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The Heartbeat of

The Remnant



*The gift of
time is in
our hands.*

. . . is Looking to the End

The Heartbeat of
The Remnant

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The Kingdom of Heaven Suffereth Violence

by Elvin Martin



“...there is a kingdom in which we should NOT be non-resistant. It is the spiritual kingdom of God. Matthew chapter eleven says that it is taken by force.”

People in the Bible knew that if they didn't get a hold of God, they were going to die. They knew that if they did not touch the hem of His garment, they would be sick forevermore. How badly do we want revival? I'm not convinced that we want revival like we see in the Bible. People there were desperate for God.

We have a choice to make. Every morning we have to choose self or Jesus. How has our track record been? How often have we chosen Jesus unselfishly? How often have

we put on the mind of Christ all day long? Is our over-riding burden that we must walk with God today and give no room to the flesh for even one minute? Most of us will have to admit that we've failed miserably. How desperately do we want the presence of God? How desperately do we see that to choose self is to receive curses and damnation? The Bible clearly says that if we sow to the flesh we shall reap destruction.

I thank God for the heritage of being raised in a godly

home. My dad taught me very wonderfully how to be non-resistant. I thank God for the preachers that stood and did not go to war. They believed strongly in being the quiet of the land and peaceable. However, there is a kingdom in which we should NOT be non-resistant. It is the spiritual kingdom of God. Matthew chapter eleven says that it is taken by force. We cannot sit back passively, simply believing the sovereignty of God and saying, "Oh, God, You're going to do it. You're going to

take care of all my needs. Oh, God, You're going to save my children and save my neighbors. I tried, but nothing is happening."

I pray that God would come upon us and that we would say, "Lord, this is Your Word. Why aren't the neighbors being saved? Oh God, You promised that the fields would be white unto harvest. Where are the fields white unto harvest, Lord?" The Bible says that the Kingdom of God is taken by violence. The violent take it by force!

To be *violent* means, "to force, to crowd one's self into, or pass; to seize, to force." The Kingdom of Heaven suffers violence. People are pressing into it. They are crowding into it, passing through a tight place. "*And the violent take it by force*", implies there is a forcer, one that is energetic, one that is not asleep. He sees that this Kingdom is taken by force. He sees that he has to put forth some energy. He sees that there are promises to be laid hold of, but they are not just going to be handed out to us on a silver platter. They are to be taken by faith and prayer. We must go out and claim the promises of God. I'm not saying, "name it and claim it." I'm talking about spiritual souls, spiritual things and spiritual promises. Are we going to believe them? Are we going to pray through? Or are we going to let the devil blind our eyes and just sit there and let it wait to happen?

It is the Doctrine of the Desperate. How desperate are we for our children? How des-

perate are we to have family devotions and teach our little ones? We can teach our children anything. But we will not always have the opportunity. Some people never have family devotions. Some others just go through its motions, just to get it done and then go out to make money. Oh, the time is coming when our children's eyes and hearts will no longer be turned toward us! Do we have this mentality...? "I'll be



faithful. I'll give my tithes. I'll go to church every Sunday. I'll let the preacher preach to them. I'll just try and do the best I can." The "Best I Can" doctrine is from the pit of Hell. I simply do not believe this mentality is of the Lord. It can render us powerless and prevent us from taking our place and duty in the army of God. It is not right for one or two of our children to grow up and serve the devil and die and go to hell!

You say, "It can never happen." I say, "It can happen. It does happen all the time." Families sit for years, having their children in church every Sunday and all of a sudden, their children run out into the world and live the life of a devil and die that way. We say, "It cannot be!" I say, "It happens!" Are we going to get violent? Imagine for a moment that precious little bundle sitting on your lap sinking into the depths of hell. Think about it. Falling forever. Having sat in church all of his life, but somehow he saw in his parents that they were just going through the motions and didn't have a heart after God. Somehow their hearts were after something else.

God says in His book that He wants all of my children in Heaven, and not one of them in Hell. Who is going to believe God and accept that we as parents should take our responsibility to train, teach, pray, and cry over the souls of our children?

You say, "It surely won't happen with my children." Don't think about it too lightly. If you haven't wrestled with God much in prayer, if you haven't gotten serious before the Lord about the souls of your children, you had better fear and tremble before God.

You need to see that it is not within you to be a mother or a father on your own. You must get hold of the Living God and get some food from Heaven. Those publicans and sinners knew that unless they pressed through the crowd, they would die in their sick-

ness. The lady who had an issue of blood knew that there was no other place to turn. That's where we have to come to. We must come to the place of knowing we don't have it in ourselves to crucify self. Let's get violent before the Lord, saying, "Oh, God, I don't have what it takes to bring my children through. I need a revival. I need You to do something to the core of my being lest my children grow up and see in me half-heartedness. Lest they see in me that I care more about the natural things than about the spiritual things."

Where are you? What are you desperate for? *"The kingdom of God suffers violence."* Are you coming before God and saying, "Oh, God, I will not let You go until you bless me; until You give me back my wayward son! Oh, God, show me where I was wrong. Show me where I have failed you. I don't want to see him go to hell. God, are You not a prayer-answering God? Give me back my wayward daughter. I might have failed and fumbled. I am nothing. Have mercy on me. Watch over my little children. The devil wants to sift them like wheat. Help me to be serious tomorrow when I have my family devotions."

We never deserve salvation, but after we are saved we must hold on to the promises. We must say, "This is what Your Word says. It says, 'If I should train my children in the way they should go, they will not depart from it.'" It comes down to believing God and taking Him at His Word.

We cannot give into unbelief and say, "Hundreds and thousands have gone before us. That's just the way it goes. Some are lost and some are saved. Every now and then, you have one from a nice family that is lost." God forbid! Do you want one of yours lost? Hell is real. Hell is hot. The fires are not quenched. The worms never die. It is dark. It is out of the presence of God forever!



I want my children in the ark. The ark is Jesus Christ, not some system. Blessed old Job would go out and offer sacrifices for his children, just in case some would sin. Let's catch a vision like that. Job was a righteous and radical man. Sometimes we have to go out on the limb a little bit. Zacchaeus went out on the limb to see Jesus. How radical have we gotten, or have we just accepted the way things are? Am I willing to get a little

more radical in my private life, getting hold of God, and earnestly seeking all the lost souls? They are lost. They are going to hell. Who am I, that I don't have a burden for them? We need a shaking.

We need to get motivating power through seeing reality clearly. I need to see that unless I am vitally connected with Jesus, I will die and the children will suffer the consequences. If I walk half-heartedly through life, having other things more important than a vital relationship with Jesus, I will suffer and they will suffer. Honestly reckoning with this grim reality will motivate us to press into Jesus, to believe His scriptures and to pray through.

How desperate am I? Are we really for revival? I am not sure. People in the Bible got desperate. Remember the parable about the pearl of great price. A man was walking down the road, and he saw in a field something shiny and bright. He looked at it there, wonderfully glistening in the sun. He made his way to the field. There in the field he found a pearl of great price. He thought, "This thing is worth billions and trillions of dollars!" He decided to hide it. He went to the farmer and said, "I want to buy your field."

I can imagine the owner sitting there reading his newspaper which happened to be turned to the real estate section. The man said, "I want to buy your two-acre field for 5,000 dollars." The farmer isn't interested. He knew that he

could get 40,000 for it. The man said again, "I want to buy that field. I'll give you 50,000 dollars." The farmer looked up this time, but still wasn't interested. He started playing a game with him then. How much money would that man agree upon? Finally, the man said, "I'll give you a million dollars for it." He was desperate. The farmer said, "Nah, don't want to sell it."

The man said, "I'll give you five million for it." The farmer finally consented, "Five million for two acres? It's yours!" The lesson here is that the man saw the worth of the pearl. He believed that what was in that field was worth so much more than five million dollars.

The pearl is like Christ. We must get as desperate as this man did. He sold all he had to buy the field. However, it cost so little in comparison to what he received. Now, think about your children. Yes, it might cost turning our plates upside down and missing a meal because of the burden God has laid on our hearts to pray for them. But, is that such a big cost compared to the riches of having them with us forever in heaven? We may have to put aside some sleep and get up early. We may have to study the scriptures. We may have to fast and pray until we have a headache. Maybe it is for a week. But we must get a hold of God for our children. Do we believe that?

In Luke 11:5 Jesus taught His disciples what kind of persistence He intended them to have. "Which of you shall have

a friend, and shall go unto him at midnight, and say unto him, 'Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?' And he from within shall answer and say, 'Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.'" I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he



will rise and give him as many as he needeth."

Importunity indicates shamelessness. The Vine's Dictionary says, "It is used in the Lord's illustration concerning the need of earnest and perseverant prayer. If shameless persistence can obtain bread from a neighbor, certainly earnest prayer will receive our Father's answers."

Imagine it, the slumbering man awoke to his friend and

said, "Go away. I'm in bed." But the man keeps beating on the door; finally the man realizes that he must give his friend what he wants or he will not go away! Who is willing to get desperate?

And now a word to all of you who are the oldest child in your family, you have a special responsibility. You have little siblings following you. They look up to you. Don't you doubt it! They want to be like you. I pray that the burden will fall upon you, that you will be a good example to your little siblings. In a sense, you are going to give an account about how you live your life in your home; your reactions, your blessings to your mom and dad, how you handle yourself. God can use you in your home. Get a vision. Get a burden to pray, to be a good brother or sister, to be a good example. Get a vision of taking them off in a room somewhere and praying with them for mama or papa.

