned up in a fire of unimaginable proportions, to use biblical imagery. But these are only negative thoughts if we are unwilling to convert all of these things we own or talents that we possess into heavenly currency. If our hearts are truly willing, this assured destruction of the things (currency) that we now hold as valuable should only motivate us to throw ourselves into changing as much of this as possible into heavenly coin. We get an advance warning, and hence a wonderful chance to exchange all these passing, earthly things for that which will never fade away! Let's take this chance!

Miseries for the Rich

"Go to now ye rich men, weep and howl for your miseries which shall come upon you. Your riches are corrupted....Your gold and silver is cankered....(James 5:1-3).

We have focused on the positive elements of this truth and have desired to let these physical examples motivate us to willingly trade in our dissolving money and resources for the eternal blessings of being forever "present with the Lord." Certainly though, any meditation on these verses and the truths they illuminate would not be complete without looking for a moment at the awful negative reality that refusing them will activate in our lives.

In the spiritual world, as in the physical, there will always be those individuals who,

when faced with the positives of trading in their old currency, and further convinced with the reality that the old will soon lose all of its value, turn away still to hold with clutching fingers to the only thing they have ever known as money. To place their trust in something that to them seems unsure is impossible, and they hold onto their devaluing currency all the way to its worthless end. The day soon comes when even should they load up a whole carload of the old money, it could not buy them anything; Its value has dissolved!

May God arrest our attention while there is still time to exchange our resources for heavenly treasure, and save us from the tragedy of finding out too late that all we are holding onto is of no value. May he save us from one day waking up to discover that though we went to sleep as upper-middle class Americans, we now have nothing of any value! May he save us from the fate of the rich man, who, finding himself in hell, was reduced to begging for the first time in his life, *"and he cried and said...send Lazarus, that he may dip the tip of his finger in water, and cool my*

...all of us will lay up our
treasure or invest our
resources somewhere, and
God is simply guiding us as
to where we should place
them!



tongue” (Luke 16:24). Oh, the awful realization of having nothing of value, of going from having everything to possessing nothing in one day!

Dear friends, I know that many of you, along with myself, sincerely desire to lay up treasure in heaven and break free from the things that entangle us here. Yet we find ourselves so easily ensnared again by nice-sounding arguments and the curse of the status quo. The result is that we are crippled from truly pouring out our lives and resources for His Kingdom. Because of this, His Kingdom suffers and our currency continues to erode in value. This article is written as much as a journal of what God is teaching me and what I desire as it is a teaching or sermon for you, and I entreat you to accept it as such.

Here is my closing thought and prayer: May God keep us from forever toiling in circles in Philippians 3:7 counting all loss for Christ, but never really getting to verse 8 where Paul says

that he has suffered the loss of all those things that he counted loss in verse seven. It is in the actual **suffering loss** that the blessing key is found, not in the **counting loss**, good as that may be. The sovereignty of a thing must be handed over before an exchange can occur, and only as we yield the ownership of our lives and resources over to God’s purposes in this world can we be assured of receiving heavenly currency in return for the things we have laid down. Matthew 19:29 is still true. *“And every one that hath forsaken... for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life.”!*

May we lay down our lives and loves to His glory and to our future! May we trade in our earthly resources for heavenly currency while there is still time, and may we do it with the hilarity of one who knows that he is changing something of small value and stability for something of infinitely greater value and longevity! May we be the manner of persons we ought to be. □

continued from page 7, No Compromise from the Martyrs Mirror

that now at the last I shall begin to fear thy devices? I have Christ dwelling in my heart, and despise thy torments.”

The President said, “Thou miscreant! knowest thou not that this Christ, whom thou worshippest, became man, and was punished under the judge Pontius Pilate?”

Andronicus answered, “Be silent, for it is not lawful for thee to speak evil of Him.”

The President said, “What gainest thou by thy faith and hope in this man whom thou callest Christ?”

Andronicus replied, “I have thereby in expectation a great reward and gain; hence I endure all this so patiently.”

The President said, “Break

open his mouth, and take meat that has been sacrificed, from the altar, and force it into his mouth, and pour in wine also.”

Andronicus called God to witness, saying, “O Lord, my Lord, behold what violence I suffer!”

The President said, “How long wilt thou thus obstinately endure the punishment? See, thou hast certainly eaten of that which has been sacrificed to the gods.”

Andronicus answered, “Cursed be all who honor the idols, thou and thy princes.”

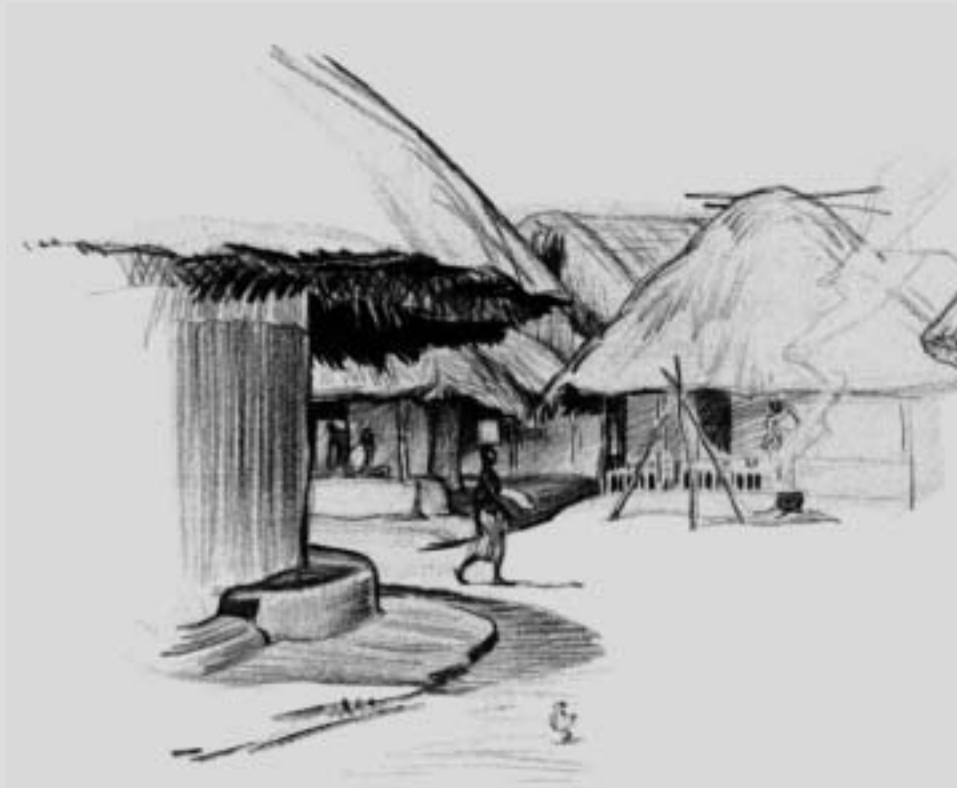
The President said, “Thou miscreant, do you curse thou the princes, who have obtained for us so lasting and tranquil peace?”

Andronicus replied, “They

are cursed, who, as the pestilence, and as bloodhounds, turn the whole world upside down; whom the Lord by His mighty arm shall confound and destroy.”

