

The Heartbeat of

The Remnant

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... is Fields White Unto Harvest

The Heartbeat of
The Remnant

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“Unless you have an uncommon memory, you cannot retain the good things you hear. If you trust to your ear alone, they will escape you in a day or two; but, if you mark your Bible, and enlist the aid of your eye, you will never lose them.”

BIBLE MARKING

*from Golden Counsel
by Dwight L. Moody, 1899*



An old writer said that some books are to be tasted, some to be swallowed, some to be chewed and digested. The Bible is one that you can never finish with. It is like a bottomless well; you can always find fresh truth gushing forth from its pages. “No Scripture,” said Spurgeon, “is exhausted by a single explanation. The flowers of God’s garden bloom not

only double, but sevenfold; they are continually pouring forth fresh fragrance.” Hence the great fascination of constant and earnest Bible study. I thank God there is a height in the Book that I have never been able to reach, a depth that I have never been able to fathom.

Hence also the necessity of marking your Bible. Unless you have an uncommon mem-

ory, you cannot retain the good things you hear. If you trust to your ear alone, they will escape you in a day or two; but, if you mark your Bible, and enlist the aid of your eye, you will never lose them. The same applies to things you read.

Every one ought to study the Bible with two ends in view—his own growth in knowledge and grace, and passing it on to others. We ought to have four ears—two for ourselves, and two for other people. My Bible is worth a good deal to me because I have so many passages marked that, if I am called upon to speak at any time, I am ready. We ought to be prepared to pass around heavenly thoughts and truths, just as we do the coin of the realm.

Bible-marking should be made the servant of memory; a few words will recall a whole sermon. It sharpens the memory, instead of blunting it, if properly done, because it gives prominence to certain things that catch the eye, which by constant reading you get to learn by heart. It helps you to locate texts. It saves preachers and class-leaders the trouble of writing out notes of their addresses. Once in the margin, always ready.

There is a danger, however, of overdoing a system of marking, and of making your marks more prominent than the Scripture itself. If the system is complicated it becomes a burden, and you are liable to get confused. It is easier to remember the texts than the meaning of your marks.

The simplest way to mark is to underline the words, or to make a stroke alongside the verse. Another good way is to go over the printed letters with your pen, and make them thicker. The word will stand-out like heavier type. For example, mark “only” in Psalm 62 in this way.

When any word or phrase is often repeated in a book or chapter, put consecutive numbers in the margin over against each text. Thus, “the fear of the LORD” in Prov. 1:7, 29, and so on. Number the ten plagues in this way. In the second chapter of Habakkuk are five “woes” against five common sins.

When there is a succession of promises or charges in a verse, it is better to write the numbers small at the beginning of each promise. Thus, there is a sevenfold promise to Abraham in Gen. 12:2, 3, “¹I will make of thee a great nation, ²and I will bless thee, ³and make thy name great, ⁴and thou shalt be a blessing, ⁵and I will bless them that bless thee, ⁶and curse him that curseth thee, ⁷and in thee shall all families of the earth be blessed.” In Prov. 1:22, we have ¹simple ones, ²scorners, ³fools.

Put a cross in the margin against things not generally observed. For example, the law regarding women’s wearing men’s clothes, and regarding bird’s-nesting, in Deut. 22:5, 6; the sleep of the poor man and of the rich man compared, Eccl. 5:12.

On blank pages at the beginning and end of your Bible, jot down texts to answer

the various kinds of difficulties that you meet in talking to people in the inquiry-room: “can’t hold out,” “too great a sinner,” “fear persecution,” etc. Also on these blank pages write short Bible readings and outlines of sermons.

In addition to the examples already given, I find it helpful to mark...

1. Scripture references. Opposite Gen. 1:1 write, “Through faith. Heb. 11:3,” because there we read, “Through faith we understand that the worlds were framed by the word of God.” Opposite Gen. 28:2 write, “An answer to prayer, Gen. 35:3.” Opposite Matt. 6:33 write, “1 Kings 17:3” and “Luke 10:42,” which give illustrations of seeking the kingdom of God first. Opposite Gen. 37:7 write, “Gen. 50:18,” which gives the fulfillment of the dream. You can connect the prophets with the historical books, the epistles with the Acts, in this way.
2. Notes to recall a sermon, story, or hymn. Against Ps. 119:59,60, I have written, “The prodigal son’s epitaph.” This recalls John McNeill’s sermon on those texts.
3. Railway connections; that is, connections made by fine lines running across the page. In Dan. 6, connect “will deliver” (v.16), “able to deliver” (v.20), and “hath delivered”

(v.27). In Ps. 66, connect “Come and see” (v.5) with “come and hear” (v.16).

4. At the beginning of every book, a short summary of its contents, something like the summary given in some Bibles at the head of chapters.
5. Key-words for books and chapters. Genesis is the book of beginnings; Exodus, of redemption. The key-word of the first chapter of John is “receiving”; second chapter, “obedience”; and so on.
6. Any text that marks a religious crisis in life. I heard Mr. Meyer preach on 1 Cor. 1:9, and he asked his hearers to write in their Bibles that they were that day “called unto the fellowship of his Son Jesus Christ our Lord.”

Do not buy a Bible that you are unwilling to mark and use. An interleaved Bible gives the most room for notes and suggestions.

Be precise and concise in your marking; for instance, Neh. 13:18, “A warning from history.”

Never mark anything because you saw it in the Bible of some one else. If it does not come home to you, if you do not understand it, do not put it down.

Never pass a nugget without trying to grasp it. Then mark it down. □



A Tame Wolf

(Author unknown)

Awolf can be tamed but no matter how carefully you may train it, it will still be a wolf, and its wild nature may break out at any time. Some years ago a gentleman brought a young wolf from Russia, and it became so tame that it followed him about like a dog; and the children played with it, and it never harmed them in the least. But one day its old nature broke out, and it attacked its master, who fought with it for half an hour, and would have been killed, had not a man come to his assistance, who shot the brute.

There are some people who think you can do for man what we cannot do for a brute—change his nature by means of careful training. This has often been attempted, but we know of no single case in which it has ever succeeded. Indeed, it never can succeed, for the Bible tells us that this change, without which no one can enter heaven, is the doing of the Lord. Jesus said, “Ye must be born again. Except a man be born again, he cannot see the kingdom of God.” David prayed, “Create in me a

clean heart, O God; and renew a right spirit within me.” And God has promised, “A new heart also will I give you.” It is described by Paul as a new creation; and Peter speaks of it as our becoming “partakers of the divine nature.”

A change so great can never be produced by mere human agency. It is the work of God, and of God alone, by the divine Spirit. Outward reformation never can change the heart. If the great inward change is not produced in us by the grace of God, sin will one day assert its mastery over us, and will prove our destruction.

Is all that we can do then simply to wait till God be pleased to work this great change within us?

We must indeed wait, but our waiting is to be a waiting upon God. God works by means and in His own appointed way. God employs the gospel and the ministry of the Word for this end. Therefore, if we desire this change we must hear and accept His Word; and we

must go to God in prayer and ask Him to work within us by His Holy Spirit the mighty change.

My dear reader, remember that you cannot enter heaven without this change. Ponder that truth well, “Except a man be born again, he cannot see the kingdom of God.”

If this change has not taken place in you, you could not enter heaven if you were to die today. Is it wise or safe to risk your eternal happiness in this way? You ask what you are to do. God’s Word makes that very clear; you are to accept God’s offer of salvation, and trust to it. You are to go to God in prayer and ask Him to effect in you the mighty change.

“Lord, I believe; help Thou mine unbelief.” Give me Thy Holy Spirit to change and renew my nature. I plead the promise of Christ Jesus, that Thou wilt give Thy Holy Spirit to them that ask Thee. O Lord, give that Spirit to me, and so make me fit for heaven. Amen. □

THE Dungeon OF THE Soul

“O wretched man that I am! Who shall deliver me from this body of death?”

by Dean Taylor

Lamenting over the chains of our carnal nature and the shackles of our feeble efforts, the apostle Paul cries out in Roman’s 7:24, *“O wretched man that I am! Who shall deliver me from this body of death?”* If Paul were to leave this cry unanswered and end his discourse here, we might be left to believe that the Christian life was forever sentenced to a life of failure. If it were not for the glorious verses which follow, we would likely assume that we were doomed to a fruitless, frustrated life as a “redeemed” soul trapped within a spiritual dungeon. But in response to that fundamental and vital question, *“who shall deliver us,”* Paul begins his magnificent reply, *“I thank God through Jesus Christ our Lord...”*

Still today desperate souls groan and travail with this familiar cry, awaiting a genuine emancipation from lives bound by the power of sin. Sadly however, in most cases, instead of liberating the captives, the chains are made heavier and the shackles tighter by the lie that in this life there is no real freedom from the bondage of sin.