Can we be willing to say, "God, I cannot do it? I cannot raise my children. I don't have the burden. I'm putting on my wife what I should be doing. I cannot do it, God. Open my eyes. Stamp eternity on my heart." Let us prove to God that we do want revival; that we can get violent!

Get violent with God. It might require a forced entry. The devil and the flesh may make it a tight passage for us to get through sometimes. But let us break through. Break through. Break through in prayer! ▣

Daddy Grings

❧ *FATHER OF MISSIONARIES* ❧

Herbert & Ruth Grings'

H o m e L i f e

by Denny Kenaston

*But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God:
Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.
And their seed shall be known among the Gentiles, and their offspring among the people:
All that see them shall acknowledge them, that they are the seed that the Lord hath blessed.
Isaiah 61:6, 9*

My heart thrills, as I sit down to write a brief account of this Missionary Patriarch, and the generations that follow him. A patriarch is one who has extended his influence far beyond the reach of an earthly life. "Daddy Grings," the name his loved ones gave him, was that kind of man. Though a pilgrim and a stranger on earth, with hardly ever a place that he could call home, he managed to deposit more into his children, than most who have a home.

Many of you probably do not know of this godly man, unless you have listened to the sermon, "Love with Shoes on," by



Darrel Champlin. It is available through the Tape Ministry. This sermon is a life changer, and if you have not heard it, you must. In this sermon, Darrel tells some of the story of this man's life, which is his father-in-law. Herbert and Ruth Grings are the parents of Louise Champlin, Darrel's wife. Darrel and Louise are missionaries in Surinam, South America, in the Congo in Central Africa, and in North America. They are true missionaries, and dear friends of mine, walking in the spirit of their father, "Daddy Grings." I gleaned the information for this article from a telephone interview with Louise, and from an old autobiography written by her father.



Dozens of missionaries have come forth from the union and dedication of this godly couple. As always, there are clearly defined reasons why a company of missionaries has followed their lead. I want to study those reasons in this article. My study will focus more on Herbert, because Ruth died of black fever on the mission field while the family was still young. This left five children to rear on the field without a mother. Robert, the oldest, was sixteen, and Mark, the youngest, was five. I will write more on this later.

Mother's Foundation

Most authorities on child training agree that the first few years of a child's training are the most crucial and influential. It is in the early years, that lifelong foundation stones are laid. God's Word brings this truth out so clearly in many different places. As I studied the small amount of material I had about Ruth, it was very evident that the mother of this troop of missionaries was very busy laying lifelong foundation stones in her children, before she passed on to her heavenly reward.

Mother was a missionary in her own right. Her parents were missionaries to the American Indians in Montana, and she joined her parents on the field as a teacher, after she finished her schooling at Moody Bible Institute. This was back in 1910, when Montana was truly a mission field with very few conveniences. After seven years, she departed for Africa to work with C. T. Studd's mission. It was there in the Congo that she met Herbert, and their missionary union began.

As God began to give them children, Ruth willingly turned much of her attention on her new responsibilities. She was, however, as I already stated, a missionary. Her burden for the lost brought creative ways to reach out to the lost while caring for the children. Dad and Mom covered about sixty villages on a regular schedule. When Herbert would return from a three-week preaching trek, Ruth would tie her baby on her back, like the Africans do, and head out for two weeks on a bike.

In the early years of missions in Africa, home schooling was the only option. Ruth was well equipped to tend to the schooling of the children because of years of previous experience. The Bible was the first reader the children used to master their reading skills. By the time the children reached the age of five, they had memorized all of the ABC Bible verses and could quote them on demand. The children received a basic education in reading, writing, and arithmetic. After these basics, a godly life was the curriculum.

Mother's example and willingness to endure much hardship stamped an impression on every one of her children. They lived way out in the bush, days away from anyone else or helpful facilities. The doctor was ten days away, one way. This is probably the reason she died of the fever. It was too far to go for help. She made her mud hut a home in very simple ways and graced it with a kind spirit of love and encouragement. This is what missionary mothers must do. Their mother heart moves them to find ways that most American mothers would never even dream of or imagine. The family was always supplied with dried meat and sun-dried tropical fruit. They ground their own peanuts by hand for peanutbutter, and made delicious banana jelly to provide the old American favorite, "peanutbutter, and jelly."

In a very real sense, mother did not die of the black fever in 1936. She had already died long before she breathed her last breath. She gave her life every day for her family and the lost souls they had come to win. The children saw this, and the missionary fire was passed on. Mama Grings had a prayer, which is actually a

song, hanging on the wall of her African home. It describes her sacrificial heart so beautifully. I will close this part of our study with those sacred words which were her prayer, as she labored for her family and the heathen,

Not I, But Christ

*Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in every look and action,
Not I, but Christ, in every thought and word.*

*Not I, but Christ, to gently sooth in sorrow;
Not I, but Christ, to wipe the solemn tear;
Not I, but Christ, to lift the weary burden;
Not I, but Christ, to hush away all fear.*

*Not I, but Christ, in lowly, silent labor;
Not I, but Christ, in humble, earnest toil;
Christ, only Christ, No show, no ostentation;
Christ, none but Christ, the gatherer of the spoil.*

*Christ, only Christ, ere long will fill my vision;
Glory excelling soon, full soon I'll see--
Christ, only Christ, my every wish fulfilling,
Christ, only Christ, my all in all to be.*

Daddy Grings

Herbert lived forty-one years longer than his dear wife Ruth did. They labored together for sixteen years, with a break to rest in the states squeezed in there. After Ruth died, he never married again, but gave himself wholly to the evangelization of the heathen.

When Herbert was a young man, the Spirit of God challenged him about his priorities. God said to him, "Will you sacrifice your career, so I can send you to the lost of this world?" Immediately, he yielded everything to his Master, and in his words, "From that time on, I never looked back." All his focus was now on preparations, and the work that lay beyond his studies. This dear man lived for one thing, to

preach the Gospel to those who had never heard. When the government of the Congo rejected his plea to return to his previous mission field, he turned his attention on the ripe fields of Central and South America. He literally traveled from country to country, sowing seeds and planting churches. At the end of his life, age seventy-five, he appealed for permission to return to the Congo, and his request was granted. What a beautiful missionary heart this soldier of the cross had. Most of us would think it is time for him to retire and rest, but not Daddy Grings. He spent the last ten years of his life traveling jungle paths from village to village on a bicycle. He passed on to his reward in 1977 at eighty-five.

God's Special Missionary School

We have taken a brief look into the lives of these two missionaries, and I am sure you will agree it is inspiring. There is so much more that could be said about each of them and their labors for the lost; however, that is not the purpose for this article. I want to look at the home, and the principles they obeyed, which produced all the missionaries that followed them. Some of what we will consider was done on purpose, some of it just happened through missionary life. Either way, there is much to be learned from them.

In 1936, Ruth passed away of black fever. I consider missionaries who die on the field, martyrs. She gave her life for Christ. This left Herbert on the field with five children. It does not take much imagination to picture the straits he found himself in. It took six months for his letters to go across the ocean and a reply to come back. He was advised, "Gather the children, and come back to the States." What would you do? There is a fork in the road, and a very important decision needs to be made. The wrong choice will affect generations of men and women. Only eternity will tell us what might have been, if the family would return to America. "Daddy Grings" had a family meet-

ing. He wisely spread the letters out before the children, and they all considered them together. After prayer, they took a vote. "Shall we stay, or shall we go?" The verdict was unanimous, "We are missionaries, and we will stay." The whole family knew that the death of their mother had opened the hearts of the natives, and souls were being saved everywhere. They proclaimed, "The yoke has been broken, and the enemy is on the run; why go home now?"

This decision opened the way for a tremendous Missionary Training School called "Hands-on Experience," which lasted for ten years. Father and the children trekked from village to village, living in each village for about two months. They preached, they prayed, they won souls, and established churches. What a tremendous school. Would any of you like to spend ten years learning at the feet of an experienced missionary? We all know what would happen.

Having stated these things, I could close the article right here, because all of us know that such a school alone, without any other input, would produce missionaries. However, I want to draw out the details of this ten year period, as well as other points, so we can apply them to our homes.

Principles that Mold Missionary Children

☞ The Word of God

As I interviewed Sister Louise about home life on the mission field, Old Faithful, the Bible, took the lead. Their lives were filled with the Bible. They learned to read with the Bible. They memorized five verses each week (5 verses x 52 weeks x 15 years = 3750 verses). If you count thirty verses for a chapter, that is 125 chapters in the Word. The children read through the Bible every year in their personal devotional time. Father and Mother taught them the Bible during family times of worship, and last,

but not least, they all began teaching the Bible at a young age. They were all missionaries. Wow, look at all of the input these children received from God as they were growing. They were truly "Planted by the rivers of water," Ps. 1, from the beginning. "From a child, they knew the Holy Scriptures." II Tim 3:15.