The President commanded the executioners, “Put an iron into his mouth, and with it break out all his teeth, and cut out his blasphemous tongue, that he may learn no more to blaspheme the princes. Take away his teeth, and burn his tongue to ashes, and scatter the latter all about, lest his fellow Christians, or some women, gather his remains, and keep them as precious relics. Take him away from here, and put him into prison, that at the next show he, together with his companions, Tharacus and Probus may be thrown before the wild beasts.” □

A Twelve-Year-Old Missionary



Years ago when Robert Moffat was in Africa, he traveled far into the interior. One day he came to a tree upon which a board was fixed, saying that a Christian school was to be found in a village not far away.

He was amazed, for he believed himself to be the first white man in that part. Making his way toward the village, he met a little native girl about twelve years of age, to whom he said: "I saw a board fastened to a tree saying that there was a Christian school held in the village; would you be so good to lead me to the teacher?"

The little girl hung her head shyly and made no reply.

Do you know the teacher?" he asked. She replied this time with a nod.

"Well who is the teacher? He persisted. Looking up into his face now, but still shyly, she answered, "I am the teacher."

Mr. Moffat discovered that the little girl had once been taken to a distant tribe, where she heard a missionary tell the people of the love of Jesus; and she had now become the first missionary to her own people.



The Beauty of Holiness

by Dean Taylor

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (I Cor. 6:19)

There are few areas in the Christian walk that cause more debate and conflict than the biblical teaching concerning Christian dress. It seems as soon as the issue is even hinted at, walls immediately raise and images of Pharisees with long phylacteries, tasseled robes and furrowed brows quickly come to mind. While this is very unfortunate it is not completely without reason.

The sin of hypocrisy is exemplified by the act of looking righteous on the outside while the inside remains corrupt and wicked. This is a real threat, and we who believe in dressing modestly must not ignore it. The scripture plainly states, “*for man looketh on the outward appearance, but the LORD looketh on the heart.*” (I Sam. 16:7) We cannot fool God with outer

appearance while the inside remains wicked.

On the other hand, dressing immodestly and worldly doesn't make us spiritual either. While it is possible to dress righteously on the outside but still be wicked on the inside, it is impossible to purposely dress wickedly on the outside and remain pure and holy on the inside. Our outward appearance, while certainly not making us righteous before God, does in fact reveal what is in our heart.

The same could be said of our speech. We can have a lofty spiritual vocabulary full of spiritual lingo with no real change in our heart. Such religious boasting is also called hypocrisy. We may *feel* and even *appear* righteous, but if our lips are full of wrath, profanity, slandering and blasphemies, it becomes obvious

what is really in our heart. As Jesus said, “*for out of the abundance of the heart the mouth speaketh.*” (Matt. 12:24) God desires holiness inside and out. Not on the outside only—but not on the inside only either. As Peter exhorted: “*As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.*” (I Pet. 1:14-16)

Unfortunately, just as Israel slipped time and time again when it started to mingle with the world, the same could be said of the Church today. By allowing the world's values, fashions, and moral standards to replace the clear word of God, the Church has lost ground to the enemy and in essence, is committing adultery

with the world and trading the sacred for the profane. There is great deception in the church today concerning almost every area of life and the area of Christian dress is certainly no exception. Traditions of men, culture and even church standards should all be examined by the light of God's Word. After all, what matters most is what *God* wants and how *He* desires us to be.

How Would God Dress Me?

By reading the book of Revelation we are permitted to snatch a few sacred glimpses of a place where the world and the devil have no influence. It is of this holy place that we are instructed in God's Word to regularly petition God for its replication here on earth. We pray, "*Thy will be done, on earth as it is in heaven,*" but I wonder sometimes...do we really mean this? The worship, adoration, prayers, and entire purpose in this holy place are without a question existing for no other reason than to give glory to God.

It is in this heavenly atmosphere that we see Jesus receiving His expectant bride... "*not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*" When He receives us in this place the Bible tells us that He will house us, feed us and yes, even clothe us there as well.

In reference to the martyrs it says, "*And white robes were*

given unto every one of them." (Rev. 6:11) Of the great multitude of believers that John witnessed it is said, "*After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*" (Rev 7:9) Jesus Himself is described here wearing a modest garment that covers all the way to his feet, "*one like unto the Son of man, clothed with a garment down to the foot.*" (Rev. 1:13)

The word "*robe,*" as it appears here in Revelation, is also found many other places in scripture. It is translated from the Greek word "*stole.*"

This was a loose outer garment, usually extending to the feet, worn by kings, priests, and persons of rank. It is the same article of clothing that Jesus describes the prodigal's father calling for at his son's conversion saying, "*But the father said to his servants, Bring forth the best robe, and put it on him...*" (Luke 15:22) It is a beautiful prospect to think of our heavenly father running to us and clothing us, not only with the righteousness of His Son, but even providing food, clothes and a dwelling place as we live with Him there in our glorified bodies.

Agreeably, much of Revelation was written in metaphors and allegory.



However, I believe that little snapshots like the final gaze of Stephen the martyr, the ascension of the resurrected Christ, the visions of John, and others like these are given to us to give us a glimpse of what heaven is going to be like. Nevertheless, because of the allegorical nature of this book, other parts of God's Word should be examined as well. More than just a heavenly expectation, God has shown us His will for how He wants us to dress right now while here on the earth.

What Does God Call Immodesty and Nakedness?

Often discussions about modest dress miss a very important point. When discussing modest dress, the object of concern is not necessarily the clothes themselves, but the nakedness that they are intended to cover up. If we focus on our clothes only we can make the mistake of walking around conservatively dressed and still be exposing ourselves to a flood of nakedness in our homes through magazines, newspapers, catalogs or worse. Until we understand what God calls nakedness, and that He considers it sin to look at it, we are somewhat missing the point.

God's teaching on modesty and nakedness started right back in the Garden of Eden. When Adam and Eve first

became conscious of their nakedness they created a garment that they thought would be sufficient to cover themselves, *"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."* Like many today in their attitudes toward modern day fashions and swimwear, Adam and Eve felt that as long as their reproductive organs were covered, they would be acceptable to God. However, God did not consider this a proper covering and so He completed their coverings Himself, *"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them."* The word "coats" used here is from the Hebrew word, 'ketho'neth,' which can be translated tunic or coat. Even though they had made their own aprons, it is only after God gave them their leather tunics that the Bible says that God had *"clothed them."* (Gen. 3:7,21)

Another graphic example of God's heart toward the sin of nakedness is the incident with Noah's sons. After the flood, Noah had begun to grow vineyards and make wine. On one occasion, Noah became drunk and fell asleep naked on his bed. His son Ham saw his father there and instead of covering him up, he ran and broadcasted the scene to the rest of his family. His other brothers, on the other hand, understood the shame of this and literally went out of their way to conceal their father's nakedness. Note Ham's insolence contrasted

with his brother's careful respect, *"And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness."* Ham and his descendants, the Canaanites, became cursed by this incident and later became an enemy of Israel. Considering this in light of the flagrant disregard for modesty in our day can be frightening. What the world calls liberating, practical or even funny is a travesty to God and His Word.