Sadder still is the fact that this enfeebling doctrine is the one most commonly taught among a broad spectrum of those who call themselves Christians today. Masses of Christians from many denominations have been led astray by this teaching and have been

robbed of ever experiencing the life-changing power of Jesus Christ in their lives.

A Hopeless Condition...

The scripture most frequently misquoted by countless defeated souls is that of Romans 7:15, *“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.”* This verse is often presented as the evidence of our fatal diagnosis—the incurable disease of sin. Once incorrectly labeled, the cancer of unbelief spreads its subtle infection and sin soon finds a comfortable home under the bleak prognosis of hopelessness. Many are left to a meager existence and many more simply die as they embrace this fallacy.

There have always been those in the church who have taught against holiness and godly repentance, using grace as a cloak. The book of Jude records evidence of this ancient menace and gives us a glimpse of just how soon this problem came into the early church. *“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness [lawlessness], and denying the only Lord God, and our Lord Jesus Christ.”* (Jude 4)

Since then, many other groups such as the Gnostics, the Dualists, the Antinomianists and some Dispensationalists have maligned the church with pernicious heresies, sowing seeds

"...many other groups...have maligned the church with pernicious heresies, sowing seeds of unbelief and denying the sanctifying power of the Holy Spirit. Today, however, instead of being the annoying nuisance of a minority voice, this has become the predominant view in most churches."

of unbelief and denying the sanctifying power of the Holy Spirit. Today however, instead of being the annoying nuisance of a minority voice, this has become the predominant view in most churches. During the Reformation, many who were reacting against the "works oriented" doctrines of the Roman Catholic Church backlashed into these lawless teachings. Consequently, carnality and worldliness quickly abounded, even among the Protestant churches. This heresy soon became the accepted norm and many of the early reformers began to consider holiness an optional teaching intended only for the few.

Probably the most outrageous statement from the early reformers was that by Martin Luther, himself, in a letter addressed to his friend, Melanchthon, where he stated:

"If you are a preacher of grace, then preach a true and not a fictitious grace; if grace is true, you must bear a true and not a fictitious sin. God does not save people who are only fictitious sinners. Be a sinner and sin boldly. No sin will separate us from the Lamb, even though we commit fornication and murder a thousand times a day."

In defense of Luther, I would caution that not all of his writings present such a low view of holiness. Nevertheless, I believe that this statement reveals a critical defect in his theology and in the theology of many others that have followed after him.

The main force of this teaching is generally founded on the premise that the Christian has

"liberty" in all things and so he is considered "free," even if he continues to walk in sin. However, far from being a true liberation, this defeated teaching actually brings a Christian into deeper bondage by making him comfortable in his sin. Once comfortable in sin, the defeated Christian no longer feels the need to seek Christ for deliverance by faith. Peter spoke of this false liberty when he said, *"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."* (2 Pet. 2:19)

A Divine Power...

In the book of Romans Paul presents us with the wonderful truth of God's saving grace. He teaches, without exception, that there is nothing a man can do to earn his salvation. He teaches that none of our motives are pure enough and none of our deeds are good enough to earn God's favor. This teaching is succinctly presented, *"Therefore by the deeds of the law there shall no flesh be justified in his sight... Therefore we conclude that a man is justified by faith without the deeds of the law."* (Rom. 3: 20, 28)

With such a definitive conclusion, the question that naturally comes to mind is this: "If performing the deeds of the law does not justify us before God, then after we are saved, does obeying the law really matter anymore?" Fortunately, Paul does not leave us to ponder this for long. If we will simply read on to the end of the chapter he answers any question which may remain with this rebuke, *"Do we then make void the law through faith? God forbid: yea, we established the law."* (Rom. 3:31)

Paul's view of grace was not just divine forgiveness, it was also divine power. The whole tenor of Paul's teaching throughout this book takes the sinner from the hopelessness of living in the flesh, to the invincibility of living in the Spirit. As far as Paul was concerned on this matter, living in Christ and still continuing to be bound to sin was out of the question. Just in

case any doubt could be still lingering in our minds, Paul further clarifies in his own words, “*What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?*” (Rom. 6:1-2)

A Divine Rescue...

In the seventh chapter of Romans, Paul starts out by painting a very grim, yet familiar picture of our spiritual struggle, “*For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*” (Rom 7:22) There is no doubt that we are soldiers in a war and the carnal nature will always be at enmity with the Spirit within us. Nevertheless, it is unfortunate that this chapter has been used so frequently to justify defeat. While most of the church today teaches that this chapter is proof of our impotence, on the other hand, holiness and conservative churches have provided little help by offering conflicting testimonies of sinless perfection.

I feel that most of the confusion over this chapter exists due to theories which try to solve Paul’s dilemma either by: (1) eradicating our sin nature or (2) strengthening our human effort to such a degree that we become super-human. However, instead of stating that our deliverance comes through either of these two avenues, Paul teaches very clearly that our deliverance comes by a new law—“*the law of the Spirit of life.*” “*For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*” (Rom. 8:3)

In other words, the holy requirements of the law are accomplished through us by the enabling power of the Holy Spirit. “*But if the*

Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” (Rom 8:11) But we must beware of entering into a spirit of unbelief by attempting to accomplish these works in our own strength. It is a dangerously narrow way and unless we look to Him by faith, believing that He will do this work in us, we labor in vain. Our works will fail and exhaust us; but His Spirit will empower and deliver us!

To illustrate: If you were shipwrecked and found yourself drowning in the ocean, you would immediately find two laws working against each other. First, you would notice the law of gravity as it threatened to draw you to the bottom of the ocean. The next law you would immediately experience would be the law of your mind or effort, as you would naturally attempt to save yourself from the effects of the law of gravity. Your mind would undoubtedly want to stay afloat, so it would relentlessly motivate your body to strive with all its might to defeat the first law, the law of gravity. Eventually, in spite of your best efforts, you would find the law of gravity winning over and would be forced to cry out, “*Who shall deliver me!*”

But just when you thought there was no hope and death seemed certain, a new law, the

I feel that most of the confusion over this chapter (Romans 7) exists due to theories which try to solve Paul’s dilemma either by: (1) eradicating our sin nature or (2) strengthening our human effort to such a degree that we become super-human. However, instead of stating that our deliverance comes through either of these two avenues, Paul teaches very clearly that our deliverance comes by a new law—“*the law of the Spirit of life.*”

law of buoyancy, comes to your rescue in the form of a lifeboat. You *labor to enter* this boat, and then, as you lay prostrate there on the deck, exhausted from your time of striving, you look up into the captain’s face and say, most meaningfully, “*Thank you for saving me!*”

This new law, the law of buoyancy, manifested its superiority in the form of the life boat and was able to make you free from the drowning effects of the law of gravity. But please note, the lifeboat did not eradicate the law of gravity; if you get out of the boat, the law of gravity is

Christ overpowered the stain and power of sin that was initiated by Satan. The power of the cross triumphed over the corruption of the forbidden fruit. We have been liberated so we can give glory to God and have fellowship with Him.

still there and it will once again threaten to draw you to your death. Rather this new law, being superior, *superseded* the law of gravity, thus giving you life.

A Divine Liberty...

As we lay on that lifeboat we are completely liberated from the power of drowning. If we stay in the boat, the law of gravity is overpowered and so we no longer need to violently kick our hands and feet to fight for life. As a result, we are delivered from our peril and we are then able to go wherever the captain desires us to go. It is in this very way that we can say with Paul that our faith *establishes the law*. In Ezekiel 36:26, it was prophesied, “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

When Paul spoke of salvation to the Ephesians he taught that this salvation would allow the works and will of God to be manifested. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Eph. 2:8)

Holiness preacher Evan Hopkins said it this

way, “Liberty is not freedom *from* law—that would be license. It is freedom *in* law. There is so-called liberty which is without law. This may be natural man’s ideal of true freedom. But ‘lawlessness’ is, in God’s judgment, the very essence of sin. There is a condition which is *under* law; but this is a state of bondage, the condition of the legalist. A third and blessed relation in which we may be free to the law is that of being *inlawed*, having it with us, written by the Spirit of God on the fleshly tables of our heart.”

Liberty is only freedom when we are unhindered from fulfilling the object of our desire. For example, if we were locked up in a dungeon bound by shackles, it really would not matter if we had been pronounced free or not. Our chains would hinder our desire for freedom. We would first need a deliverer to break the chains and open the dungeon before we could experience the freedom that we were promised. But if our deliverance was nothing more than the issuing of a document telling us to be content in our chains and satisfied with our dungeon, then we would have more need of an anesthetic than a deliverer. If this is the case with our faith, then Carl Marx was right in his criticism of the church, and our religion is nothing more than “the opium of the masses.”