☞ The Children were Missionaries

The call to missions was a family call. When the counsel came to bring the children back to the states, the children rose up and said, "We are missionaries—we can not go to the States." There are many missionary children who are disconnected from the burden and vision of the lost. Mom and Dad are missionaries, and they are just the children. Wise parents will engage the children in the work, so they can catch the vision and purpose of God for their lives. This is a most powerful principle. I am sure there were many flats spots in the home life of these itinerate missionaries; however, because they involved the children in the work, this carried them through many a failure. Children who are active in the work of souls, are co-laboring with the Holy Spirit, and He is addictive. Daddy Grings' children were immersed in the fishing business from an early age. I know this is one of the major reasons they are all missionaries today.

☞ The Power of Prayer

Prayer played an important part in the molding of these children. They were encouraged to pray in their personal devotion time each day. There were prayer times for the many needs around them continually, and Father set one day each month as prayer and fasting day for everyone. During this day of solitude, the labors of the month were evaluated, seasons of specific prayer followed these evaluations, and then they all sought God for direction for the coming month. These kinds of activities have to have an effect on the next generation of missionaries. Then to top all of this

prayer off, Herbert prayed for his children, his grandchildren, and his great-grandchildren every day. This went on for many years. I am sure his prayers are still chasing after his family today.

☞ **We Learned to Obey**

These are the words that Louise used, when I asked her about discipline and authority. The rod was used as the Bible directs us, but it was not needed very much, because the children learned, “We must obey the words of our parents.”

☞ **Loved Prevailed**

The family lived in dozens of different houses during the ten years of itinerate work. There was no security drawn from the place where they lived. They never knew where they would lay their head next. Even though they were on the move a lot, there was a spirit of love that flowed among them. This is where true security comes from. We are often tempted to think it comes from an exterior environment, but we are wrong.

☞ **We Sang Day and Night**

Hundreds of songs and hymns were memorized, and then they sang them from their heart, in the midst of all kinds of trying circumstances. We have a singing religion, and you cannot measure the silent influence this singing has upon the forming mind and heart. Besides, they were on the front lines of the battlefield, and singing is part of the strategies that bring victory.

☞ **Chores Build Character**

This is true the world around. It does not matter if they are farm chores, family business chores, or missionary chores; they all work the same kind of inner character. What do I mean by missionary chores? They had to maintain the village life of their missionary father, and there is a lot of labor involved in village life. They washed clothes by the river with washboards, carried water for eating and drinking, and many other vil-

lage life tasks. They cared for animals so they would have some protein to eat. They carried wood for the fire to heat the water to wash the dishes. I know that many would look on and cry out, “Those poor children!” but wait a minute. Remember, they were missionaries, and nothing else mattered.

☞ **Suffering and Sickness**

I have said it many times that missionary experience is the closest thing to a persecution experience because of the suffering they endure. The hardships of bush life are endless. A cut takes three times as long to heal, you sweat all the time, and there are many sleepless nights because of the heat. Sickness is a way of life for a missionary. I asked Louise about sickness. She said there was always someone who was sick. They knew the fevers of malaria back in the days when there were no preventatives. They were constantly dealing with dysentery, parasites, and who knows how many other “-ites.” There were bug bites, snake bites, and scorpion bites to live with. These children suffered for the sake of the call, and this molded them into soldiers of Jesus Christ.

☞ **They Developed Compassion**

The Grings children grew up in the midst of a hurting, neglected, dying people. They saw suffering everywhere. This has a beautiful yet silent effect upon the inner man. Father and Mother guided their thoughts toward compassion, and it is in them to this day.

☞ **Self-denial**

When God orders experiences of self-denial for children, He uses them to teach them to give up their will. It is very important for parents to know this so they can labor together with God for the children. Missionary life provides many everyday lessons in self-denial. The food is very simple with not much variety. The people live way

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C A T C H T H E V I S I O N

by Mike Atnip
Chuquisaca, Bolivia, South America

Catch the vision of a banner
Lifted high and raising hope
To blood-spattered, weary soldiers
Who have felt the bruising stroke.

Catch the vision of a healing
For the heart contrite with sin,
Bringing beauty for the ashes—
Bringing peace amidst the din.

Catch the vision of a captive
Bursting forth from prison door
To announce the great deliv'rance
To the hurting, to the poor.

Catch the vision of the blinded,
Praises from his lips streaming.
He has seen God's mighty kingdom—
He's like a man a-dreaming.

Catch the vision of Jerus'lem,
Glorious city on a hill,
A lamp burning with great brightness,
Motivated by His will.

Catch the vision of the holy,
No desire but to please Him:
Left behind the temporary,
All earth's notions, ev'ry whim.

Catch the vision of a pilgrim,
Blazing trails, eyes on the goal.
He is mocked; he is so battered.
But he has grace, bless his soul!

Catch the vision of a meeting,
Of a King, and of a bride.
Expectations surge within her—
For eternity! By His side!



It is the Lord

by A. B. Simpson

*“All things work together for good to them that love God....”
Romans 8:28*

Every moment the great Refiner is waiting to add some new touch to your strength and beauty, and fit you for a higher place in His eternal life. We are so prone to think that these things that come to us are accidents, incidents, mishaps or personal injuries from personal hands. But after a while we learn that His hand is above every other hand, His love above every hateful blow. You get up in the morning and find everything wrong in the kitchen and dining room and you say, “Oh, it is that cook; it is that wretched stove.” Oh, no; it is the Lord trying and proving you. You come down to business and find things wrong in your store and you say, “Oh, it is that careless janitor.” No, it is

the Lord trying and proving you. You open your mail expecting a check according to promise from some person. It is not there. You say, “Oh, it is this dishonest and unprincipled man.” No, it is the Lord trying and proving your faith. You meet with a friend, the very one that you look to for help and comfort, and something happens to try you more keenly, and everything in your life seems to become a source of annoyance.

You say, “Oh, it is the inconsiderateness of others.” No, it is the Lord showing you something in you that is wrong and that He wants to have buried away.

God tries us, proves us, and establishes us. It is not by a very quick process. “He

shall sit as a refiner and purifier of silver.” He sits down to His work; He takes plenty of time. He will wait years with you over a single lesson if you make Him to do so, or He will get you through it at once if you are willing to take the quicker process and the hotter fire.

How touching is the love that will take so much trouble with all these little matters. No wonder that Job should say, “Lord, what is man that thou shouldest magnify him? And that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning, and try him every moment?”

And so He comes to you every moment, as Job says, from morning to night. If you would understand life as He does, you would see nothing but God; and as you meet Him in everything, you would see nothing but God’s ever presence, and every unfriendly blow be warded off. Against every fiery dart you would have a shield of faith that nothing can pierce, and out of every storm you would shout with the great apostle, “None of these things move me.” Beloved, they will come until they don’t move you. “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” “That he might present to himself a glorious church not having spot of wrinkle or any such thing, but that is should be holy and without blemish.” “Not as though I had already attained...I press toward the mark...” □

STAND BEHIND Your man

by Laura Lloyd

*“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 to their own husbands:
Even as Sarah obeyed Abraham, calling him lord:
Whose daughters ye are, as long as ye do well,
And are not afraid with any amazement.”
I Peter 3:4-6*



“Stand Behind Your Man.” The very title is enough to evoke anger in the feminist mind, but to the godly wife it is to be seen as an opportunity to glorify God. There is power and much influence that falls upon the women who take such a lowly stand. We have the precious opportunity to show forth the good qualities of our God by laying down our rights and taking the place of a servant. There are secrets hidden there that most wives will never know. Jesus set the example for us in this, and the fruit of His secrets unfolds before our eyes. Too often we sisters dishonor His name by dishonoring our husbands. By our self-centered arrogance, we spoil the picture of the Bride of Christ to our neighbors. I have done this, and probably many of you have also.

The beauty of a meek and quiet spirit is the key to standing behind our man. Sarah’s daughters make themselves beautiful by placing themselves under the authority of their husbands. Developing this gentle and peaceful spirit is an attractive quality that won’t fade with old age. I wonder how much of this quality was what attracted the attention of King Abimelech. If you search out Sarah’s age, you will find she was an older woman. According to I Peter 3:4, this quality is very valuable in the sight of God.

The power to stand behind our husbands comes from our faith in God. God brings this out so clearly in I Peter 3:5,6. We see that Sarah could courageously obey her husband because she hoped in God. It is the same with us. Only when we place confident trust in the loving oversight of our Heavenly Father can we receive the grace to overcome the flesh. Our flesh is rebellious. It will resist the direction our husbands give us and imagine all kinds of reasons why we know better than he does. This flesh must be crucified, as we look away from ourselves and lean upon God. In this article, I would like to spend a few moments with you looking at some practical ways that we can support our husbands. I want to draw these from two main attitudes of character that we are admonished to develop: a quiet spirit and a meek spirit.

HOW DO I STAND BEHIND MY HUSBAND?

With a Quiet Spirit

A quiet spirit is much more than not talking. Many have misunderstood this passage of Scripture and made a law out of it: “Don’t talk.” The verse means so much more than this. A quiet spirit is an attitude of the heart, which works out in many different ways. Consider some of the qualities of character that flow from a quiet spirit.

- **Be Loyal**

Bring him honor with a controlled tongue, speaking to all others (including the children) those things about him which are pure, lovely, of good report, virtuous and worthy of our praise. Leave unspoken those things that God has yet to perfect in him. (Prov. 11:16)

- **Be Trustworthy**

You get to see all his weaknesses. Take what you see to God in prayer. This will help to keep any beams of pride and self-righteousness out of your own eyes so you can see clearly to help him with his specks when the right time comes. (I Ti. 3:11; Mt. 7:3-5) You must also be worthy to be trusted to use his resources to their greatest potential.