Still another sobering example of what God calls nakedness is found in His judgment on Babylon. In His prophesy He portrays Babylon as a woman being stripped and shamed. He cries, *"Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man."* What is notable about this prophesy is what God is calling nakedness. He states *"...uncover thy locks, make bare the leg, uncover the thigh."* (Isa. 47:1-5) The woman described here is being shamed by having her head uncovered and her legs showing all the way up to her thighs. Again, what our modern age would consider acceptable attire, God calls shameful. God hasn't changed, but our society certainly has.



What Does the Bible Specifically Say About Our Clothing?

Deuteronomy 22: 5 states, “*The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are abomination unto the LORD thy God.*” Throughout the Law, God speaks of many things as *sin*. However, to reveal an even stronger vehemence for a few of the most heinous crimes, such as homosexuality and bestiality, He reserved the word “*abomination*.” The practice of unisex clothing styles and cross dressing are specifically mentioned as one of these “*abominations*.” The effeminate styles of the modern man and the every-increasing masculinity of the contemporary woman find no defense in the Word of God.

Although the subtleties of this unisex corruption can be seen creeping into all areas of our attire, nowhere is it more observable than in the area of women’s dress. Throughout all ages, spanning over 6,000

years of human history, women of most all civilized nationalities have traditionally worn dresses. It has only been in the last 100 years that this general practice has even been challenged. Even today, in spite of the world’s efforts to remove this timeless icon, public restrooms around the world still portray the universal symbol of the woman wearing a dress and the man wearing pants.

Some have reasoned that in biblical times there was not such a distinction between men’s and women’s dress. The commandment itself should prove otherwise, nevertheless, a careful reading through the Bible reveals clear distinctions. While it is true that in biblical times both men and women wore a loose fitting outer garment, the men’s outer garment did differ in that it was more suited for work. Furthermore, the men were instructed to wear pants under this garment. These pants were called “*breeches*” in the KJV. (*Exodus 28:42 and 39:28, Leviticus 6:10 and 16:4, Judges 5:17*) In the middle ages, they came to be known as “*braies*.” When doing work, the men could reach around and tuck their outer garment into their belt. Combined in this way with the breeches, the robe formed a loose trouser. This would have been known in Bible times as “*girding up the loins*.” Nowhere in scripture are there any instructions for the women to wear these “*breeches*.” It should be noted that even secular historians agree that

these breeches were worn by the men only and not the women right up through the Middle Ages.

Even More Light in the New Testament

Like many other New Testament teachings, the teaching on modest dress was built upon Old Testament principles with further explanation and guidelines given in the New Testament. For example, when speaking on the husband and wife relationship in the home, Peter broadens the picture by including details concerning dress. He states, “*Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.*” (*1 Peter 3:3-5*)

I’m not sure how it could be stated any more clearly than his words, “*let it not be the outward adorning*,” or his prohibition against plaited hair and the wearing of gold. Nevertheless, today millions of Bible-believing Christians have excused this passage as merely a cultural reliquary of times gone by.

Paul gives perhaps the clearest teachings on modest

dress in the Bible in his letter to Timothy. In this passage very specific words are used which give us reliable guidelines to know how God wants us to dress. Rightly dividing this passage and looking at each word with its Greek meaning is very enlightening. The passage reads: *“In like manner also, that women adorn themselves in **modest apparel**, with **shamefacedness** and **sobriety**; not with **broided hair**, or **gold**, or **pearls**, or **costly array**; But (which becometh women professing godliness) with good works.”* (I Tim 2:9-10)

A Look at the Key Words of I Timothy 2:9-10

1. Adorn and Modest

The Greek words used here are very similar in meaning: *“Kosmeo”* and *“Kosmios.”* These words both portray the idea of putting things in order, or of being orderly, to arrange, to make ready or to prepare. The use of these words speaks against sloppy, uncoordinated clothing. Often many of us, when we first become convicted about worldly clothing, react by rejecting the worldly styles and looking as sloppy as we can. Un-tucked shirts, tattered pants and unkempt hair can sometimes make us feel like we are standing up against the fashions of the world. However, these words help us to keep a balance of

maintaining modesty without being sloppy.

2. Apparel

The Greek word translated here for *“apparel”* is a very specific word: *“katakastole.”* This word literally broken down is two words, *“kata,”* meaning “down,” and *“stello,”* meaning “to send.” Used together in this context, the word was used for a garment that was known to be *“flowing down.”* In ancient Greece the *“katakastole”* was a free flowing dress worn over a stole providing two layers to conceal the form of the body. This word designated a specific style of dress worn in that day. The well-known 19th century Bible commentator, Adam Clark, explained that in ancient Greece some of

the women wore their clothes in such a way that the dress would be open at the bottom so as to reveal their legs. This style was termed *“fainomhridev,”* or “discoverers of the thigh.” The *“katakastole”* type of dress mentioned here would have reprimanded this style of dress. Clark further commented on the *“katakastole”* style saying, *“A more modest and becoming dress than the Grecian was never invented; it was, in a great measure, revived in England about the year 1805, and in it, simplicity, decency, and elegance were united; but it soon*



gave place to another mode, in which frippery and nonsense once more prevailed.” Today the cape dress and some of the jumper style dresses provide this type of double layer and free flowing form that is similar to this *“katakastole”* style.

3. Shamefacedness

Shamefacedness is translated from the Greek word *“aidos.”* This lost word portrays a sense of shame or honor, modesty, bashfulness, reverence, regard for others, and respect. In Paul’s day, the *“katakastole”* style was occasionally adopted by the rich and embroidered with gold or put into flashy colors and patterns. So with this word he warned them against such deceptive and ostentatious

abuse. Just like in Bible days, today it is not hard to see that sometimes even the “plain” dresses can get pretty fancy. The word *“shamefacedness”* certainly doesn’t fit most of the images, styles or attitudes sported in our world today. Therefore, this word alone could serve as a good gauge for us as Christians, as we seek to choose God-honoring clothing.

4. Sobriety

Sobriety is another challenging word coming from the Greek word *“sophrosune.”* It

means soundness of mind, self-control, sobriety. Vine's Bible dictionary states that, "*It is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to these from arising.*" This attribute is not an esteemed virtue in today's world. However, it is called for many times throughout the pages of the New Testament. It is a quality that the Lord expects each one of us to grow in. In Titus 2:4, the older women are instructed to "*Teach the young women to be sober (sophrosune).*"

5. Broided and Plaited Hair

Broided hair, mentioned in I Timothy 2:9-10, and plaiting of the hair, as mentioned in I Peter 3, come from the Greek words "*plegma*" and "*emploke*." Both of them portray the image of hair with interweaving, braiding, or gathering of one's hair into knots, like a basket or net. Simply put, Paul is speaking against elaborate, showy hair styles. To the Corinthian church Paul further explains that the hair of the women should be long and that the men's hair should be short. He said, "*Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her.*" Moreover, he also teaches in this passage that the women's head should be covered. "*But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head.*" (I Cor. 11:1-15)

6. Gold, Pearls, and Costly Array

It would seem that these words would need no further explanation. Nevertheless, this scripture appears to be all but forgotten in the majority of the church today. The words mean in Greek simply what they do in English. Therefore, the wearing of gold and pearls as jewelry, or wearing expensive looking clothing is simply against the Word of God. Menno Simons spoke on this issue strongly saying, "*They say they believe, and yet there are no bounds to their foolish pomp, show of silks, costly clothes, gold rings, chains, silver belts, pins, and such like foolish finery. Peter and Paul have in plain words forbidden this to all Christian women. And if this is forbidden to women, how much more than should men abstain from it, who are leaders and heads of their women.*"

Yes...What About the Men?