Christ has come *to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.* (Luke 4:18) Christ overpowered the stain and power of sin that was initiated by Satan. The power of the cross triumphed over the corruption of the forbidden fruit. We have been liberated so we can give glory to God and have fellowship with Him. “For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.” (Rom. 5:15)

A Holy Environment...

It must be understood that a pure and holy environment is the atmosphere in which we

were created to exist. In other words, it is the object of our deliverance. Paul called us to dwell in this atmosphere when he reminded us of the nature of our new birth saying, “*Put on the new man which was created according to God, in true righteousness and holiness.*” (Eph. 4:24, see also Col. 3:10)

As Hopkins put it, “And so in nature, we say a creature is free when it can move in its own native element. The bird is free in the air, and the fish in the water. Take either of them out of its element, and its liberty is gone. Change or modify the character of the element, and you limit or destroy the freedom of its life.” Just as the fish suffers asphyxiation on land and the bird drowns in the water, the Christian will finally die if left apart from the holiness of God.

A Sanctifying Truth...

The realization of God’s desire for our holiness is a truth that is life-changing. If we do not desire a real rescue, then we will die in our own confinement. Jesus frequently taught about the Father’s desire for us to live in this environment of holiness. In His most intimate hour with His disciples Jesus prayed, “*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.*” (John 17:15-19)

God uses His truth, the Word of God, as an instrument for our sanctification. By hearing the words given for our instruction, and understanding God’s law, His holy requirements, His ordinances, His teachings and His desires, we open ourselves up into a wonderful channel of sanctifying grace by allowing Christ to accomplish this work within us. “*So then faith cometh by hearing, and hearing by the word of God.*” (Rom. 10:17)

A New Hope...

Finally, I would like to reiterate that we must keep our hope hidden in Him. When we hear God calling our heart to new areas of holiness and sanctification, let us not make the mistake of trying to accomplish them in the flesh, nor should we allow a spirit of unbelief to hinder us from growing. With faith, we must press on, submitting our will to Jesus and watching with joy as He accomplishes His work in us!

John Wesley, in an anointed sermon taken from the passage, “*Do we then make void the law through faith,*” summed up this teaching with remarkable clarity in this statement:

**The sinner’s commandment: Thou shalt not
Becomes the saint’s promise: Thou shalt not**

In other words, the very thing that used to bring us condemnation now brings us comfort! What used to be a sentence of death is now our

The realization of God’s desire for our holiness is a truth that is life-changing. If we do not desire a real rescue, then we will die in our own confinement. Jesus frequently taught about the Father’s desire for us to live in this environment of holiness.

blueprint for life! What used to discourage, corrupt, tempt and deceive, now implanted by God’s grace, encourages, purifies, sanctifies and instructs! Praise the Lord! From this perspective, we can look through even the strongest teachings in the Bible with excitement over the expectation that God will accomplish them through us! What a beautiful truth this is! Let us place our confidence in God, just as Paul did in these closing words to the Thessalonians, “*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.*” ◻

Hearken! My Soul!

(Author unknown)

Hearken! My soul! What canst thou bring
To gain the approval of thy royal King?
I shall labor, and toil, night and day,
Surely I'll find His favor some way.

I try in great works, His favor to obtain
Yet all my attempts are not to my gain.
I struggle, I wrestle, at last I sigh,
With all hope lost, to Thee I cry.

Lord, Thou hast seen my feeble tries,
My falterings, my failures, my despairing cries.
I see my small strength will never be
Enough to make me all glorious for Thee.

"O precious daughter, knowest thou not,
How wondrous things my power hath wrought?
Wouldst thou not fully rest in Me?
For 'tis my joy to work in thee."

Yea, I would yield myself to Thee
For my endeavors have wearied me
And, O thou labourings, all in vain!
Have only caused my soul great strain.

"Rest, O child, simply rest in my care
And I shall make of thee beauty so rare.
Into my likeness, I'll shape, form and build,
If thou would rest in me and be still."

At last! A princess to behold!
Refined and precious, like unto gold
Yet all earth's riches could not repay
The priceless treasure that God hath made.

Is "THE PASSION" *Expressing God's Passion?*

American Christianity is buzzing with questions, debates, and reviews about Mel Gibson's latest blood and guts movie. Many are asking, "Should I go to see it, or is it right to go to the theater and watch this movie?" I myself have been quite intrigued with the "conservative Christian" response to this movie. I have been shocked at how many Christian leaders have gone to see the movie, so they can "answer all the questions" that come to them. I think that most of our readers already know how I feel about such a sacrilegious display of the holiest scenes in human history. However, it seems like a fitting time to pay my respects to movies, and the dangers of drama one more time.

I too have been bombarded with questions about the right and wrong of this movie, and whether a sincere God fearing Christian should go to it. We on the editorial staff found this old article written by A W Tozer over fifty years ago, and thought its content is worth reading in 2004. Tozer was right on, fifty years ago, and much more so today. We have selected a few pages out of the

entire article and placed them below for your meditations.

I read an article recently that said preachers must make the multi-media adjustments to their ministries, or they will soon have no people listening to their sermons. Oh, how far we have fallen. I for one agree with John Wesley who said, "If the preacher is full of the fire of God, then people will gather just to watch him burn."

Maybe my thoughts are too late for some of you, but I feel moved by the Lord to sound the alarm anyway. If you are still halting between two opinions, here are my thoughts about the movie.

The Passion of the Christ is not an accurate scriptural account of Christ's passion recorded in any of the translations of the Bible. Christ was not beaten all the way to Calvary. Simon and Jesus did not jointly carry the cross. Mary did not wipe up the blood of Christ after He was beaten. Moreover, Jesus did not pray because he was afraid to go to the cross, He prayed in agony. All these things and more were added, to make the movie more interesting. Drama has to do this to make a "good" movie.

There is no preaching in the movie. It seems to me, if



the producer's burden was to reach the lost, he would have found a creative way to put a clear gospel presentation in it. We all know that this kind of activity will cut way down on the Box Office figures. Let us remember God's heart has not changed, "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21b)

Hollywood is Hollywood. It is rotten to the core. Satan has used the movie industry to defile generations of Americans as well as others in the rest of the nations. Don't give Hollywood a dollar of support even if one movie has some good in it. You will see more movies like this one, because the producers are learning they can lure the conservatives into the theaters with "good movies." Money is the name of the game. Let us remember the foundation of Hollywood is sex, rape, murder, and violence, we Christian's should have nothing to do with any of it.

The movie is packed full of emotions, but has very little conviction which comes as the Spirit of God convicts people of their need of repentance. Many people come out of the theaters weeping, but remember, they do the same thing with every other touching movie. Emotions are deceitful. They make you feel very spiritual, but if the will does not change, the life will not change. We need some good old fashion discernment. Many Christians today are calling emotional feelings "the Spirit of God." This is a very

dangerous deception. They are doing it in the worship service as well. Lots of mushy songs of "I love you Lord" bring deep feelings of emotion. However, that is not the Spirit of God.

The world is running after this movie in mass. It is making multiplied millions for all who are involved. This spells danger to me. That which is highly esteemed among men is an abomination to God. Why does the world enjoy something that is supposed to be so spiritual? Maybe it is not as holy as we think it is. If this movie were a holy, heavenly anointed presentation of the passion of Christ, it would convict people of their sin, rebellion, and unbelief. If the movie did in deed convict them, they would not want to go there, just like they don't want to go to church.

Drama is drama. It is play-acting. The people involved in the movie are living and acting out lies. They are playing parts, that are absolutely not who they are in real life. This is the greatest problem with drama. It is unreal people acting out hypocrisy. In the case of "The Passion of the Christ," it is the ultimate hypocrisy. Who would dare to play the part of our Holy God dying for the sins of humanity? This is sacrilegious.

This movie is causing sincere conservative Christians to compromise, and step over the threshold of the movie theater for the first time in their life. Multitudes have done this. I know they had twinges of conviction as they walked

through the door, and sat down in the seats for the first time. This is probably the greatest grief to me. They have soothed their crying conscience by saying it is a "good movie about Christ." Preachers have done this. Good men who have stood for right many years are doing this. They are justifying their actions by saying they need to know how to answer the many questions that come.

I fear this movie will make the multitudes love another Jesus with a fuzzy kind of love that does not require repentance or commitment. If the whole worldly world and the religious world are "in love with this Jesus" this can easily prepare the way for another Christ whom the Bible calls the Anti-Christ.

Lastly, the movie opens the door for more ecumenical activities between Catholics and Protestants. Where is our discernment? So Mel Gibson is a "Conservative Catholic," he is also a Hollywood producer who has filmed hours of sex, violence and rebellion. Would the real Christians please get some clear discernment about these things?