- **Be Obedient**

Obedience is immediate, cheerful, and complete. If he asks you to lengthen a dress after it is finally finished, will you cheerfully, immediately, and completely set out to fulfill his wishes? If he asks you to leave your family and friends and secure home to move to a new location, will there be supportive encouragement from his wife to follow God’s leading? Will he receive hope-filled words of trust in God, or words of doubt and criticism? Will earnest prayer arise for God’s hand of protection and guidance? Remember that hope in God is the power to stand behind your man.

- **Be a Prayer Warrior**

Pray for his safety. Pray that the spirit of wisdom and revelation would rest upon him. Pray that he would be able to see any traps of the enemy for the family’s protection. Pray that he would know the love of God more fully. Ask God to bless him with positive character qualities. Do you see he is fearful? Bless him with courage and faith. Do you see he is angry? Bless him with long-suffering and love.

- **Revere Him**

Seek to please him. Study what delights him and seek to give him the desires of his heart before he even asks.

- **Be an Encourager**

Life is full of disappointments, and Satan is always ready to pounce on us when we are the weakest. Arm yourself against the enemy by keeping your mind full of grateful thoughts to deliver to your weary husband.

- **Be Hospitable**

This may mean you have to plan ahead, lay down your plans for relaxation, give of your resources, or give up your privacy. But if you want a man who is a spiritual leader who is ministering to the needs of others, then you must be willing to open your home. Let your man know that if he feels God leading him to invite someone home, you are standing behind him.

HOW DO I STAND BEHIND AN IMPERFECT MAN?

With a Meek Spirit

Someone has well said, “Meekness is not weakness.” Again, the feminists react to the challenge to be meek in the sight of our husbands, but they do not understand how God works. It is hidden from their eyes—and maybe from some of our eyes also. Like the quiet spir-

it, meekness is an attitude with many varied qualities flowing out of it. These qualities have a powerful encouraging effect upon our husbands. Let us cultivate these qualities and reap the benefits.

- **Be Humble**

In a conflict, don't let the sun go down without earnestly seeking God to know if you may have had any wrong attitudes for which you can be the first to go to him for forgiveness. I had the blessing of having a mother who understood the value of submitting to her husband. She left her home state with its family and friends and moved her young family to Texas when her husband thought it was best for his health. Then a few months later, when it was obvious they couldn't stay, they moved again. A similar move and return were made to Alaska. I knew that she submitted in many smaller ways also as she supported him through many job changes and trips. Therefore I was impressed when she confessed to me in later years that she was convicted of keeping Dad in a box of failure by her words to and about him. She experienced a change of attitude toward her husband and the submission went beyond obedience to honor. The condemning attitudes and critical words were seen as enemies to keep her husband from changing. She chose to humbly see in her own self the same root sins of pride and selfishness, which had resulted in some actions from her husband that she disliked and condemned. Thereby she received grace to love him and honor him more deeply than ever before. I watched as their last years of life together were spent in sweet harmony. We need to see as rebellion those undercurrent actions of grumbling, sulking, rolling the eyes, arguing, complaining, and sighing.

- **Be Meek**

Lay down your rights to have things your way. Leave the way your parents have done things and be open to follow your husband. This yieldedness is a tremendous motivation to a man to lead. And that is what we want, right?

- **Be Content**

Don't compare with what other people have or do. Don't look at what you could have IF...

- **Be Grateful**

I was astonished to hear from my husband that he felt that I was whining one day. How we hate that in others. How tired and defeated we become when we forget to count our blessings. How can we stand behind our man if we greet him with our complaints of not having enough ____? It shows that we are not trusting God, but instead running to our leader and murmuring as the Israelites did.

- **Be Sincere**

There is no room for sarcastic cutting remarks or foolish joking in the mouth of a godly woman. Much damage has been done to marriages and homes in the name of teasing.

- **Be Available and Attentive**

A good listener asks questions to understand why a person has made his choice. You don't like his decision? Seek to understand what he knows and sees; you may see things differently.

- **Be Honest**

Carefully communicate why you feel objections to his decisions. The words "Have you considered...?", given in an open way without demand, are very helpful to a man. A woman can stand behind her man with godly influence, if she does it in the right spirit.

- **Be Discerning**

Is this the right time to share about this need, or this broken ____? Is this the right time to communicate my disagreement? What is he trying to communicate behind his poorly chosen words?

- **Be Forgiving**

Remember how much Christ has forgiven you. If this doesn't seem like much, ask God to show you.

All of these fall under the category of meekness. Remember, this is of great price in the sight of God, and also your husband.

WHAT IF I DON'T STAND BEHIND MY MAN?

Yes, there are always consequences if we choose to go our own way and depart from God's ways. "Every wise woman buildeth her house: but the foolish plucketh it down with her hands" (Prov. 14:1). "The foolishness of man perverteth his way; and his heart fretteth against the Lord" (Prov. 19:3). In the name of defending

their rights, many women resent and reject the beautiful plan and place God has for them. They ruin their own source of protection and provision and destroy their families. It is often too late when they finally wake up and realize what they are doing. These contentious women are likened to continual dripping on a rainy day. (Prov. 27:15)

May each one of us find that joyous haven of rest under the loving protection, guidance, and provision of our husbands. Aim for a meek spirit where each right is entrusted to God. Run after a peaceful and quiet spirit that is undisturbed and undisturbing. **STAND BEHIND YOUR MAN.** □

continued from page 11, Herbert & Ruth Grings' Home Life by Denny Kenaston

below what we would call poverty level, and therefore so do the missionaries and their children. This has to have a tremendous effect upon the children. I have noted in most of the previous "Home Histories" that poverty was usually there to mold them. With missionaries it is more akin to voluntary poverty for the sake of the Gospel, but it still has the same effect on the next generation. If the parents will guide the child's heart through these things, it will make a soldier out of them.

☛ The Missionaries' God

Our God is a living God, however, many children grow up learning about God, but never seeing Him actively working in their lives. To the Grings children, God was an ever-present help, and they had experienced Him many times. They sensed His presence when hostile natives with spears and bows greeted them. They saw Him bring a ship to rescue them fifteen minutes before a storm came to blow them away. They watched their heavenly Father provide for them when they were hungry. Many people do not go to the mission field because of fear and unbelief. It is hard for them to trust God in the difficult times. These children learned firsthand that God is always watching and caring for His servants.

Conclusion

There is much more that should be written on this subject. Child training from a missionary perspective is full of training thoughts. Because I know how missionaries live, I could write several more points. Nevertheless, I want to stay with the points that Louise gave to me. The whole missionary experience, if entered into with an open, positive, and purposeful attitude, can be an exciting training ground for godly children. I want to be realistic also. It is much more difficult to order your priorities and home while on a mission field. There are many hardships to overcome, and many have lost the next generation while reaching the lost. I think the attitude of the heart is the most important element for the parents. Only God knows how many more of Herbert and Ruth Grings' descendants will serve Him on the mission fields of the world. As I evaluate the heart of the ones that I know, it seems to me there are yet more to come. Great-great grandchildren shall rise up and say, "I hear the voice of the Lord saying, 'Whom shall I send, and who will go for us?'"

Here am I Lord. Send me.

□



The Radical Chinese House Churches

by Denny Kenaston

*The Lord taketh pleasure in His people; He will beautify the meek with salvation.
Let the saints be joyful in glory: let them sing aloud upon their beds.
Let the high praises of God be in their mouth, and a two-edged sword in their hand;
To execute vengeance upon the heathen, and punishments upon the people;
To bind their kings with chains, and their nobles with fetters of iron;
To execute upon them the judgment written:
This honor have all His saints.
Praise ye the Lord.
Psalms 149:4-9*

There is a powerful anointed church in China. She is a beautiful bride prepared and waiting for her Bridegroom. I have read short accounts of God's testimony on the other side of the globe and been deeply challenged by their lives. Recently, at our Youth Bible School, we had the privilege of hearing a detailed account of many of their lives. Two men closely connected with the persecuted church in China shared their story. When the meeting was

over, I sat and interviewed these two men, asking them specific questions which I felt would help us American Christians get a vision. This article is an account of that interview.

The names of the two men have been withheld to protect them and to preserve their freedom to enter the country of China. I will call them Brother Ren and Brother Paul in this article. There is great blessing in considering the testimony of God's persecuted people. My

prayer is that we will be humbled and challenged to seek a better way for us in the days ahead. We may be facing the same things that they do sooner than we think.

Study Zion

Psalms 48:12-14

*Walk about Zion, and go round about her:
tell the towers thereof.*

Mark ye well her bulwarks, consider her palaces;

That ye may tell it to the generation following.

For this God is our God forever and ever:

He will be our guide even unto death.

In the Bible, Zion is the Church. Many Scriptures refer to her with this name. In Psalm 48, we are admonished to study Zion. It is for our benefit, and for the benefit of the generation to come to consider the way God worked and is working in Zion. Why? "For this God is our God,"

and what He is doing for others, He can do for us and for our children.