Although most of these prohibitions are aimed specifically at women, it would be presumptuous to think that God is not equally concerned with how men dress. The concern for wearing a two layer garment by the women was equally shared by the men in Bible days. The very idea of being clothed only in a one-layered robe was considered a type of nakedness, as with Peter in John 21:7, "*Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto*

him, (for he was naked,) and did cast himself into the sea. The Old Testament instruction for the men to wear breeches is another example of extra covering. Exodus 28:42 states, "*And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach.*" It is disappointing to see men walking around sporting their tight blue jeans and tee-shirts, while their wives and daughters are dressing in two-layered, modest, long-flowing dresses with head coverings. This is a poor testimony to the world when they observe these obvious inconsistencies.

In conclusion, the intention of laying out these laws and teachings on modest dress is not to add a burden or bring condemnation to anyone. With Paul we "*conclude that a man is justified by faith without the deeds of the law.*" Yet, in pressing on in sanctification, with Paul we also go on to ask, "*Do we then make void the law through faith? God forbid: yea, we establish the law.*" (Rom. 3:28 & 31) Through grace God works His law and desires out in our lives, and when this happens it is a beautiful thing! Such teachings should not be grudged. Just as a bride with a twinkle in her eye rejoices to find ways to please her new husband, so we, as the bride of Christ rejoice to find ways to please our heavenly groom. Let us *in all manner of conversation*, long with our whole being *to present our bodies a living sacrifice holy and acceptable to him* and with utmost purity rejoice to *worship the Lord in the beauty of Holiness.* □



The Saviour's Tears Over The Lost

*by Robert Murray M'cheyne 1813-1843
(written December 31, 1841)*

And when he was come near, he beheld the city, and wept over it, saying, If thou hast known, even thou, at least in this day, the things which belong unto thy peace! but now they are hid from thine eyes. Luke 19:41, 42

Jesus Christ is the same yesterday, today, and forever. He is the same Saviour now that he was that day when he wept over Jerusalem. If he were on earth now as he was then, I have no doubt but that there are many here tonight over whom he would weep, as he did over impenitent Jerusalem. I would show you from these words that:

- The gospel is what belongs to your peace.

- There is a day of grace.
- Christ is willing and anxious to save sinners.
- The gospel is what belongs to a man's peace.
- "There is no peace, saith my God, unto the wicked" (Isaiah 57:21).
- It belongs to your peace of conscience.

Sin is the cause of all sorrow, and the very reason that you are miserable is, because you are the servant of sin. It is

the gospel that first brings peace to an anxious sinner. In it Christ and his righteousness are set forth, and it is a saving sight of him that makes the burden fall off a sinner's back. Those of you who have come to Christ have peace: even in the midst of raging lusts and temptations, you have peace. When once you are under grace, you can say, "Sin shall no more have dominion over me." Even when there seems to be no way of escape, either

on this side or on that—even when the world is spreading out the net to ensnare the soul, still, if the eye be fixed on a living Jesus, that soul can have peace. None have true peace but those that are beholding the Lamb of God which taketh away the sin of the world. Sinner, the gospel, for as much as you despise it, is what belongs unto your peace. There is no peace out of Christ—there is no peace and safety here in this world, where Satan’s darts are flying so thick, but under the wings of Jesus. No doubt, many have peace who are out of Christ—they are quite happy, although living under the wrath and curse of God; but what is the reason? The secret lies in this, they are blind, insensible, spiritually dead. They do not know their own selves. They think they are safe, while, alas! they are standing on the brink of hell. Oh! sinner, that is the reason you are so happy; but there is a day coming, when the peace of the most careless carnal sinner among you will be eternally broken.

In a time of trouble the gospel peculiarly belongs to your peace.

Man is born to trouble. The past year has proved that

in many of your families there have been many sicknesses, many deaths, and many last farewells among you. Who knows what will take place before this night next year? The unconverted have got no peace in the hour of trouble—they have no anchor when the storm

...they are blind, insensible, spiritually dead. They do not know their own selves. They think they are safe, while, alas! they are standing on the brink of hell. Oh! sinner, that is the reason you are so happy....

rages—no fountain of peace—no covert from the tempest. What an awful and miserable thing it must be, to be without peace when the storm comes. It must surely be an important thing to get into Christ, before trouble, and sickness, and death comes. In truth, the gospel does belong to your peace. All the time I have been among you, I have been offering you peace. If you get Christ, you will get peace; if you never get Christ, you will never get peace. Christ is a covert from every wind. As long as you have no sickness or trouble, you may be stout-hearted, and have a kind of peace; but ah, what will you do in the hour of your calamity? “Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?” (Ezekiel 22:14).

The gospel gives peace at death.

What can give you peace, O sinner, in the hour of death? Can a neglected Bible give you peace? Will it comfort you to remember that you have lived contrary to God all your life? Will you look back with pleasure on your wicked life then? Will your merry company make you merry then? Where will all your mirth have gone to in that day? Will your money avail you in the day of wrath? What will the end be of those that obey not the gospel? Will it be peace, sinner? Ah no! At present you mock at God’s people, and scorn the very thought of conversion, and do you think the end of that will be peace? You may think so. You may think these things will not make death terrible; but, oh! sinner, it is just because Satan is blinding your eyes. Sin is the sting of death; yea, these very sins which you now hug in your bosom. Your sweet cup will be poison at death. You think it sweet now; but in the end it will bit like an adder.

As sure as you are sitting here tonight, as sure as this year is passing over your heads, so sure will thy sins be turned into the worm that dieth not, and the fire that is never quenched. The judg-

ment is at hand. Does not, then, the gospel belong to your peace? Some of you will, I believe, remember in the day of your calamity, and when there is no voice of a freely preached gospel in this house, the time when the living water ran clear at your feet, and then, then you will confess that these things belong to your peace, when they are for ever hid from your eyes. O sinner! Christ belongs to your peace. He alone can give you peace. He took away the sting of death in his own body. He is our peace.

For many a year now, I have been preaching peace to you. I have been a peacemaker. And, O brethren! why is it that you will not receive it? Why is it that ye do always resist the truth? Why will ye yet despise Christ and his gospel? Oh that you would be wise in time, and give heed unto those things which belong unto your peace!

I come now to show you there is a day of grace.

“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes.” The natural day has got its dawn, its

noon, and its midnight; so, I believe, has the day of grace. Jerusalem had its dawn, when the prophets stood and told of a coming Saviour. It had its noon, when Jesus stood and cried, “If any man thirst let

He that cannot lie says, he would you were saved; and if you perish, sinner, your blood be on your own head. It is the very essence of the gospel that Christ is willing to save. He willeth not that any should perish, but that all should come to him and live.

him come unto me, and drink” (John 7:37). And it had its midnight, when he wept over it, and said, “If thou hadst known, even thou”, etc. The day of grace is that time during which Christ is offered to sinners. With some people that period is equal to their whole lives. They are born under the preaching of the gospel, and they live and die under it. Some divines are of the opinion that the day of grace sometimes ends before death; but whether this be true or not, one thing is certain, that there is a gradual hardening of the heart against the work of the Spirit. I have often seen this among you; you grow more hardened the longer you sit and hear the offers of salvation; you become more set upon your idols, and more inclined to follow the devices of your own hearts. I would now mention some of the seasons, which may be called days of grace.