Well, there are many other points that could be added to these nine points, but I think this is enough for anyone who is sincerely seeking God's direction about the latest movie. Consider some of Tozer's thoughts written fifty years ago.

Bro Denny

-continued on next page-

*Timely
Excerpts from*

“The Menace of the Religious Movie”

by A. W. Tozer (1897-1963)



When God gave to Moses the blueprint of the Tabernacle He was careful to include every detail; then, lest Moses should get the notion that he could improve on the original plan, God warned him solemnly, “And look that thou make them after their pattern, which was shown thee in the mount.” God, not Moses, was the architect. To decide the plan was the prerogative of the Deity. No one dare alter it so much as a hairbreadth.

The New Testament Church also is built after a pattern. Not the doctrines

only but the methods are divinely given. The doctrines are expressly stated in so many words. Some of the methods followed by the early New Testament Church had been given by direct command; others were used by God’s specific approval, having obviously been commanded the apostles by the Spirit. The point is that when the New Testament canon was closed the blueprint for the age was complete. God has added nothing since that time.

From God’s revealed plan we depart at our peril. Every departure has two conse-

quences, the immediate and the remote. The immediate touches the individual and those close to him; the remote extends into the future to unknown times, and may expand so far as to influence for evil the whole Church of God on earth.

The temptation to introduce “new” things into the work of God has always been too strong for some people to resist. The Church has suffered untold injury at the hands of well intentioned but misguided persons who have felt that they know more about running God’s work

than Christ and His apostles did. A solid train of box cars would not suffice to haul away the religious truck which has been brought into the service of the Church with the hope of improving on the original pattern. These things have been, one and all, positive hindrances to the progress of the Truth, and have so altered the divinely-planned structure that the apostles, were they to return to earth today, would scarcely recognize the misshapen thing which has resulted.

Our Lord while on earth cleansed the Temple, and periodic cleansings have been necessary in the Church of God throughout the centuries. Every generation is sure to have its ambitious amateur to come up with some shiny gadget which he proceeds to urge upon the priests before the altar. That the Scriptures do not justify its existence does not seem to bother him at all. It is brought in anyway and presented in the very name of Orthodoxy. Soon it is identified in the minds of the Christian public with all that is good and holy. Then, of course, to attack the gadget is to attack the Truth itself. This is an old familiar technique so often and so long practiced by the devotees of error that I marvel how the children of God can be taken in by it.

We of the evangelical faith are in the rather awkward position of criticizing Roman Catholicism for its weight of unscriptural impedimenta and at the same time tolerating in our own churches a world of

religious fribble as bad as holy water or the elevated host. Heresy of method may be as deadly as heresy of message. Old-line Protestantism has long ago been smothered to death by extra-scriptural rubbish. Unless we of the gospel churches wake up soon we shall most surely die by the same means.

Within the last few years a new method has been invent-

**Within the last few years a new method has been
invented for imparting spiritual knowledge...
which by its origin and background belongs not to
the Church but to the world.**

ed for imparting spiritual knowledge; or, to be more accurate, it is not new at all, but is an adaptation of a gadget of some years standing, one which by its origin and background belongs not to the Church but to the world. Some within the fold of the Church have thrown their mantle over it, have "blessed it with a text" and are now trying to show that it is the very gift of God for our day. But, however eloquent the sales talk, it is an unauthorized addition nevertheless, and was never a part of the pattern shown us on the mount.

I refer, of course, to the religious movie.

For the motion picture as such I have no irrational allergy. It is a mechanical invention merely and is in its essence amoral; that is, it is neither good nor bad, but neutral.

With any physical object or any creature lacking the power of choice it could not be otherwise. Whether such an object is useful or harmful depends altogether upon who uses it and what he uses it for. No moral quality attaches where there is no free choice. Sin and righteousness lie in the will. The motion picture is in the same class as the automobile, the typewriter, or the

radio: a powerful instrument for good or evil, depending upon how it is applied.

For teaching the facts of physical science the motion picture has been useful. The public schools have used it successfully to teach health habits to children. The army employed it to speed up instruction during the war. That it has been of real service within its limited field is freely acknowledged here.

Over against this is the fact that the motion picture in evil hands has been a source of moral corruption to millions. No one who values his reputation as a responsible adult will deny that the sex movie and the crime movie have done untold injury to the lives of countless young people in our generation. The harm lies not in the instrument itself, but in the evil will of those who use it for their own selfish ends.

I am convinced that the modern religious movie is an example of the harmful misuse of a neutral instrument. There are sound reasons for my belief. I am prepared to state them. That I may be as clear as possible, let me explain what I do and do not mean by the religious movie. I do not mean the missionary picture nor the travel picture which aims to focus attention upon one or another section of the world's great harvest field. These do not come under consideration here.

By the religious movie I mean that type of motion pic-

great redemptive revelation He couched it in words. "And God spake all these words" very well sums up the Bible's own account of how it got here. "Thus saith the Lord" is the constant refrain of the prophets. "The words that I speak unto you, they are spirit, and they are life," said our Lord to His hearers. Again He said, "He that heareth my word, and believeth on him that sent me, hath everlasting life." Paul made words and faith to be inseparable: "Faith cometh by hearing, and hearing by the word of God." And he also said, "How shall they

The idea that religion should be entertaining has made some radical changes in the evangelical picture within this generation. It has given us not only the "gospel" movie but a new type of religious journalism as well. It has created a new kind of magazine for church people, which can be read from cover to cover without effort, without thought—and without profit. It has also brought a veritable flood of religious fiction with plastic heroines and bloodless heroes like no one who has ever lived upon this well known terrestrial ball.

That religion and amusement are forever opposed to each other by their very essential natures is apparently not known to this new school of religious entertainers. Their effort to slip up on the reader and administer a quick shot of saving truth while his mind is on something else is not only futile, it is, in fact, not too far short of being plain dishonest. The hope that they can convert a man while he is occupied with the doings of some imaginary hero reminds one of the story of the Catholic missionary who used to sneak up on sick people and children and splash a little holy water on them to guarantee their passage to the city of gold.

Deep spiritual experiences come only from much study, earnest prayer and long meditation. It is true that men by thinking cannot find God; it is also true that men cannot know God very well without a lot of reverent thinking. Religious movies, by appeal-

The idea that religion should be entertaining has made some radical changes in the evangelical picture within this generation...

Let a man dare to compare his religious movie show with the spirit of the Book of Acts.

ture which attempts to treat spiritual themes by dramatic representation. These are (as their advocates dare not deny) frank imitations of the authentic Hollywood variety, but the truth requires me to say that they are infinitely below their models, being mostly awkward, amateurish, and, from an artistic standpoint, hopelessly and piteously bad.

Now, what is wrong with all this? Why should any man object to this or go out of his way to oppose its use in the house of God? Here is my answer: **It violates the scriptural law of hearing.**

It is significant that when God gave to mankind His

hear without a preacher?" (Romans 10:14)

Surely it requires no genius to see that the Bible rules out pictures and dramatics as media for bringing faith and life to the human soul.

"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Romans 10:8). Here, and not somewhere else, is the New Testament pattern, and no human being, and no angel from heaven has any right to alter that pattern.

The religious movie embodies the mischievous notion that religion is, or can be made, a form of entertainment.

ing directly to the shallowest stratum of our minds, cannot but create bad mental habits which unfit the soul for the reception of genuine spiritual impressions

The religious movie is out of harmony with the whole spirit of the Scriptures and contrary to the mood of true godliness.

To harmonize the spirit of the religious movie with the spirit of the Sacred Scriptures is impossible. Any comparison is grotesque and, if it were not so serious, would be downright funny. To imagine Elijah appearing before Ahab with a roll of film! Imagine Peter standing up at Pentecost and saying, "Let's have the lights out, please." When Jeremiah hesitated to prophesy, on the plea that he was not a fluent speaker, God touched his mouth and said, "I have put my words in thy mouth." Perhaps Jeremiah could have gotten on well enough without the divine touch if he had had a good 16mm projector and a reel of home-talent film.

Let a man dare to compare his religious movie show with the spirit of the Book of Acts. Let him try to find a place for it in the twelfth chapter of First Corinthians. Let him set it beside Savonarola's passionate preaching or Luther's thundering or Wesley's heavenly sermons or Edwards' awful appeals. If he cannot see the difference in kind, then he is too blind to be trusted with leadership in the Church of the Living God. The only thing that he can do appropriate to the circumstances is to drop to

his knees and cry with poor Bartimaeus, "Lord, that I might receive my sight."