We can walk about Zion as we study Christian history, Christian biographies, and accounts of the saints in other parts of the world. This is the burden and goal of this article. What God is doing in China, He wants to do here in America. He is no respecter of persons or places. So fasten your seat belt and prepare to be deeply humbled by this witness. I am.

--Brother Denny

~ INTERVIEW ~

Bro Denny: When I was listening to you, I wrote a few questions that I had wanted to ask you. One is about fasting and prayer. How much do the people fast and pray in the house churches of China?

Bro Ren: Let us take prayer first. The leaders of the church in China try to pray three to four hours a day. That is normal. But then there are some brethren who are totally committed to pray. Almost every minute they are awake, they are praying. They cannot even be elders in the church because of the amount of time they spend in prayer. They have two kinds of leaders in the church. They have spiritual leaders, who fast and pray; then they have practical operational leaders, who are active in everyday affairs of the church. The praying leaders are praying for the whole church, and especially for the practical leaders. They are not in a preaching ministry. The operational leaders go to them for direction and wisdom.

Very few Westerners have ever met these elders.

These men are older men who cannot travel anymore, so they are mainly in that ministry. It literally keeps the church on track. They hear from the Lord and give answers to the practical leaders.

Bro Paul: I know a brother who never sleeps more than two hours a night. He prays for 22 hours a day. The brothers and sisters pray always, and there are many all-night prayer vigils. I have been to some of these prayer meetings. By morning, the floor is slippery because of all the tears that flow during prayer.

Bro Denny: What about fasting? What part does fasting play in all these testimonies we have heard?

Bro Ren: There are two kinds of fasting in China. Most of the pastors have to fast because they don't have money to buy food. It is a natural part of their lives. The other kind of fasting is out of a burden for someone or some spiritual issue. When you read from Brother Yun's book, you will read how he fasted one hundred days to get one Bible during the Cold War revo-

lution. He was eating a small bowl of rice each day; that is all. That means there was no time that he wasn't fasting. After one hundred days of prayer and fasting, he received a Bible in a supernatural way. That story is there. It is not in anyway special. The people fast like that often.

During one of the meetings on this tour, Paul was sharing something about one of the gospel teams. The first time we sent about twenty people out to preach. Nineteen of them were arrested; one came back to report. Everyone else was detained for six months. We sent another group. The same thing happened. One lady came home on a stretcher. They smashed her skull. She was paralyzed, but later God restored her. When there is such resistance like this in one specific location, then the whole team goes to fasting and praying. Usually this kind of fasting will break the yoke within thirty days, and then the gospel has free course. When there is a real resistance, the teams do not try to push the gospel. They just go on their knees and wait on the Lord to hear His voice for direction on what to do. They just keep silent and continue to fast and pray. This is a very practical part of their lives.

Bro Denny: Do they have corporate fasting where the whole church joins in when a need comes up?

Bro Ren: Yes, they do. Let me just give you an example about when the group Eastern Lightning kidnapped all of their leaders. I met with the leaders from maybe ten different house church networks. They would all say, "We have

started once a week for fasting and prayer for the release of these leaders." That was something pronounced all around the body of Christ in China. When Brother Yun was arrested the whole church in China was fasting and praying.

Bro Denny: How do the Acts of the Apostles compare to the Chinese church? What does the Chinese church believe about the Book of Acts?

Bro Paul: They would say, "We are there. It is our normal Christian life." They believe that Acts is a demonstration of the normal Christian life. It is a testimony of the resurrected Christ, and He is still the same today. They do not believe that miracles have passed away.

Bro Ren: We have to understand that the Gospel that is preached in China, is a little bit different. The emphasis is not only intellectual and mental messages. It is

fifty percent preaching, fifty percent showing the power of the Gospel. There is always an expectation and readiness for miracles. It is normal that anytime when the message of the Gospel is pronounced, there is going to be a demonstration of the power of God in that situation. People can see clearly that Jesus is the Son of God, and that He is the Savior of the world. The church of China is not praying for miracles, but they are living in miracles. It is like Paul said: it is the normal Christian life.

Think about the challenge of the countries west of China, like the many Muslim countries. The only thing that can really bring an opening to these people is a demonstration of God's compassion. You have to show them that you have something more than all these gods they are



bowing to. You have to prove your case, instantly and on the spot, that this is true – that Jesus is alive, and that He is the Savior of the world, and that He has all authority.

The Chinese house churches are living in the time of the book of Acts. The Holy Spirit is working in their lives. They are just trying to follow the wind of the Holy Spirit. It is something we miss. We always want to settle, and we hope that the Holy Spirit will settle with us and just be with us as we create these centers and places where we hope the Spirit will be moving in a mighty way. We have to understand that God's Holy Spirit is moving all the time. We have to be very flexible. We should with the maximum effort join the Holy Spirit where He is working, not trying to work ourselves. It is always better to partner with Him, to find out where He is active today, where the battle is going on, and join Him there. Then we will be blessed with souls, and also the blessing will be reversed upon us.

Bro Denny: That leads me to my next question. What about missions and methods of evangelism? How do our Chinese brothers live out the Great Commission?

Bro Paul: Their theology and methods are really quite simple. They believe there is only one reason why God has left them here on earth: that is to evangelize the lost. Anyone who is not actively pursuing this holy purpose is missing the mark. The Great Commission cannot be compromised. Their methods are anointed preaching with signs following. The leaders instruct the evangelism teams to go to a new village and inquire about the worst problem in the village. Then they are to go and minister to that problem and show that Jesus is the all-powerful Savior. With this success, they turn to the people and preach Jesus to them.

Bro Ren: I will give you a beautiful example of how this worked for two young ladies who were sent to a village to share the gospel:

These two sisters, eighteen years old and very tiny, came to a village of about three hundred

people. There was one big problem. There was a man who was possessed by demons. Somehow, the Communists were able to count that this man had twelve demons in him. He was learned in five different languages. He was so powerful that twelve heavy farmers could not hold him back. They tried with chains and wires, but he had the power to break free. This man happened to live at the entrance of that village. The whole village of three hundred people could not walk on the road, but had to walk in the forest, because the man decided that nobody was going to pass through his property. Whenever anyone stepped through the property line, which was invisible, the man would come out with a jungle knife in his hand, shouting, "I'm going to kill you!" Everybody was afraid. It was like this for many, many years.

Now, these two young ladies came asking, "What is the biggest problem in this village?" Everybody pointed to the crazy, demon-possessed man's house. The sisters turned around and started to move towards that house. They were walking and praying. The whole village came out from their houses. Everybody wanted to see what would happen. They knew where the invisible line was, and if they step over that line and enter into his property, they knew what would happen. He would fly out with a jungle knife, half-naked, with a crazy look in his eye, and all the demons would drive him forward to them.

Sister Lee, one of the young girls, was leading. The two of them entered onto his property. The man ran out through the door with a knife in his hand. This sister lifted up her hand and said, "In the name of Jesus, stop." This man became frozen. He stopped in mid-air, like a statue. He couldn't move back, and he couldn't move forward. This man was as a stone. He couldn't do anything. He could not stand. His eyes were totally frozen.

This happens quite often in China. We know by experience that the body is frozen by the Holy Ghost, but the person can hear with his ears. You can share any message you want to with this kind of person. He can understand every

word that you speak. Sister Lee went next to this “statue” and started to proclaim the Gospel. She then, through the name of Jesus, cast all twelve demons out of this man. He was instantly delivered. He melted in that spot, like butter in sunshine. He fell down onto the ground and was completely restored. The first words he said were “This Jesus is Lord.” He was wonderfully saved and restored.

There was a very special group of people who stood together in the village that day. There they stood, the two girls on each side, and the man who used to be possessed in the middle of them. He was talking to these sisters, and together they entered into the village. As they passed the doors of the first house, the families one by one confessed that Jesus was the Son of God. The whole village with three hundred people surrendered to the Lord that evening. These are very simple Gospel methods: problem—solution—salvation.

Bro Denny: With results like these, they hardly need us Americans to help them. We should be learning from them.

Bro Paul: Actually, that is not the case. They very much need missionaries who can come help them and work together—but as equal brothers, not as Western leaders leading the show. That day is well and truly finished, and it is easy to see, they do not need our leadership. This is causing a great burden on the Chinese church. I sat in a meeting when one of the house church leaders stood up and said, “We just don’t understand why people are racing into China from the West with their own vision and ideas, doing their own thing.” He continued, “Why don’t these people come and ask us what God has given to the church?” They are all bringing their new visions, and it is actually damaging the advance of the Gospel in China. The proud westerners do not even think to ask the Chinese church. The key is that first you must find out what vision God has given His body in China, then how you can be part of that vision. Do not bring a new vision.

Bro Denny: Let’s move on to another important question. How do the Chinese Christian’s evaluate American Christianity?

Bro Ren: They feel like the church in the West is playing games. They are troubled with all the laughter in the meetings. They are broken and weeping in their assemblies, and we are telling jokes. This brings very different results. They feel we are bound by traditions and programs and therefore cannot follow the Holy Spirit’s leadings. We have to make sure we have that direct line to the Holy Spirit and seek to hear His voice. We can never overemphasize the difference between the followers of Jesus in the West and in China. These followers in China hear their Master’s voice, and they follow Him. This is actually a very simple theology. The Christians in the West have been able to eliminate Christ and His direct presence in their midst. I have a feeling sometimes that the whole Christianity in the West could be going for years before they discover that Jesus has not been with them for a long time. He has gone somewhere else. He is not with them anymore.