The time of youth.

I do not pretend to give a reason why it is so; but God has so ordered it in his infinite wisdom, that the period of youth is the best time for being saved. It has been observed, and it is very remarkable, that in all the great revivals that have taken place in our own and in bygone days, the most of

those who have been converted were young people. Jonathan Edwards states this in his narrative of the revival in New England, and Robe states the same in his account of the revival at Kilsyth in 1742. And have we not seen it among ourselves, that while young persons have been melted and converted, those who are older have only grown more hardened in sin? O young people! improve, I entreat you, your young days. Seek the Lord while yet your hearts are young and tender. If you delay, you will grow harder, and then, humanly speaking, it will be more difficult to be saved. No doubt God can save sinners at any age; but he seems peculiarly to choose the time of youth. He loves to hear an infant sing - he loves to hear praise from the mouths of babes and sucklings. Oh then, my brethren, will you not seek him in the days of your youth? Will you

not call upon him while he may be found? If you let your young days pass over your heads without being saved, you will remember your mis-spent privileges when you are in hell, and you will bitterly mourn over them throughout all eternity.

The time of a gospel ministry

This also may be called a peculiar day of grace. God is very sovereign in giving and taking away this. Sometimes he sends a living ministry to a place, and then a dead one. I have observed this frequently. Jerusalem had its day of faithful preaching. For many a long year did the prophets come preaching peace. Often did God send his messengers, rising early and sending them. Often did Jesus stand in the midst of the unbelieving Jews, offering them peace, preaching to them the gospel of the kingdom; then were there days of grace, but ah! they did not know it, now they are hid from their eyes. And you too who are now before me, have had your day of grace. Will you let it pass away unimproved? O sinner! will you enter upon another year with God's wrath hanging over your head? Oh is it not an awful thing to let year after year pass over you, and yet remain unsaved? A few hours more now will close this year, and you do not know if ever you will see the close of another one. The last

enemy may have come to many of you, and you called to give in your account before this night twelve months. O sinner, strive to enter in!

The time when the Holy Spirit is poured out on a place is a peculiar day of grace.

At such a time there are many pressing into the kingdom. "The kingdom of heaven suffers violence, and the violent take it by force" (Matthew 11: 12). It seems easier, humanly speaking, to be saved at such a time as that. Brethren, you have had such a time, and it was an easy matter for you to be saved, that year when I was away from you; but ah! many of you let it pass by. It may indeed be said of many here, "The harvest is past, the summer is ended, and we are not saved" (Jeremiah 8:20). O brethren! you have been a highly favoured people; but remember these days of gospel mercies will soon be gone, never more to return, and if they leave you unsaved, oh! what miserable wretches you must be throughout eternity! You may never see such a time again, as you saw here in the autumn of 1839. Oh if you would be but wise, and know the day of your merciful visitation!

I come now to show you that Christ is willing to save even the hardest of sinners.

"And when he was come near, he beheld the city, and wept over it", etc. Christ here gives two proofs that he is willing to save sinners: (1) His tears; and (2) His words. These were the tears of one who never wept but in reality; and these were the words of one who never spake but in reality. It is impossible for him to lie. "O if thou hadst known," he said. It was a broken wish. It shows a feeling of the greatest love and tenderness. His bowels were yearning with tenderness within him, for the love he bore to their souls. His desire was a true desire. He saw them lying in their sin. They had slain the prophets, and despised their messages. He saw that they would soon crucify himself. He saw their hands red with his own blood; and yet, for all that, he wept over them. He saw the judgments that were coming on them. He saw that they would soon lie down in hell; and therefore he wept and cried, "O if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

I believe there are some here tonight over whom Christ says the same. He sees that

continued on page 29

God is Faithful

by Amanda Marie Fehr

*“Choose you this day whom ye will serve;
but as for me and my house, we will serve the Lord.”*

Joshua 24:15

Praise God that I have chosen to serve Him. My name is Amanda Marie Fehr. I'm 14 yrs. old and I live in Fort St. John, British Columbia. I have four brothers, and no sisters. I do have many sisters in Christ now—I thank God for that.

“Before I formed thee (Amanda) in the belly I knew thee.” (Jer.1:5) I was born in Haiti. At age 4 I joined my family. At a young age I tried to be good. I believe I wanted to do what was right.

Our family (since I can remember) never had a church that we felt that God wanted us to be in. For a while we just had home church. But, we really wanted a true fellowship that we could go to. For a while we went to a church and tried to help keep it a biblical church. My parents were concerned about how it was affecting us children.

The young people were not at all godly young people who truly loved the Lord.

In Feb. 2002, my Dad and another man went to Pennsylvania for a men's leadership seminar. They had much good news to tell the families out here. We started a small home church with four families—including us. (Others came and stayed awhile and then left.) I met a friend there, Jody, a godly

young woman only a few years older than myself. Jody loved God and wanted to do all she could to help us want to love God. But often I would refuse to listen to her, I would stick up for myself and for my other friends. Sometimes I would mock her.

“Chasten thy son (daughter) while there is hope, and let not thy soul spare for his (her) crying.” (Proverbs 19:18) My parents did this. Thank God there was hope. I just didn't see it then.



Later, I got involved with flirting, from flirting, to looseness & finally it got to the point of physical touch. “Oh, but I thought I wasn't as bad as the young people on the street! I didn't kiss, hug, etc...NO!” It was still wrong. Shaking hands for fun, or sitting beside each other was wrong. I couldn't understand Jody; she seemed to shake when

some of us girls would go to the living room to just flippantly talk with young men. It bothered me that she would leave or try to get us to do something else. Going to church got to a point that it was no longer to sing to God, listen to the speaker, or read the Bible. I went to church to visit my friends.

“For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because

thou hast (I have) rejected the word of the Lord, he hath also rejected thee." (1 Samuel 15:23) Wow! Powerful words! Oh, but they did not sound like music to my ears at the time—well, I didn't think I was THAT bad.

"Favor is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised." (Proverbs 31:30) *"The heart is deceitful above all things, and desperately wicked: who can know it? God can know it."* (Jeremiah 17:9) He knew my heart. Even though I tried to be strong in the stubbornness, and to prove that I was strong, in God's eyes I was as chaff being blown in the wind, or as a mouse that is trapped and cannot get out. I was that mouse that was trapped and couldn't get out. I knew I was trapped but I tried to act strong and free myself. Oh, many people were praying for me. But I hardened my heart. *"Now be ye not stiff-necked, as your fathers (friends) were, but yield yourselves unto the LORD."* (2 Chronicles 30:8)

I had fallen so much into sin that I had started to take my covering off. I especially didn't want to be an oddball in a coming wedding that I was planning on attending. I was suppose to serve at the head table, I didn't want to look like an oddball. That was before Christmas 2003. I loved it when some of my cousins felt freer to talk to me without the head covering. Even an Aunt and Uncle came to talk to me. I felt good. Or, I thought I felt good.