In conclusion

One thing may bother some earnest souls: why so many good people approve the religious movie. The list of those who are enthusiastic about it includes many who cannot be written off as borderline Christians. If it is an evil, why have not these denounced it?

The answer is, lack of spiritual discernment. Many who are turning to the movie are the same who have, by direct teaching or by neglect, discredited the work of the Holy Spirit. They have apologized for the Spirit and so hedged Him in by their unbelief that it has amounted to an out-and-out repudiation. Now we are paying the price for our folly. The light has gone out and good men are forced to stumble around in the darkness of the human intellect.

The religious movie is at present undergoing a period of gestation and seems about to swarm over the churches like a cloud of locusts out of the earth. The figure is accurate; they are coming from below, not from above. The whole modern psychology has been prepared for this invasion of insects. The fundamentalists have become weary of manna and are longing for red

flesh. What they are getting is a sorry substitute for the lusty and uninhibited pleasures of the world, but I suppose it is better than nothing, and it saves face by pretending to be spiritual.

Let us not for the sake of peace keep still while men without spiritual insight dictate the diet upon which God's children shall feed. I heard the president of a Christian college say some time ago that the Church is suffering from an "epidemic of amateurism." That remark is sadly true, and the religious movie represents amateurism gone wild. Unity among professing Christians is to be desired, but not at the expense of righteousness. It is good to go with the flock, but I for one refuse mutely to follow a misled flock over a precipice.

If God has given wisdom to see the error of religious shows we owe it to the Church to oppose them openly. We dare not take refuge in "guilty silence." Error is not silent; it is highly vocal and amazingly aggressive. We dare not be less so. But let us take heart: there are still many thousands of Christian people who grieve to see the world take over. If we draw the line and call attention to it we may be surprised how many people will come over on our side and help us drive from the Church this latest invader, the spirit of Hollywood. □

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Charity

The Key to Unity

by Ned Brown



It seems that man, in his innocence before the fall, would have been able to keep the two great commandments (upon which all the law and the prophets were hung) without effort. He had no controversy with God and could walk with Him in transparency—something essential if we are to love our creator with all our heart, soul, mind and strength. Adam also had a perfect relationship with his only neighbor and loved her as himself. This love flowed out of the immediate recognition that she was bone of his bone and flesh of his flesh. So close were they in relationship that God could say in Gen. 5:2, “Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.”

An immediate consequence of the fall was a severing of these relationships that made it impossible to keep the great commandments any longer. Both Adam and his wife sought a covering that would hide them from the presence of God. Moreover, when they were questioned concerning the new way in which they were relating to their Maker, their answers revealed a change in the way that they related to one another. No longer did Adam acknowledge Eve as bone of his bone and flesh of his flesh. Instead, he pointed a finger of blame that separated her from himself. What God had joined together as one flesh, man had put asunder by choosing to develop as an individual, apart from God and the helpmeet that had been given him—a direction which required an allegiance in rebellion with the fallen prince of this world.

The next generation continued this course of separation by rebellion to its logical conclusion with Cain rising up against his brother in defiance of God’s counsel and slaying his own flesh and blood—the tragic beginning of human history fraught with man committing every imaginable atrocity against his fellow man. Even the setting apart of a nation to live under divine covenant (that if kept perfectly would have restored those chosen to a right relationship with God and their neighbor) had little effect on men that were bent, through the corruption of sin, on destroying one another. Jewish history, as recorded in the Old Testament, is full of accounts of wars with surrounding pagan

nations as well as descendants of Abraham fighting one another.

The twelve tribes united themselves under King David (a man after God's heart.) Israel came to David at Hebron "...saying, Behold, we are thy bone and thy flesh." (1 Chron 11:1) However, this united kingdom only lasted through the reign of Solomon, who when he was old "did evil in the sight of the Lord, and went not fully after the Lord, as did his father David." (1 Kings 11:6) This turning away from God resulted in a divided kingdom. Once separated, the Northern Kingdom turned further away from the love of God and her somewhat faithful Southern sister soon followed her into idolatry. Estranged from God, the relationship between the two kingdoms resembled closely the relationship of their first two kings: "And there was war between Rehoboam and Jeroboam all the days of his life." (1 Kings 15:6)

The dismal failure of God's chosen nation to keep the two great commandments (and therefore all his other commandments) eventually brought judgement and severe correction—intended to turn Israel's idolatrous heart back to her Lord. History indicates that this chastisement of captivity was outwardly successful in curing idolatry. However, not long after their release, the conduct of some of the returning remnant causes one to wonder how effective it was in changing their heart condition. In Neh 5:5 some of poorer brethren cried out to Nehemiah:

Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

Under strong rebuke and public pressure the guilty relented, but the incident gives evidence of a deeply rooted condition that neither righteous laws nor severe punishment could correct.

By the time of Christ this condition had advanced under the written code to produce the hardness of heart that Jesus encountered in most of the Pharisees and to a lesser degree in

His own disciples. Zealous for the Law of Moses (by which they thought to attain righteousness before God) their hearts were far from His concerning their own brethren and more so concerning women, children, Samaritans and gentiles. And as He taught them an exceedingly higher standard of righteousness than the Pharisees had attained under the law (especially in regard to the two great commandments,) they responded in astonishment with questions like, "who then can be saved?" As the only cure for their desperate condition and only answer to their desperate question, Christ offered Himself on the cross as the righteous fulfillment of the law:

... what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom 8:3)

This blessed gift from a merciful and just God having been made, we might expect those living under the new covenant of grace to be free and able again to keep the great commandments. There are indications that the early church in Jerusalem had a good measure of success in this. Acts 2:44-3:1 records:

And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

However, Paul's letter to the Corinthians indicates that not all the early churches fared so well as the one in Jerusalem. Far from being of "one accord" and having "singleness of heart," this church was plagued with contentions and divisions. Paul addresses these early in his epistle and then mentions them

again in Chapter 11 concerning the Lord's supper. Here he rebukes the Corinthians:

When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. (1 Cor 11:20-22)

Skipping to verse 29, he goes on to say, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Some may argue that the "Lord's body" refers to the bread of the Lord's supper, but considering the context of the passage and the letter it seems more likely that Paul is referring here to the "body of Christ"—that is the *ekklesia*. They were not recognizing what Adam discerned before the fall—that these brothers and sisters at the Lord's table were bone of their bone and flesh of their flesh. Unlike those believers at Jerusalem who "had all things in common" and shared their bread with one another in gladness, these Corinthians were still too carnal to even do this in form at the Lord's table. And so, carnality is the main issue that Paul addresses in his epistle to them:

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (1 Cor 3:1-3)

Today, through this epistle, God also searches our hearts individually and corporately. We can have many things in place including spiritual gifts, sound doctrine, right sacraments and foreign missions, but if we are lacking in this area we are as a "clanging cymbal" and "resounding gong" and can offer nothing to a lost world but another dead religion—for the

love of the brethren is the testimony of the church. Furthermore, any attempt to attain this love of the brethren in the flesh is doomed to failure. Communes and colonies are clear evidence of this. They are trying to put the cart before the horse.

The carnal man has no power to subdue the natural bent of the old nature that tends toward ambition, competition, envy, and strife. Spending three years with the incarnate Son of God was not even enough to convert fallen men—who on the eve of their Lord's crucifixion were debating about who was the greatest. Even after being "sifted by the Devil," Peter could not yet answer the Lord's question, "do you *agape* me," in the affirmative but responds, "Lord, you know I *phileo* you," a term of affection and endearment but not the love required by the first commandment. And, without this love in place, Peter could not love his neighbor either—which is evidenced by his response at the end of this dialog with Jesus: "*what shall this man do?*"

It was not until Pentecost, when Peter was filled with the Holy Spirit, and the love of God was shed abroad in his heart that he could love not only the neighbor of his choosing, but also the Samaritan, the gentile and even the enemy who would someday lead him where he did not desire to go. What the law could not do for Peter (and us) in that it was weak through the flesh and what three years of discipleship under the Lord, Himself, could not do for Peter in that he was weak in the flesh, God accomplished through the death, burial, resurrection, and ascension of Christ and the consequential outpouring of the Holy Spirit upon man. In these events the fallen Adamic nature was crucified with Christ and out of his death was raised up a new man in Christ—being "born again" through the power of His Spirit on the day of Pentecost. God's ultimate intention in this monumental event was not to produce Spirit empowered individuals (who would be tempted to exalt themselves over their brethren) but to produce a Spirit empowered body in which individual members recognized all other members as bone of their bone and flesh of their flesh. So Paul, endeavoring to communicate this truth, resorts

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In the year 1558...