Bro Paul: The personal message I got from Bro. Yun is that of Jesus asleep in the boat. His whole point was that so many people in missions, in churches, and in ministries start out with the power of God and great visions. But, then people think, “Okay, we can row it ourselves now. Thank you very much.” And Jesus goes to sleep in the boat. Great storms arise. They have to wake Jesus up before it is too late to calm the storm. Make sure Jesus isn’t asleep in your church, in your family, or in your life.

to be continued in the next issue

□



Our Great Physician Jesus Christ

by Mrs. David (Linda) Peachy

In 1996 I became very ill. We went to our family doctor and she said there seemed to be infection in my body. I was running a high fever and was growing weaker every day. She prescribed antibiotics and sent me to our local hospital for x-rays. The x-rays did not show what she was looking for, and I did not improve, but continued to grow weaker.

On a Thursday evening our two boys and their families were with us, and they saw that I was turning a yellowish color. They, with my husband decided to take me to Centre Community Hospital in State College. One of our sons took my husband and me to this hospital about 45 minutes away from our place.

When we arrived at the hospital, there were soon doctors and nurses on my case. I was placed on oxygen, IVs, and the heart monitor. My sugar and blood pressure were high. My lungs had excess fluid. For the next few days there were many tests done, which only confused the doctors. They finally called it a viral disease (hepatitis), but they didn't know which kind. By this time there were six doctors on my case. Doctor Wolfe was the main one, whom we will always remember as very open and honest. During this time I was allowed only liquids.

On Saturday evening I told my husband to call our pastor and ask him to anoint me with oil as taught in James 5. At that time I was still in the Constant Care Unit. On Sunday morning I awoke and had such peace in my heart. Though weakened in body, my spirit took



wings. I sang and praised God all morning.

On Sunday P.M. my desire was granted and I was anointed with oil in the name of Jesus. God became so real to me, and He gave me a blessed assurance that soon I would be a healed, healthy wife, mother and grandmother again. This peace sustained me through the weeks ahead.

When I was released from the hospital, the medical doctor told us there is no modern medication for my sickness. He therefore released me to go home if my family would care for me. Doctor Wolfe also made it very clear that my condition was such that if my pancreas stopped working I would die. He gave very little hope of surviving this illness, which they now diagnosed as pancreatitis.

I went home from the hospital trusting God and the witness I had from Him in my heart. My family and friends visited and blest us with prayer and food, and much love, thanks to God.

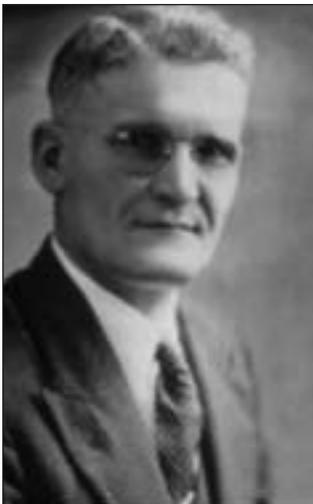
With Jesus by my side and carrying me through the valley of the shadow of death, my soul rejoiced. I raised my weakened arms to Him in prayer. I could honestly say, "Thy will be done; whether I live or die, I am your child." My husband faithfully cared for me day and night. As the days passed by, I felt my strength returning, and my feelings of sickness leaving. In three month's time, God had restored my health to normal. Praise His holy Name. The Great Physician carried me through, not because I am worthy, but because He is worthy of all honor, glory and praise. He is indeed my all in all! He is coming soon. □

Book Review

by Dean Taylor

Born Crucified

by L. E. Maxwell



At a furious rate the Christian media today is churning out countless books, CDs, T-shirts, and paraphernalia promoting more pleasure and ease in the Christian life. Careless titles such as *He's Gonna' Toot and I'm Goona' Scoot* plague the Christian

marketplace. To such slapdash attitudes, Maxwell's book, *Born Crucified*, makes an unapologetic rebuke.

Written in 1945, Maxwell's diagnosis of the church finds it fatally infected by the insidious disease of self. Refreshingly, Maxwell prescribes the ageless cure for this ever-enduring malady—the Cross! Written in a preaching style full of great illustrations and antidotes, Maxwell exposes many common frustrations, weaknesses, and sins that continue to vex the believer today.

In admonition to the fainting saint who is striving in vain to have spiritual victory, Maxwell incites that no real spiritual life and

victory can be achieved without first dying to self. He writes: *"In the power of Christ's death I must refuse my old life. On the basis of Calvary and of my oneness with Christ in His death, I must refuse to let self lord it over me. I must choose whether I will be dominated by that hideous monster self or by Christ. The life that 'Christ lives in me' must have a happy 'yet not I' at its very heart. How can I have the benefits of Christ's death while I still want my own way? Self must be dethroned."*

With words born out of personal testimony, Maxwell makes a most penetrating exhortation to parents. He states: *"Many parents will suffer a painful inner crucifixion through learning to discipline their children. Those who have not disciplined themselves—how can they discipline their children? Children are being denied proper and godly discipline today because the parents have not yet learned to hate their 'own flesh.' Not having laid the Cross on his own flesh, the parent denies the Cross to his child. 'He who spares his rod hates his son' (Prov. 13:24)."*

Drawing from his own real-life experiences of having seen his children face disease and discouragement on the African mission field, he further warns parents: *"Few Christian parents are governed by these simple implications of Calvary. We are thinking of good Christian homes. Parents are often so wrapped up in their own children that they cannot bear to see them take the way of the Cross. They shield them from the path of suffering. Christian young people are often eager to go to all lengths for God and follow Christ to the ends of the earth, but the parents refuse to take the way of the Cross, either for themselves or for their children."*

Writing to a predominately conservative Christian audience, he cautions the church not to become too sure or high-minded. He warns: *"It is likely that many of my readers are, as a whole, unworldly. But let me ask; are you the victim of a single worldliness? To what thing are you passionately attached? You may rightly condemn the teenager's love of the dance, the show, the theater. But are you under the spell of politics, or art, or science, or money, or ambition, or social popularity, or business power? The world is a different world to a young person than it is to the middle-aged person. But the narcotic is no less deadly."*

Digging deep into the heart he challenges Christians to search those inner motives. He

writes: "When we thus begin to renounce self, we shall find that this will generally be done through our submission to someone in the family or business circle. Home missions are good; foreign missions are better; but 'submissions' at home and abroad are best of all."

He goes on to admonish that as we die to our self, the instrument of execution must always be the Cross. However, with an insightful admonishment to the way we use the common phrase "bearing my cross" he shows that the Cross should never be looked upon with disdain but only with joy. He writes, "Many times you have cried, 'Anything but that, Lord.' You have feared it might come upon you. And there it is, staring you in the face. To obey God will now occasion new pain and shame and disgrace. But in divine wisdom it will apply Calvary more deeply to self. Take it up, therefore; stretch your hands out upon it, and there make a fresh break with self.... We must not think of our cross as something compulsory or unavoidable such as misfortune, infirmity, or calamity. Our cross is the voluntary embracing of a path which exposes self to fresh denial, and death, and which may actually cost us our life. When we embrace the Cross, Golgotha is our goal."

Maxwell beautifully empowers his strong teachings on holiness with the balm of hope from the promises of Christ. He writes: "And the necessary shock that has to come to the believer is that Christ's standards are completely beyond the reach of the flesh. Who naturally loves his enemies, rejoices in persecution, hates himself, and goes the second mile? Yet these things are native to the true Christian life." Quoting from F. J. Huegel he states: "We have been proceeding upon a false basis. We have conceived of the Christian life as an imitation of Christ. It is not an imitation



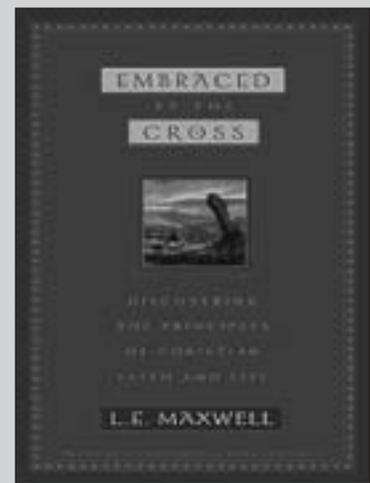
of Christ. It is a participation of Christ."

Finally, he charges the Church to get back into the battle. To a church steeped in softness and ease he cries, "Oh, the pity of it, the shame, the awful tragedy of it all! Emancipated, redeemed, and blood-bought, but still in bondage to the world, to the flesh, and to the devil. In retreat and defeat, flouted and routed! Soldiers of Christ, halt! About-face! Claim your freedoms—crucified to the world, crucified to the flesh, crucified just where the serpent was crushed."

This book is highly challenging and encouraging. Oh, if we could individually and corporately lay hold of and embrace the restorative execution of the cross—what an abundant life we would have in Christ! For indeed it is true, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt 10:39). □

Originally published under the title *Born Crucified*, this book can now be purchased or ordered from your local bookstore under the new title *Embraced By The Cross* by Moody Press.