So when the covering came off, I no longer felt that I should try to submit to my parents. It made things worse. But truly deep down in my heart, I longed for a peaceful life. Pride, stubborn pride, would not let me admit that I was living in sin. *"Foolishness is bound in the heart of (Amanda) a child; but the rod of correction shall drive it far from him (her)."* (Proverbs 22:15) I argued with myself about that verse. I wasn't a child in the first place. I am a teenager. I had loved that word teenager. "I am just a teenager" I would say, "you can't expect anything better". Yes, God expects better of me. *"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."* (Proverbs 22:1) I no longer want to be labeled "teenager" but a child of God.

"Let no man despise thy youth" (1 Timothy 4:12). I am glad I will not have to live bound up

all my youth in sin. Secondly, I always would say to myself that I would never *get* bound. Foolish thought! The more I thought that, the more I was bound. And thirdly, I kept saying to my parents, "give me as many spankings as you want to, but that won't change me." Sometimes I was all the more hardened after a punishment. I'm glad now that my parents didn't give up. I knew that they really loved me but I didn't like to admit it.

Anyhow, sad days, weeks, & months, went by. In Feb. 2004, my Dad, Mom, Daniel, Joshua, & I went to the Men's Seminar in PA. I didn't want to go to the meetings. But, again, deep in my heart I wanted to go. I heard so much exciting things about the Ephrata & Charity church. One biggest thing I feared was that my stubborn pride would be broken. Oh, I believe I really came to love my stubborn pride. When we were at the Charity church I met Bro. Denny. I never wanted to meet him. My two friends had nothing good to say about him when they had gone to Bible School last year.

I was holding a baby. I looked around in time to see Bro. Denny coming straight towards my direction. My head whirled with many thoughts. Oh, no! Is he going to talk to me? Maybe I can pretend I didn't see him and take off. No, it was too late. He looked straight in my eyes. Oh, I didn't like that. I looked at him awkwardly. Thank God that he didn't just leave me with a "hi & bye." We introduced ourselves to each other. "Are you kicking against your parents," Bro. Denny asked. Wow, it was as if a hammer hit my pride. I fumbled for an answer. I said something like this, "No, not now, really, well maybe sometimes." "Why did he have to ask such a question?" I thought to myself when there was a silence between us. How can he just stand there and stare at me like that? I wanted to run away. Bro. Denny asked me if I knew how he could tell. "In the eyes," I answered. I remember he said something else but I can't remember what it was. Anyhow, that was with me through the rest of the trip. And it bothered me. Going back a little—I remember having a talk with some friends in Ontario. That also left me something to think about on the trip back.

As usual, time goes by and you don't think about it anymore and you get worse. God was still working on me. People were still praying

for me. God didn't close the door of Salvation on me. Praise God!!

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Proverbs 27:1) I believe that verse applied to me. The weekend of Oct. 15 - 17 Bro. Mose came out to Cleardale and had meetings. I had thought even though Bro. Mose is here I will not let that change me. I have sat thru powerful messages before. I truly didn't know that *"This is (was) the day which the Lord hath made; and that we will (would) rejoice and be glad in it." (Psalm 118:24)*

That Sun., Oct. 17, we went to a church that just started up since after the revival meetings in Manitoba. Bro. Mose & Bro. Earl Fox were going to be there for Sunday. The service was good. It was about the seven churches. But that didn't mean much to me. We had a fellowship meal. After lunch the Christian girls went for a walk. Jody was with them. She invited me to come but I refused. I refused in a nice way of course. But inside I was feeling like an oddball. I was the only one in the older girls who didn't want to go for a walk. "Oddball! Oddball!" voices hissed at me in my heart. I knew I was the "oddball" in the Christian circles. But I did not think I was as oddball in the world.

In the afternoon Jody wanted me to come with them to their Bible study. I went. There were Jody & 3 other girls. I believe God laid it heavily on my heart that I should go. Not that I cared to obey God's promptings, but I still went. I was touched to see a small group of girls talking about God & their struggles and victories. They weren't talking against their parents, or flippantly talking about guys. When prayer time came I didn't stay. I didn't think I could stay. I believe if I would have stayed I wouldn't have gotten a troubled conscious. I thought that I hurt that soft and tender heart of Jody. Oh, that bothered me. So, to get it off my mind I helped with getting food from the house to the shop. I enjoy doing those things.

One of those times I went in the shop I heard some singing. An elderly lady was teaching the young children a song. These are the words that stood out to me. "I am the way, the Truth and the Life, that's what Jesus said. (Repeat) Without the way there is no going; Without the Truth there is no knowing; Without the Life

there is no living, I am the way, the Truth and the Life, That's what Jesus said." "Funny! Why did I stop to listen to that?" I thought. "Why does everything seem to go wrong?" After supper there was a time of testimonies. The testimonies were touching. One of the mothers had gotten saved that day. It's good to hear others get saved. But me? I could never picture that! But God knew!

The last song was being sung when I saw Jody coming towards me. I thought maybe she came to confess something to me. I had no idea what she would have to confess to me. But it is always nice to have people confess to me. But ME confess? Never! Jody and I went outside. She didn't have something to confess to me, but she wanted me to confess to God. Me confess? Never! I burst out crying. MY FRIENDS! My Friends! I don't want to give them up! How could I ever do this? No! No! Yes! Yes! You can do it. There was a battle in my heart. Satan was fighting. God was fighting. Satan was loosing. Halleluiah!! God was winning! Jody decided to go for help when I finally admitted I needed it. She went to get Bro. Mose. Dad came, also. There in the basement of the house, God took the key to the locks on my heart & gently, but slowly, unlatched the chains. Oh, it was desperately hard. But, I was free! Oh, Halleluiah! There I poured my heart to Jesus.

Immediately I had a strong burden for my cousins. I could now pray for them. After we prayed, Bro. Mose laid his hands on me & prayed for me. I thanked Jody for praying for me. I believe God has answered her prayer: to lead a sinner to Christ. What rejoicing there was when I went in the shop! I believe they were praying for me during my absence.

"Who can find a virtuous woman? for her price is far above rubies." (Proverbs 31:10) Oh, God may you find me.

Now, I want to tell my cousins, and my relatives, and my friends what Jesus has done for me. *"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9)* *"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9:26)*

I am glad that if I walk with God and I should die, or when he appears we may have confidence, and not be ashamed before him at his coming. (1 John 2:28) I don't have to dread to meet God as a nightmare, but look forward to His coming as a Friend & Father.

I know that Satan will come as the angel of light, or as a ravening wolf, or as a roaring lion. I believe when he comes as the angel of light, the sin will seem not too bad. But if I take the scriptures, the sin will be easy to see as if he came as a roaring lion. *"Search me, God, and know my heart: try me, and know my thoughts."* (Psalm 139:23)

I remember asking God to give me a (blood) sister. Now God has given me lots of sisters. I'm really thankful for that. Please pray for me, that I'll continue to walk in His footsteps.

Dear young people: Don't put off your salvation and wait till you get older to get saved. It will make it all the harder. You will have sown more seeds that you will have to reap later. Please repent of your sins and commit your whole heart and life to the Lord Jesus.

Dear parents: Don't ever give up on your wayward son or daughter. Pray and love. There IS hope!

Dear born again young people: Please, please, do not give up on your unsaved friends or family. Be faithful. Be a witness. Pray and love.