In the year 1558, Brother Hans Smit, a minister of the Word of God, was sent forth by the church to seek and gather those that were eager for the truth. Acts 13:3. When he therefore, being divinely called, undertook to travel through the Netherlands, he, together with five brethren and six sisters, was apprehended in the city of Aix-la-Chapelle, on the ninth of January. While they were assembled there in a house, to speak of the Word of God, and were engaged in prayer, many servants and children of Pilate came there in the night through treachery, with spears, halberds, and bare swords, and well provided with ropes and bonds, and surrounded the house, and bound and apprehended these children of God. They even took with them a mother with her infant that lay in the cradle. But the prisoners were valiant and comforted one another, to be undismayed, since they were imprisoned for the truth of God; and being thus of good cheer, they began to sing for joy. They were very soon separately confined, in which the sisters rejoiced, and sang, so that the people were astonished. In the

morning they were brought before the judge, who talked with each separately, and then remanded them to prison, when he perceived their steadfastness. However, the next day the minister was again summoned before the lords, that he should tell them, how many he had baptized, who they were and where the church held their meetings. But he told them, that they should know that he would rather lose his life (John 15: 13) than by telling this become a traitor, whereupon he was tortured and racked for about

a quarter of an hour, to which he willingly submitted, himself taking off his clothes, and going to the rack. When they could accomplish nothing by it, they went away, but soon returned, and said, "You must tell us. What we have asked you, or we shall torture you so as to rack your limbs asunder.

Thereupon they bound him hand and foot, and tied to his feet a large stone weighing little less than a hundred pounds, and thus drew him up, so that the ring on the stone broke, and the stone remained on the ground. But they took a rope, fastened it to the



Hans Smit, Hendrik Adams, Hans Bek, Marlijn Smit, Dikmaer Seijde, met acht broeders, Anno 1558.

But the prisoners were valiant and comforted one another, to be undismayed, since they were imprisoned for the truth of God; and being thus of good cheer, they began to sing for joy.

stone, in place of the broken ring, and hung the stone to his foot, and left him suspended thus for some time; however, they could not accomplish their purpose. Hence they let him down, and put him in prison until Sunday morning, when the lords came from the city with seven priests, who asked him concerning his calling; whereupon he said that he had not put himself into the ministry, but God and

His Spirit in His church; for as God sent His Son, and the Son the apostles into all the world, so He still sends His ministers through His Spirit, that they should first preach the Word of God, and then baptize such as hear, understand and believe it, but not young infants. They also asked him concerning the magistracy, whether he regarded it as Christian or not. He replied that in the first place he regarded them as ministers of God, but that they were deceived and wrongly taught by the priests, and not incorporated into the Christian church. They also inquired of him the origin of the magistracy. He replied that office and power are of God. They then asked him, whether they were Christians. He answered that if they denied and forsook themselves, took up the cross, abandoned their tyranny and pomp, and followed Christ, they could be Christians, not otherwise. They also interrogated him with regard to swearing. He said that Christ had forbidden it. And much more, which it would take too long to write.

After this they put him back into prison, where they left him until Monday evening, when the judge came again, with several oth-



Thereupon they bound him hand and foot, and tied to his feet a large stone weighing little less than a hundred pounds...and hung the stone to his foot, and left him suspended thus for some time; however, they could not accomplish their purpose.

ers, and also a monk, to dispute with him. But they did not accomplish much, for he put the monk to utter confusion, so that the latter was glad to get away. Many other monks and priests were sent yet, to dispute with him; but they were all put to shame and derision, and were not able to cause this pious man to apostatize. Shortly after they were brought forth again and examined; but God continually gave them bold utterance, and wisdom, so that they could find no fault, or cause of death in him, save only that they did not sufficiently esteem the Emperor.

Several of the lords said that if these should be put to death, they should leave home. Once the brethren and sisters were all twelve left together from four o'clock in the morning until ten in the evening. They were joyful and of good cheer, and conversed with one another from the Word of God, and began to pray and praise God.

Brother Hans, as the minister, led them in prayer, as loud as he could, so that the people ran together and listened. But when the lords heard of this, they sent the bailiff thither, who asked them why they had made such a loud noise. They replied that they had been praying; however, they had concluded just before he came. Brother Matthias said, "We will call upon God whether anybody opposes or not." In the evening about ten o'clock they were separated again, and led away. On their way through the city, they joyfully sang, and made known their faith.

When the minister

When being led through the city, he sang joyfully; he did not speak much afterwards, but went briskly to the place of execution, as a patient, dumb lamb.



heard that he was to die, he commenced to sing joyfully and thanked God for it, and earnestly besought Him to count him acceptable.

The 23rd of August was the day fixed for the execution of the minister, Hans, and brother Henderick. They were brought before the court into the vault near the pillory. Much people flocked together, also some who were their friends, and had sent them food and drink. They went smilingly through the people to the place of execution, and seeing the great concourse of people coming from every direction, the minister said, "O what a beautiful feast day we shall have, since so much people are coming." They were very joyful, and hoped to get into paradise.

(To their disappointment the execution was delayed and they were put back in prison and suffered until autumn when they were finally led out to their execution.)

Hans Smit, as the minister, was first executed. When being led through the city, he sang joyfully; he did not speak much afterwards, but went briskly to the place of execution, as a patient, dumb lamb. There he was strangled at the stake with a rope, and then bound fast with a chain, and singed with fire. Thus he offered his sacrifice, on the 19th of October, A. D. 1558. Three days after, the others were brought forth, and sentenced to death, namely, Henderick Adams and his brother-in-law, Hans Beck.

There was one among the councilors at Aix-la-Chapelle, who was always violently opposed to the brethren, and hence it happened on one occasion, when they were disputing with Henderick, and the latter would not be moved, that this councilor became angry, and said, "Away with them, away with them, to death and the fire; for all

is lost on them; no pardon should be offered them any more," etc. But Brother Henderick said to him, "You will not live to see my death;" which was verified, for he died three days before Henderick, on the same day that the minister Hans Smit was executed. When on his deathbed, and near his end, he fell into great despair, plucked out his beard, and cried out most dreadfully, declaring that he had judged many persons, and had certainly sinned therein, and that God would punish him for his bloodthirstiness.

Now when Brother Henderick Adams and the other brother were led to death, the executioner bound his hands so tightly that his fingers turned black; but he lifted up his hands to God, praising Him, that he was counted worthy to suffer this. In the meantime the bonds on his hands became loose. They were tied again, just as hard as before; but it was of no avail; for when he lifted up his hands again, the bonds fell off as before, which occurred several times, so that the judge became angry, and said to the executioner, that he should bind them fast; but the executioner replied, "You can easily see that binding is of no use here." The last time Henderick flung the bond away among the people, so that he was not bound any more, and

said, "It is not God's will, that I should be bound." He also said that such violence was contrary to God, and continued to speak boldly unto the end.

Thereupon these two brethren, Henderick Adams and his brother-in-law were (like previously the minister) strangled at the stake, with a rope, and then bound to the stake with a chain, and singed with fire; which took place on the 22nd day of the month of October, A. D. 1558. A great number of people were present on this occasion. □

...the executioner bound his hands...but he lifted up his hands to God, praising Him...they were tied again, just as hard as before; but it was of no avail; for when he lifted up his hands again, the bonds fell off as before...



The Head Covering

by Watchman Nee

*Taken from
Let Her Be Veiled by Tom Shank*

When the Lord Jesus was on earth, on the one hand He came to be Savior of the world, to deliver men from sin. This is according to the system of grace. On the other hand, God sent Him to the world that through the work of the cross He might establish His own authority and set up His kingdom so that the heavens might rule on the earth. This is the system of government. Its work will continue until the power of the devil is destroyed and the kingdom and the new heaven and the new earth are brought in.

Many hold to a fundamental error: they foolishly maintain that grace can set government aside. The truth is that what God does in grace never alters God's government.... Grace only complements government.... Grace is for the purpose of redeeming and restoring those who are insubordinate and rebellious so that they may be subject to God's governmental system.... Grace can never nullify government; rather, grace enables people to obey government. May I say with all Seriousness that grace gives us strength to be subject to government.

Head Covering and God's Government

The matter of head covering belongs to God's government. For those who do not know God's government, it is impossible to exhort them to have their heads covered. They will not be able to understand how much is involved in this matter. But those who have seen God's government in God's revealed Word are able to appreciate the tremendous connection between head covering and government.

The meaning of head covering is: I submit myself to God's government: I accept God's appointed position: I dare not nullify His government by the grace I have received; I do not even dare to think about it; on the contrary, I accept God's government. As Christ accepts God as His head, so should every man accept Christ as his head. Likewise, woman should representatively accept man as her head. In covering the head, the woman signifies that she is not head, that she is as if she has no head—for it is covered.