Or write to:
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c/o MLM
Chicago, IL 60610





Do We Treasure God's Word?

by Daniel Kenaston



Greetings to all of you, dear brothers and sisters in Christ from our little house in Bunbonayili. Trust that all is well with you in heart and soul and that you have entered the new year with a heart full, not of New Year's resolutions, but of the Holy Spirit! If we would be more resolute about maintaining our walk in grace, I think most of our resolutions would be unnecessary. I do not have any major new determinations for this year, but I am setting myself and yielding my heart afresh to walk with Jesus on a daily basis. Maybe one of the reasons so many are disappointed in their ability to fulfill their New Year's promises is that they are made too far into the future. God's commands are almost always given for us to obey in the present time, and as we obey what is set before us now, we are blessed now!

I am reminded of the song/chorus which says: "Moment by moment I'm kept in His love; moment by moment I've life from above. Looking to Jesus 'til glory doth shine; moment by moment, O Lord, I am thine." Let's walk with Him totally and truly right now, in this moment of time, and just trust that as we walk with Him, He will do in us all that is necessary to ensure our future walking with Him. A clear and free relationship with Jesus today is all that God asks of us, and truly, nothing we could do would better prepare us for walking with Him in the future than to be 100% yielded and clear before Him now. Do not allow the fear of future failure to limit the heights to which your relationship with Him could soar now in this moment, "for He is faithful that has promised." In this new year, filled with spiritual and physical uncertainties, let's set our hearts to walk with Him just for this day, and then give it our best grace-enabled effort! Out of the close relationship that will result will come a tremendous motivation to stay close, and a deep security for our spiritual future.

Dear ones, once again it is my privilege and responsibility to share with you some of what God is doing on the other side of the globe. Hopefully I can challenge you with the perspective that being here throws on life there. We have been uniquely blessed in the last cou-

ple of weeks with several chances to view the fruit of God's work here in the lives of Konkomba Christians and village churches. We go through times of ministry which could be best described as seasons of planting in faith and with tears—times we have certainly experienced in the last year. But there are also seasons of reaping and rejoicing, and the last few weeks have been that for us. We have had several larger group meetings recently which have afforded us with the opportunity to view the work that God is doing here on a corporate scale rather than village by village, and this has certainly blessed and encouraged us. God is working among this tribe, and we count it an honor to observe what He is doing here!

Most recently, we organized two three-day training sessions for the leaders in the various village churches. Observing these gathered men and seeing in my mind's eye all of the villages that they represented was one of the singular blessings of my year. Many things blessed me: the number of men and villages that were represented, the strong sense of fellowship and attitude of learning from each other, the clear leadership provided by several more mature brothers here, the earnest early morning prayer meetings which rang out over Bunbon, and I could continue. For almost all of the men and villages gathered, I could remember the first time that they came asking to hear God's Word. My first visit to their village is still etched in my memory. Now to observe them gathered together in a group, all seeking earnestly for growth and a deeper knowledge of God's Word, was thrilling indeed. We have been humbled and filled with thankfulness many times lately as we have observed this fruit that has grown out of the seeds planted. We have only had a little part in the work God has done, just a finger that God has used to accomplish His goal of receiving glory from the Konkomba tribe. What an honor is yours and ours, for we have both been little tools in the mighty hand of our Father!

Observing these young Christian leaders over a period of six days not only blessed me but also challenged me in many areas. I would like to share one of these provocations to love and good works with you. I have noticed an

almost ravenous hunger in these young Christians for the Word of God, and it is this perspective that I would like to use to challenge you. I believe that we as mature churches and/or second-generation Christians are lacking in the simple but tenacious belief that these dear Konkombas have in the Bible. We are even more sorely lacking in our love for and appreciation of it. We live, or should I say, you live so surrounded by God's Word: a Bible in every room, five study versions on the shelf, and Bible mottos on every wall. Could it be that instead of this virtual immersion in God's Word creating in us a greater desire to love and live it, we have been coozied to sleep by the mere comfort of its presence all around us? I fear that this may be true for some of us, and it is certainly a danger for all of us. Hence the title at the top, *Do We Treasure God's Word?* To communicate to you the perspective I have gained by observing my dear brothers here, I would like to share with you three scenes from the last weeks.

Scene #1

Kwuame is a young man from the village of Nabila, which is about 4 miles away from Bunbon by a little tractor path. His legs were crippled by polio several years ago, so he gets around by means of a three-wheeled bike that he can pedal with his hands. If the bike can't go where he wants to go, he scoots himself across the ground to his destination. Almost exactly one year ago we started going to his village to preach after his people came begging us several times. Now there is an infant but growing church in his village. Though he may never lead because of his handicap, Kwuame has proved very faithful in coming to church and any other meetings we organize. He is always the first to show up from his village, and so it was again last week when we gathered the leaders for training. Like the large majority of our Christians here, Kwuame has never learned to read or write. He and many others were very anxious to copy down each Scripture reference

so that they could go back later and have someone read the verses out loud to them. Imagine never being able to read, and the one book that you want to read is over 1500 pages long!! Someone may be willing to read to you, but where should they read? Maybe you are the one who leads out in your village when the church gathers, and you can barely read. You want to read something that can bless your people and something that you can then explain to them, but again unless you have some direction it is hard to know where to begin.

So, everyone wanted to write down the Scripture references. We made a sheet of all of the references for each lesson we taught so that the services would not be disturbed. Then during every available break or in the night, men would be crowded around these sheets of paper writing down their own copy of the verses from which we just taught. It took hours because we used scores of verses in our days together, and each letter was painfully copied down, mostly by those who had never learned to write and who did not understand what they were copying.

Let's come back to Kwuame and the scene that impressed me. I went up one evening around 9 P.M. to the room where the men were sleeping for the night. Some were bathing, some were still eating, and others were sitting around in discussion. I found Kwuame, or I should say I nearly stumbled over him crouched on the porch floor copying the Scripture references stroke by stroke. It was almost painful to watch him as he labored over each and every line, looking back and forth several times for some letters. But all I could do was cheer him on, knowing that he was excited about what he was doing and that he would achieve his aim, a copy of the Scriptures we read that day. I walked away wondering if I love God's Word enough to make that kind of effort, especially since he will still have to find someone willing to read to him. Kwuame's painfully copied pages of Scripture references, coupled with the Bible he suffered to buy, must fill God's heart with intense joy, and I felt a little of that joy as I walked back down the path to my own house.

Scene #2

It is early morning in the village of Kobilsung, and the sun is just starting to rise in the sky as a man walks out of his thatch-roofed house and walks towards a tree in the center of the village. Carrying a tape player with him as well as a Bible, he greets his neighbors with all of the traditional questions about the quality of last night's sleep and the condition of all and sundry as he passes their houses. When he arrives at the tree, several others are already there to meet him. After greetings all around, the few who have gathered begin singing to alert those still in their houses that the time has come to gather. As they sing, several other men plus some women and children stumble out of their rooms and come towards the tree. All of these men are farmers, and as they come toward the tree you can see their patchwork trousers and shirts with no buttons. They are off to farm for the day, but being unable to read the Bible for themselves, they are taking time to listen to God's Word before heading out for the day's labor.

Yes, that is correct—this early morning gathering is to listen to the Bible on cassette! The man whom we mentioned at the beginning, leads the small group in prayer, and then they sit listening intently to a couple chapters from the book of Romans. The leader, who can read a little, tries to keep up with the playing tape to improve his reading skills, and all of the rest murmur their understanding or questions as the tape continues playing. After a few minutes, the tape is turned off, and there is a little discussion about the chapters they just listened to, a few questions answered, then some songs and a prayer. The sun is moving higher in the sky, and every man is anxious to get out in the farm to get some work done before the air heats up any more. The women need to cook the morning porridge, so the little group disbands and heads in a dozen directions to their various farms and houses.

Another “morning prayers,” as they call it, is over. For this little group, privileged enough to have the Bible on cassette, another day as baby Christians has begun on a good note. How simple and sweet their love for God’s Word is, yet how profound is their grasp of the Bible as our essential daily food, and how thrilling it is to see this solution to the problem of a church full of people who cannot read!

Scene #3

I have spent many hours in the last two weeks listening to the leaders of young Konkomba churches hash out what it means to obey God’s Word in a Konkomba setting. Bible discussion Konkomba style is a very noisy and animated affair, which certainly would not conform to *Robert’s Rules of Order*. But it is the informal discussion times that help to cement the truths that they are learning into their hearts and helps them figure out how to apply it practically. People take turns (more or less) asking questions and telling stories they think will aid in making the point clear, while the rest of the group grunts or clucks along with the narrative or question. Almost everyone contributes something to the discussion, and occasionally the more mature leaders draw the meeting to order so that they can read a verse that throws light on the subject or can correct a line of reasoning that is not biblical. The deliberations must be guided by these wiser men, because it is easy for the meeting to degenerate into confusion and equally easy for the men to come to wrong conclusions. At the same time, the value of this open sharing time is immeasurable when it comes to discerning what God is saying and then applying it in a new culture. These men are charting the course of the Konkomba church in this area!