"The Lord hath done great things for us; whereof we are glad." (Psalm 126:3)

Here is something I wrote while in Ephrata. It applied a bit to me and to what I heard when my dad was there. It is the word SEMINAR."

Singing
Encouraging
Memories
Inspiration
New Zeal
Arrangements
Resting

□

continued from page 25, The Saviour's Tears Over the Lost by Robert Murray M'cheyne

you have sinned against light, and against love, and that you have resisted the Holy Spirit these fifty-two Sabbaths which have now gone over your heads. He sees how you have withstood every warning, how you have resisted his ministers, how you have resisted and crucified the Son of God afresh, how you have wounded Christ in the house of his friends; and yet he says, "O if thou hadst known". Perhaps, sinner, you will not turn, perhaps you will perish, and before another year has passed, you may lift up your eyes in hell, being in torments. He that cannot lie says, he would you were saved; and if you perish, sinner, your blood be on your own head. It is the very essence of the gospel that

Christ is willing to save. He willeth not that any should perish, but that all should come to him and live. Some will say, why did he not save Jerusalem, if he was willing? To this I answer, that you must take the gospel as you find it. It is not your business nor mine to inquire into anything of the sort. It is sufficient for us to know that he is willing to save. He said, "If any man thirst, let him come unto me and drink" (John 7:37); "He that cometh unto me I will in no wise cast out" (John 6:37).

Now, brethren, in conclusion, I beseech you, strive to enter in at the strait gate. Many have entered, why not you? It may be you have seen your parents, or your children, or your wife, or your husband

entering in, and oh! why should not you? If you would be wise, strive to enter in. Will you let this night go by, and will you enter upon another year with an unsaved soul? You may never sit in these pews again, and yet will you despise the message still. Ye know not what you do. O brethren! it is a wonder I can stand and look upon you sitting there, with dry eyes. Bethink yourselves in time. Are you still content to remain children of wrath, enemies of God, and heirs of hell? "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 9: 1).

Amen.

□



McChurch

by Vernon C. Lyons

Our culture demands convenience Christianity.
We want it short, simple, fast and cheap.

The McBible does not have the tedious 66 books, but just a few with short sentences and simple words at the fifth grade level. There are numerous pictures and some pages ruled with lines so that you can add your own spiritual thoughts, just in case you get a new revelation.

The McWorship service is all sweetness and love with nothing offensive. The McSermon is easily digested with a minimum of nutrition and a maximum of fat. Each McPrayer is centered on temporal and material things to keep the mind from wandering to the spiritual which is often illusive for the modern American. To keep the kids awake the McHymns are hip-hop style.

McMarriages are performed for folk who like quicky relationships and throw-away vows are the big feature. For those who still hold some traditional notions, there are pre-marital sessions with junk counseling.

The McPastor is a touchy-feely guy who majored in pop psychology and has an in-depth understanding of felt needs.

McSins, commonly called boo-boos, are easily forgiven with fast prayers and of course are soon repeated, but not taken too seriously. There is an effort to virtually eliminate the negative and dwell 100% on the positive.

This whole business is sustained by the McTithe, which is not 10%, but whatever stray dollars happen to be left in the wallet.

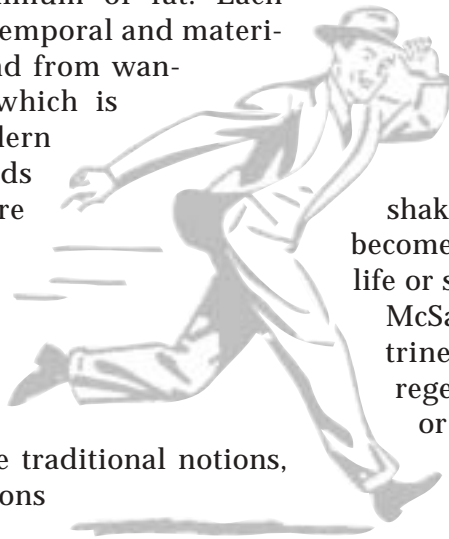
The McYouth program is short on Bible study and discipleship, and long on fun and games. It's designed to give the kids what they want and to teen-sit them so that their parents can go out and have fun evenings without worrying about their kids getting into drugs and sex.

McChurch is staffed, not by professionals, but by hasitly hired, part-timers whose strongest spiritual slogan is "Have a nice day".

This is the church that offers McFellowship, which is not bonding, but just a quick "Hello" with a handshake and a hug and a hope that you do not become too responsible for the other person's life or spiritual well being.

McSalvation does not have any deep doctrine of substitutionary atonement and regeneration, but a simple human decision or a nod of the head is more than adequate to bring a person into McKingdom, where he hopes to live happily now and in the hereafter.

All of this ends up in a McHeaven where there are no golden streets, but arches that appear over a broad entrance where the grill is scorching and the deep fry grease super hot. □



Vernon C. Lyons
Ashburn Baptist Church
Wolf Road & 153rd Street, Orland Park, IL 60467
November 2004 Christ Life Ministries Feature Article at
www.christlifemin.org



A Prayer for Quiet Time

Author unknown

O Holy Spirit of God come into my heart and fill me;
I open up the windows of my soul to let Thee in.
I surrender my whole life to Thee;
Come and possess me, fill me with light and truth.
I offer to Thee the one thing I really possess,
My capacity for being filled by Thee.
Of myself I am an empty vessel.
Fill me so that I may live the life of the Spirit,
The life of Truth and Goodness,
The life of Beauty and Love,
The life of Wisdom and Strength.
And guide me today in all things:
Guide me to the people I should meet or help,
To the circumstances in which I can best serve Thee,
Whether by my actions or my sufferings.
But above all make Christ to be formed in me,
That I may dethrone self in my heart and make Him King,
So that He is in me and I in Him,
Today and forever.

Amen



Oaths and Law Suits

from the Early Church

*Written by Clement of Alexandria
(approx. A.D. 190)*

Oaths

The man who has a proven character and is devoted to God is not at all given to lying and swearing. An oath is a very serious affirmation, and it involves taking the Lord's name. So how can such a man, who has been proven faithful, show himself to be unfaithful so as to need an oath? Isn't his very life a sure and decisive oath? By the sure, unwavering way he lives and speaks, he shows that he is truthful. Therefore, the one who knows God will never lie or perjure himself. For to do so would be to wrong God. We can't actually harm God, but we can wrong him.

Another reason he will avoid lying or wrongdoing is so he won't harm his neighbor. For he has learned to love his neighbor. And his "*neighbor*" includes people who are not his intimate friends. Finally, for his own sake, he avoids lying or breaking an oath. For he surely does not want to wrong himself.

Actually, the one who knows God does not even swear. He prefers to affirm by saying "*yes*" and to deny by saying "*no*." For it is an oath to swear, or to promise in any way resembling an oath. If another person needs to perceive the certainty of his answer, the Christian can simply add to his affirmation or denial the words, "*I speak truthfully*." At the same time, his life should be lived in such a way that outsiders have complete confidence in him.

The result is that unbelievers will feel no need to ask the man of God to take an oath. His life should also inspire good feeling in himself and

consciousness and with his own consciousness. He knows that God is everywhere. He is not afraid to tell the truth, and he knows it is unworthy of him to

The one who knows God...does not lie, and he never does anything contrary to his agreements. And so he does not swear, even when he is asked for his oath. And he never denies what is true, even if he is tortured to death.

the people around him. This is voluntary righteousness.