God calls upon the sisters to show this arrangement. It is through the sisters that God's governmental system is to be displayed. It is the sisters who are responsible to have the sign of obedience on their heads. God specifically requires women to have their head covered when praying or prophesying. Why? Because they ought to know God's government when they come before Him. In going before God to pray for people or in going before people to prophesy for God, whether in praying or in prophesying, whether in that which goes to God or in that which comes from God, in whatever is related to God, head covering is demanded. The purpose is to manifest the government of God.

Today woman has a sign of authority on her head because of the angels, that is, as a testimony to the angels. Only the sisters in the church can testify to this, for the women of the world know nothing of it. Today when the sisters have the sign of authority on their heads, they bear the testimony that, "I have covered my head so that I do not have my own head, for I do not seek to be head. My 'head is veiled, and I

When a sister covers her head, she is standing before God on the basis of Christ's position before God and man's position before Christ. God wants the woman to cover her head in order to manifest His government on earth.

have accepted man as head, and to accept man as head means that I have accepted Christ as head and God as head. But some of you angels have rebelled against God." This is what it meant "because of the angels."

I have on my head a sign of authority. I am a woman with my head covered. This is a most excellent testimony to the angels, to the fallen and to the unfallen ones. No wonder Satan persistently opposes the matter of the head covering. It really puts him to shame. We are doing what he has failed to do. What God did not receive from the angels, He now has from the church.

When many of the sisters in the church take the place given to women and learn to cover their heads, they send out an unspoken word of testimony to the angels in the air, to the effect that God has obtained in the church what He desires. Because of this, woman must have on her head a sign of authority, a testimony to the angels.

Let us remember that although in practice it is only the woman who has her head covered, yet, in reality, Christ has His head covered before God and every man has his head covered before Christ. Why is it that God only requires woman to have the practice of having her head covered? This indeed is marvelous, for it involves a very

deep principle.

When a sister covers her head, she is standing before God on the basis of Christ's position before God and man's position before Christ. God wants the woman to cover her head in order to manifest His government on earth. This privilege falls only to the woman. She does not cover her head merely for her own self; she does it representatively. It is because she represents man before Christ and Christ before God. So when a woman covers her head before God, it is just the same as if Christ covered His head before God... Man and woman should have no head since Christ is the head. If one's head is not covered, there will be two heads. Between God and Christ, one head must be covered; so too must it be between man and woman and so between Christ and every man. If one head is not covered, the result will be that there are two heads, and God's government does not allow two heads. If God is head, then Christ is not; if Christ is head, then man is not; if man is head, then woman is not.

Regarding the Contentious

So, for man to be uncovered and woman covered is a charge that only Christian apostles have given. It is a

practice the churches of God alone hold, for it is different from both the Jewish and the Gentile custom. It is something few observe and understand, and it is from God.

All the apostles believed that woman should have her head covered. If anyone today professes to be an apostle and yet does not believe in the head covering of woman, he cannot be counted as one of the apostles. He must be taken as an outsider. There is no such practice among the apostles of not believing this. If any church does not believe, Paul's answer is, "We have no such custom, neither the churches of God" None of the local churches which the apostles had visited had any such custom as arguing about woman's head covering. So the answer to any who argue is that there is no such practice as arguing about it. Paul is willing to reason in a few earlier verses, but after that he reasons no more. If any seems to be contentious, Paul says no apostle will approve of that one's opinion. If anyone wants to argue, no church will agree with his view. You are outside the fellowship of the churches as well as of the apostles.

Therefore, let our sisters cover their heads in the church when praying or prophesying. Why? To manifest that in the church God has obtained that which He has failed to get in the world, in the universe, and among the angels. □

We Will Believe God

by Susan Chapman

Though already a busy family of ten, we were blessed abundantly with the arrival of Joshua Abel in September of 2003. It makes it easier for the family to settle back into a routine if the new baby is content and will rest fairly well, but I noticed right away that this baby was fussier than any of the others had been. He acted like he was in pain.

One evening during a particularly lengthy crying spell, I was changing Joshua's diaper when I noticed he had a hernia protruding from his lower right abdomen. Our fourth child had a hernia repaired at 20 months, and I had been through hernia surgery myself so I recognized the telltale lump right away. "So this is what is causing all the pain," I said to my husband as we examined it closer.

In the following days, I checked the hernia each time I changed his diaper and noticed it bulging on occasion, so we decided to have the pediatrician look at it. Both of us knew that hernia repair surgery is not consid-



ered dangerous in itself, but knew that we did not want our tiny son to be put under general anesthesia before he was even 2 months old!

Only a day or two later, I discovered what I thought was another hernia on the other side of the baby's abdomen. My heart broke as I thought how painful these hernias could be for such a small baby. I tearfully told the older children that we must all try to keep Joshua from crying because this could cause the hernias

to rupture. Our family began to pray to God for Joshua's healing.

It did not take long for me to suspect that this new lump was not a hernia. It could not be pushed in as the other one could, and it didn't feel the same. Let me confess, fear rose up in my heart. I do not have much medical knowledge but I'm sure I imagined the worst. My husband assured me that God was in control and that he personally was not worried a bit. He was so

matter-of-fact about it that he almost seemed unconcerned. I anxiously awaited our appointment with the pediatrician.

“Yes, there’s a hernia on the right, but this lump on the left concerns me. I would like for you to see a specialist at the children’s hospital in Knoxville.” I felt my hands get sweaty and I tried not to cry but I could again feel fear creep into my heart, as the pediatrician telephoned the doctor in the city.

I’ll never forget the ride home from the pediatrician’s office. I sat in the back seat next to Joshua’s car seat just so I could hold his little hand. I knew in my heart that God was in control of every aspect of our lives, but I also knew that there are trials we all must face and this could be mine. “I will trust and not be afraid,” I quoted over and over to myself as tears slid down my cheeks. What a blessing to catch my husband’s face in the rearview mirror and see no fear there, no panic, no doubt—only peace and even joy as he whistled a hymn. This was such a comfort to me. “We will believe God,” he said, “and not a doctor.”

The following church service we asked for anointing with oil and prayer for Joshua. We called a few dear friends and asked them to pray as well. At home we fasted and had special prayer for Joshua several times each day. We requested that everyone pray specifically that the doctor would give us a diagnosis

without any tests, scans, x-rays, MRI’s, etc., and that it would be a good report. I recalled my husband’s words, “We will believe God...,” often throughout the week, and my faith grew.

“It’s called a Cord Lipoma,” the surgeon explained as he drew us a diagram detailing the inside of the abdomen. “We recommend that you have the hernia repaired and the Lipoma removed at the same time.” He explained that it was not

I knew in my heart that God was in control of every aspect of our lives, but I also knew that there are trials we all must face and this could be mine. “I will trust and not be afraid”...

painful and rarely dangerous, but could cause problems later on. He scheduled surgery for 2 weeks later. “Thank you Jesus!” my heart sang all the way home. Our specific prayer had been answered, but God was not finished yet.

About 3 days before the surgery my husband bought a newspaper to use as an object lesson in the children’s class he would be teaching at church. “Find an article about the flu,” he told me. When I found the article and began reading it to him, we learned all about the terrible flu epidemic of the

season, the many children that had died from it and the overflowing hospital emergency rooms. “I don’t think we should take Joshua in for surgery; he could catch the flu—or worse. God can totally heal him. Let’s believe God,” my husband said.

“Amen,” I thought. God had proven himself faithful already so we cancelled the surgery. Though Joshua had more than a few crying spells over the next 6 weeks, the hernia never protruded again, though I checked for it and the Lipoma cyst every time I bathed him or changed his diaper. I was monitoring that cyst to make sure it wasn’t growing. One evening as I was dressing Joshua for bed, my hand automatically reached to feel the cyst. As I searched and checked for it, my heart began to race. Where was it? I pushed and probed his belly until he began to giggle but there was no cyst there! I called down the stairs to my husband, “Come quickly!” Together we felt and felt for the cord Lipoma, but it was gone—completely gone! We poured out our hearts in praise and thanksgiving to our Lord Jesus and, “We will believe you, God,” echoed in my mind. □

“Now unto Him that is able to do exceedingly abundantly above all that we can ask or think...”
Ephesians 3:20

(*Susan Chapman is the wife of Jeff Chapman. Jeff and Susan and their nine children reside in Pikeville, Tennessee.)

Let Your Bucket Down!

(Author unknown 1890's)



The great river Amazon pours out so mighty a stream of fresh water into the Atlantic, that for miles, out of sight of land, just opposite the mouth of the river, the water in the ocean is entirely fresh water. Some years ago a sailing ship left Europe for a South American port, and, through storm and mishap, was so long on its voyage, that the water on board began to give out; and though the crew took every care, they shortly found themselves with their last tank or cask empty.