Much of what they discussed would hold little significance to most of us, but for them it is the real life issues of how to relate to idols and juju since becoming Christians, and how to go about weddings and funerals since they

have left off the pagan traditions associated with these occasions. What about smoking and chewing the kola nut? Do we need Christian names now that we are following God? Should we continue to uphold the old taboos of our people, like not whistling in the night, or since we believe in Jesus, should these things not matter to us? These and many other similar questions were discussed during our time together. They care deeply about these issues and are zealous to find answers to their questions that will be in line with God’s Word and will also meet the cultural needs of their people at the same time. They are looking at these issues in their culture through the eyes of the Bible for the first time, and though sometimes they are shocked to see what Scripture says about their old traditions, many do not shrink from obeying what they are learning. To leave some of the Konkomba traditions means to be ostracized from their family and to suffer ridicule in their village, but by God’s grace they are making these choices and finding strength to stand alone in their communities. God’s Word is being lived out in many villages, and the Konkomba men and women who are living it out love to obey it!

There you have it: three scenes that we have been privileged to gaze upon in the last weeks. This is the perspective from afar that I mentioned several paragraphs ago. Does this view of another culture’s simple love for God’s Word challenge your heart as it has mine? Can we learn something from our new Konkomba brothers? Can their newly found love of God’s Word be an iron to sharpen the iron of our more mature and grounded outlook? I hope it can!

I could also make a list of the many problems we are facing with our infant churches here, and could give you a window into the massive inconsistencies that are a natural result of being so young in Christ. But the fact remains that in spite of being young and very immature in Christ, these Konkomba believers love God’s Word and love it with a practical depth that I think far surpasses our own. If they continue to love God’s Word as they do now,

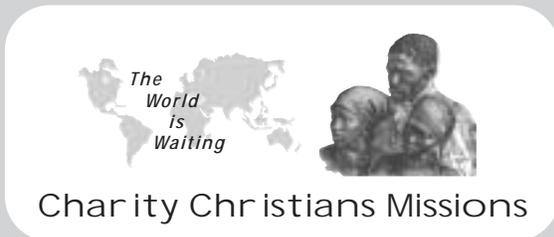
we are filled with faith that they will grow into mature, holy Christians and churches.

But the point of this narrative is to challenge us who through oft-repeated saturation without practical application (obedience!) may have extinguished or at least dimmed the early flame of love for God's Word that we may have felt. I am not in any way suggesting that we should limit our intake of God's Word so as to heighten our hunger for it. Far from it. Rather my desire is that the next time you pick up one of the many Bibles in your home, you will think of the many who do not have even one. As you page through and settle in for a nice time of reading, remember what a marvel it is that you know how to read and can so easily read sever-

al chapters at a sitting. Maybe you can remember your Konkomba brothers and sisters the next time you feel too lazy to turn to the text or to write down the Scripture reference, and you can be challenged by their tenacious desire to study and know God's Word. Maybe, just maybe, the testimony of the Konkomba church in this area can help us to realize again the treasure we have in the Bible, and can help us to respect, read, and realize its truth more in our own lives!

*Preaching God's word among the Konkombas,
Daniel & Christy Kenaston and Family*

□



Raymond Burkholder will be sharing Thursday through Sunday at 7:00 pm. He is a missionary serving with Olive Branch Mennonite Missions in Grenada.

There will be morning and afternoon sessions on Friday, Saturday and Sunday. Some of our missionaries will share updates from the field during these sessions. Slide presentations will be shown each afternoon:

Friday *Haiti*, by Haiti missionaries
Saturday *Ghana, W. Africa*, by Daniel Kenaston (missionary)
Sunday *Lancaster Children's Ministry*

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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,

We know how busy you are doing the Lord’s work, but we just had to write a brief note of thanks to you. Through your ministry we are being blessed beyond measure! There are no plain churches in our area, and your tapes are truly a blessing to us. Finally, we aren’t feeling so alone in our beliefs! We hope to one day visit with the fellowship there. Until then, we just want you to know you are in our prayers, and we thank God for all of you.

Kinston, NC

Your magazine continues to provide blessing for our entire family. Our 18-year-old daughter recently had a large tumor removed from her chest and neck. The poem “My name is I AM” on the back of the May/June issue especially ministered to her in its encour-

agement to “live in this moment” with His presence rather than “in the future with its problems and fears” without Him. Thank you for your ministry!

Portland, OR

We love the Remnant. It is so simply refreshing! It speaks to our hearts. Thank God for the old paths and those who still desire to follow them. God bless your ministry. It is needed so much in this day and age. Thank you, thank you, thank you!

Clinton, ME

Greetings,

Your magazine is a great benefit. There are very few magazines and publications being printed today with the knowledge to inform believers of the direction that the Holy

Spirit and the Scriptures would lead us.

WA

Ladies and Gentlemen:

I am a separated woman with two young children. I am trying to do the impossible—stay at home and home-school my children. But, praise God, nothing is impossible with Him!

I just wanted to thank you for your free ministry. My family and I are growing spiritually in many ways we never would without this biblical and timely information.

My situation now is not comfortable enough where I can send you what your newsletter and tapes are worth, but I’m sure every bit helps. Please accept this gift and know I’m praying for you all.

Winchester, VA

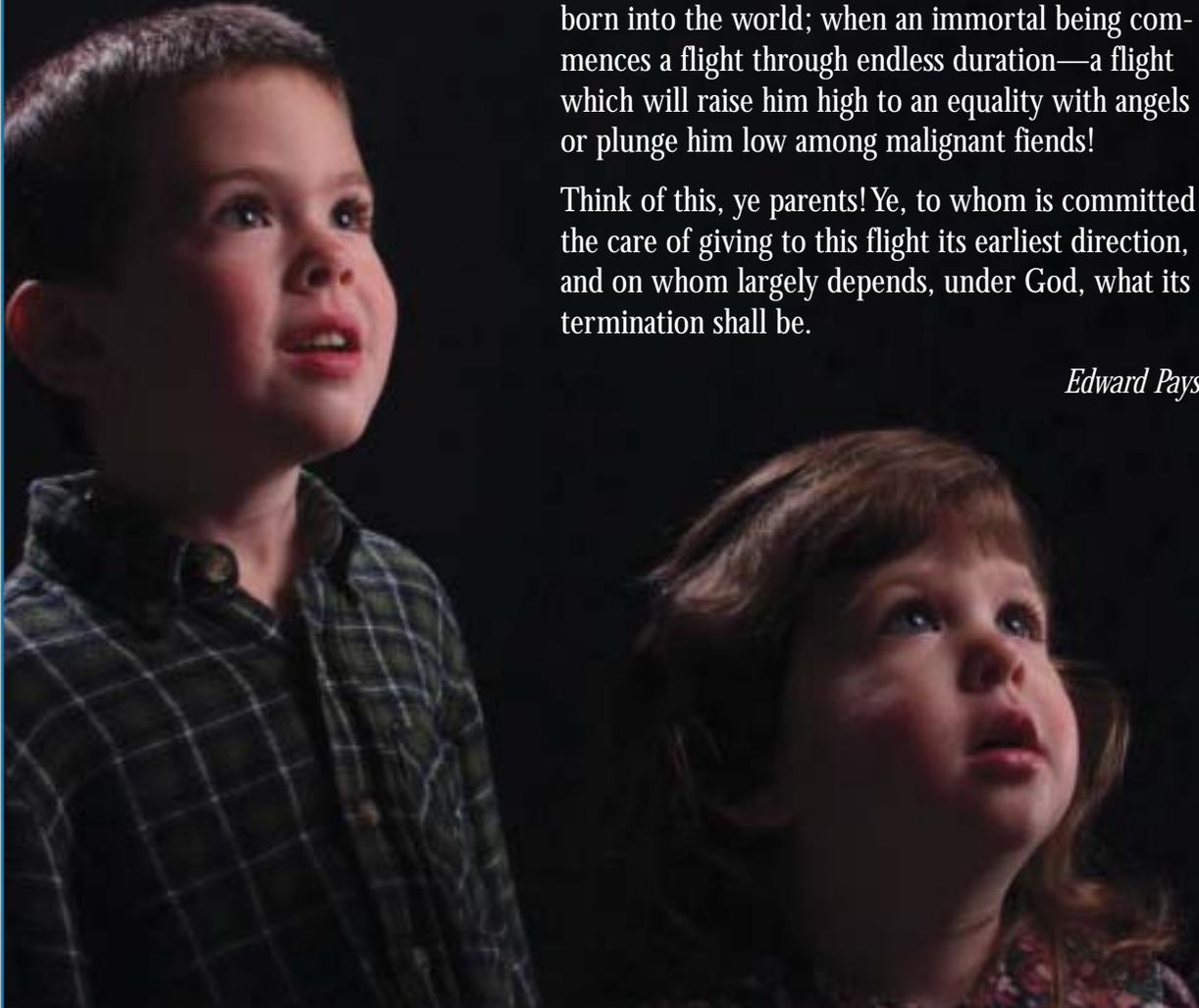
The WORTH of a Soul

How inestimable does the worth of the human soul appear—how clearly is it seen to exceed that of the whole world—when we view it as endowed with the capacity of being made equal to the angels!

How momentous an event occurs when such a soul is born into the world; when an immortal being commences a flight through endless duration—a flight which will raise him high to an equality with angels or plunge him low among malignant fiends!

Think of this, ye parents! Ye, to whom is committed the care of giving to this flight its earliest direction, and on whom largely depends, under God, what its termination shall be.

Edward Payson



The Heartbeat of
The Remnant

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