The one who knows God swears truly, but he is not inclined to swear at all. He rarely comes near to an oath, as we have already said. His speaking truth on oath is a result of his agreement with the truth. Speaking the truth on oath is simply a result of correctness in duties. So why would it be necessary for this man to take an oath, since he lives a life in accord with the pinnacle of truth? He, then, who does not even swear will be far from perjurying himself. And he who does not breach his agreements, will never swear. For an agreement is violated or upheld by actions. Lying and perjury in affirming and swearing are wrong. But the one who knows God should live a just life, and he should never fail in his duties. As a result, his actions swear to the truth for him.

Therefore, it is unnecessary for him to swear with his mouth.

The one who knows God is satisfied only with God's con-

lie. So he does not lie, and he never does anything contrary to his agreements. And so he does not swear, even when he is asked for his oath. And he never denies what is true, even if he is tortured to death.

Lawsuits

I have said that the one who knows God is free from fleshly desires. By *'advancing in love,'* the believer comes *"unto a perfect man, unto the measure of the stature of the fullness of Christ."* (Eph. 4:13) He is assimilated to God and becomes truly angelic. I could continue with many other testimonies from the Scriptures to support this view. But my discourse has become rather long. So it would be better for those who desire to study it more to build on what has been said by selecting, additional passages from the Scriptures.

Nevertheless, I will mention one passage [of Scripture]

so as to not leave this whole matter without scriptural proof. In the first letter to the Corinthians, the divine apostle says, *"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"* (1 Cor. 6:1-3)

This section of Scripture from which I have quoted is rather long. So we will simply look at the most pertinent passages to demonstrate the meaning of the apostle's words. And I will only briefly explain this discourse in which the apostle describes the perfection of the one who knows God. For he does not characterize this one as someone who merely suffers wrong rather than doing wrong. Rather, he teaches that the one who knows God does not even remember wrongs. In fact, the apostle does not even allow this one to pray against the person who has done wrong to him. The one who knows God realizes that the Lord specifically said that we should *"pray for our enemies."* (Matt. 5:44)

If someone who has been wronged goes to court before the unrighteous, he obviously wishes to retaliate. He shows a desire to injure the other person in return. This means he is also doing wrong himself. The apostle also says that he wishes *"some to go to court before the saints."* (1 Cor. 6:7-8) This refers to those who pray that

the wrongdoer will suffer punishment for their injustice. He implies that these people are better than those who take the sinners to court. But they are not yet obedient. For they have not become entirely free of resentment. And they are not praying *for* their enemies.

It is good, then, for them to receive the right attitudes through repentance. And such repentance results in faith. Even if the truth seems to attract enemies, it itself is not hostile to any one. *“God makes his sun to shine on the just and*

never really belong to the one who knows God. This includes all things that concern only the physical body—even death of the body.

How can a person judge the apostate angels if he himself has become an apostate by not forgiving injuries as the gospel teaches? For the apostle says, *“Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud.”* by praying against those who sin in ignorance.” (1 Cor. 6:7-8) You seek to deprive them of

The one who knows God...realizes that the good man should be willing to turn his property over to those who wrong him. Not only that, he knows that the righteous man should ask the judges to pardon the offenses of those who have wronged him.

on the unjust.” (Matt. 5:45) And he sent the Lord himself to the just and the unjust. He that strives to be like God must be free of resentment. He forgives seventy times seven times throughout his entire life. His entire earthly course is indicated by the enumeration of sevens. So throughout he pardons anyone who has done wrong to him.

He realizes that the good man should be willing to turn his property over to those who wrong him. Not only that, he knows that the righteous man should ask the judges to pardon the offenses of those who have wronged him. The reason for this is that external things

the compassion and goodness of God. The apostle refers to the ones who do you injury as *“your brothers.”* By this term, he is referring both to those in the faith and those who may later be in the faith. For someone who is presently hostile to the faith might eventually become a believer. So the logical conclusion is that we should regard everyone as a potential brother even if he is not presently in the faith.

The one who knows God recognizes all men to be the work of one God. He knows they are all in God’s image, even though his image may be seen more clearly in some than in others. He recognizes the

work of God in every created person, and again he praises the will of God. □

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*continued from page 35,
Precious Letters from our Readers*

Name. I hope and pray that God is blessing you all.... I am a missionary in Japan, and I have just come back home to Alabama to spend about 2 months with relatives and Christian friends.

A few weeks ago Brother Ron Hansen asked you to send me a copy of The Remnant and your tape catalog. Thank you for sending that to me. I read all the articles in The Remnant and was blessed by them. May God richly bless you for putting out this publication that so glorifies God. I pray for God to greatly bless you in this good work you are doing.

Would you please pray for me and for the lost Japanese whom I am reaching with the Gospel of Christ. I long to see many of them receive Christ’s eternal life. I listed my web site above; in case you want to read my writings on it. Also, separate from this letter, I plan to mail you the 2 books I have written in paperback. I give them free to people.

Japan





Precious Letters from Our Readers

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

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

Waiting to hear... --The Editors

Dear Remnant,

I wanted to write to thank you on your magazine and the blessing it has been to me. I am a 21-year-old girl and I live in England. I am trying to live a plain and simple lifestyle. I wear hanging veils and cape dresses and jumpers. If it hadn't been for your magazine and your tape ministry I would not be who I am and dressing like I do. I am interested in getting in contact with other like-minded people here in England who eventually might be interested in setting up a church. I hold all your ministries in my prayers. Thank you so much again and please carry on.

England



Dearly Beloved in Christ,

Greetings the sweet name of Jesus. I would like to renew my subscription to the tape

ministry. I have been edified greatly by the messages. Finally I have found a remnant and we have started home-churching since the beginning of November. Truly we worship a great God. So when I receive the messages I listen to them and give a report to the others. We are very grateful and feel as if we are a part of your congregation. Thank you for a job well done, and may I encourage you to please continue this wonderful grace filled burden for the benefit of us all.

Italy



Dearest Charity Christian Family,

My heart beats wildly within my breast as my tongue lies speechless to express the depth of my heart for my family and the thankfulness I feel towards your precious min-

istry. I feel need to fervently plead with the Lord for your outreach—that it will not succumb to the materialistic and to-big-to-be-pure ministries that daily throngs of well-meaning but led astray outreaches absorbed into the masses of no longer effective “church programs”... Thank you! You are breathing life into death and shining light into darkness so deep it is like the Egyptian plague—it can be felt. Please don't ever be weary in well doing, but neither compromise anywhere for any reason—purity of heart and singleness of mind is life to a decaying world. We send all our love in Jesus.

Texas



Dear Friends in Christ,

Greeting in our Lord and Savior's Most Wonderful

continued on page 34

What God Hath Promised

(A hymn written by Annie J. Flint, 1919)

God hath not promised skies always blue,
Flower strewn pathways all our lives through;
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

God hath not promised we shall not know
Toil and temptation, trouble and woe;
He hath not told us we shall not bear
Many a burden, many a care.

God hath not promised smooth roads and wide,
Swift, easy travel, needing no guide;
Never a mountain rocky and steep,
Never a river turbid and deep.

Refrain

*But God hath promised strength for the day,
Rest for the labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love.*

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