A day or two later, becalmed in a hot climate, to their great joy and relief they sighted another vessel, and when near enough to signal, they ran up their flags telling of their piteous position: "We're dying for want of water." To their astonishment, the reply, which came back quickly, seemed almost to mock them: "There is water all around you; let your bucket down?" Little did they know that they were just then

crossing the mighty Amazon's current, and instead of being in salt water they were actually sailing in fresh water without even knowing it.

Water all around! Fellow-traveler, you may be crying out, "What must I do to be saved," little realizing that the ocean of God's love is all around you. Oh! "Let you bucket down!" □

continued from page 20, "Charity" The Key to Unity by Ned Brown

to the metaphor of the "bride of Christ" to explain the mystery of this collective body:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning

Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Eph 5:25-33)

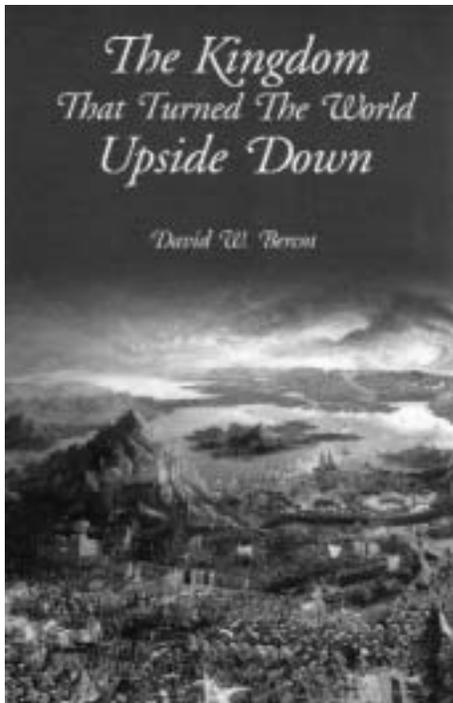
Oh, how gracious and merciful is our God and how unsearchable is the mystery of His love toward us in that, "while we were yet sinners Christ died for us." Moreover, to us He has imparted the Holy Spirit, without which we would be incapable of returning that love or shedding it abroad in our hearts to others. Christ has opened the way for us to have once again what the first man and woman had before the fall—a right relationship with God and our neighbor. Ultimately, His love abounds to us in this—if by the power He supplies, we resist the Devil and remain faithful, He promises to consummate these relationships for all eternity. Praise His Holy Name! □

Book Review

by Dean Taylor

The Kingdom That Turned the World Upside Down

by David Bercot



I'll never forget the first time I ever saw a book by David Bercot. I was in a book store in Germany outside of a U.S. Army/Air Force base and had recently been converted. Newly awakened, the Scriptures were coming more alive every day. However, I had found that trying to implement and live out what I was learning in the Word of God was growing more and more difficult. The literal teachings of Jesus, as well as the apostle's teachings on issues such as nonresistance, materialism, modesty and holiness seemed clear to me, but I knew of no group of Christians that believed or practiced any of them. I thank the Lord that He then led me to David Bercot's first book, "*Will the Real Heretic Please Stand Up.*" This challenging and insightful book highlights the beliefs and practices of the early church, examining their historical testimony in the light of God's Word. What an encouragement it was to see that the early church had believed and practiced much of what the Holy Spirit had been revealing to my heart!

It has now been over 15 years since that book was written. Over those many years, David has had the opportunity to live out many of the convictions that he has written about. The title of one of David's later books, "We Don't Speak Great Things, We Live Them," probably best bespeaks the theme that has compelled David, as he has continuously endeavored to put his beliefs into practice. In the process, he has allowed himself to be shaped and molded by God many times over the years. This shaping has not always been easy. At one time David formed a religious society, structured much like that of the early Methodists, with hopes of working within a conservative branch of the Anglican Church. However, he quickly saw that this was a mistake and only lasted about two years in this setting. Fortunately, God used this experience in his life to reveal many of the fallacies that exist in the church today. Since then, David has prepared numerous CD's and articles in hopes of warning others of the dangers that he experienced.

For a little over two years now, David and his family have attended a conservative Mennonite church and have been blessed by the genuine fellowship and Christian witness that they have experienced in their midst. In 2000,

David launched a relief program which extends help to the poor in Honduras, and this is where he and his wife, Deborah, have focused much of their time and energy since.

Springing from this lifetime of learning and experience, David has now written what many believe is his best book thus far, “The Kingdom That Turned the World Upside Down.” In this book David sifts through the various customs and clichés of modern Christianity, pointing the reader to the literal teachings of Jesus Christ. In particular, David focuses on the kingdom that Jesus established here on earth—the kingdom of God. David writes that he feels that Jesus’ teachings on the kingdom of God have in many ways been forgotten by the church today.

He writes,

“The irony is that the message of the kingdom is almost totally missing from the gospel that’s preached today. As a result, a lot of Christians don’t realize that the kingdom of God is a present reality on earth. In fact, they don’t even know what the kingdom of God is. Consequently, they never make the kingdom commitment that Christ requires.”

Defining the kingdom of God, David writes:

“Every kingdom has four basic components: (1) a ruler or rulers, (2) subjects, (3) a domain or area of rulership, and (4) laws. God’s kingdom is no different.... Its ruler is Jesus Christ, who reigns from heaven. Earthly kingdoms periodically change rulers and policies. In contrast, Jesus is eternal, and His policies don’t change. ‘Jesus Christ is the same yesterday, today, and forever.’” (Heb. 13:8)

He further explains,

“Who are the subjects of the kingdom of God? The Jews? No, Jesus told the Jews quite pointedly, ‘I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.’ (Mt. 21:43) Who was this nation to whom Jesus said He would give the kingdom? The Romans? The British? The Americans? No,

it was none of these, for the scriptures tell us, ‘there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s then you are Abraham’s seed, and heirs according to the promise.’ (Gal. 3:28, 29) So all of us who belong to Christ—all of us who are genuinely born again—we are the subjects of this kingdom.”

Speaking of when this kingdom will be manifested he wrote,

“A lot of Christians have the idea that the kingdom of God is something only in the future. But, no, the kingdom of God is something that is here right now. Paul wrote to the Colossians, ‘He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love.’ (Col 1:13) Paul speaks in the past tense. God has already conveyed us into His kingdom. He doesn’t bring us into His kingdom after we die. He brings us into His kingdom as soon as we are born again.”

After clearly setting forth the reality of a literal kingdom brought in by Jesus, David goes on to show that this literal kingdom has literal expectations of its citizens. Following a citation of the surprisingly severe oath that is required for new U.S. citizens, David states,

“The United States, like most other governments, will not allow those who wish to become citizens to straddle the fence. Naturalized citizens can’t claim that their loyalty and allegiance belong to the United States if they retain allegiance to some foreign government. Our government won’t allow that. It wants undivided loyalty from any who apply for citizenship. So it should come as no surprise that the King requires similar loyalty from those who wish to apply for citizenship in His kingdom.... If we truly understand the kingdom and grasp what it means, it will be more precious to us than anything we own.”

David then addresses the “kingdom teachings,” touching on many of our most sensitive

areas. He really takes the reader out of his comfort zones and does not tip-toe around or try to explain away any of Jesus' words. He takes a very frank look at some modern day Christian views of mammon, exposing how many of these views are in direct opposition to Scripture. One of the things I most appreciated about this section is its direct honesty. As a husband and father, minister, writer, and title attorney, David has known full well the trials that test the modern American Christian. Yet, he is very straightforward and even painfully honest as he prompts some very convicting self-examination on this issue. He points out what a heart issue this subject really is. I feel this chapter provokes some deep soul-searching that is desperately needed in the church today.

From here, he dives into the subject of honesty. This chapter is particularly incisive. Touching on such areas as honesty in the workplace, dishonesty in Christian literature, taking oaths and even fake healing, David helps uncover our real heart in obeying the command, *'But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.'* (Mt. 5:33, Jas. 5:12)

I will say I found this book to be one of the most challenging and thought-provoking books I have ever read. David does give a fair warning to the reader that he was not going to water down the teachings of Jesus. He states at the end of chapter four,

"In the pages that follow, we're going to be looking at a handful of the new values and challenging laws of the kingdom. But we're not going to water them down or explain them away. We're going to take them straight on. Will Jesus' laws step on some of our toes? Most definitely!"

Just when you think it is safe to turn the page, David then asks the reader to step out of his comfort zones once again as he touches on what is perhaps one of the worst American Christian epidemics of our time—divorce. He presents some very sound Biblical teaching on what seems to be a very difficult, if not seemingly impossible, area to address. Citing the historical progress and recent statistics of divorce he reveals,

"...the divorce rate among born-again American Christians was higher than the divorce rate among Americans as a whole." He writes, "Divorce is so acceptable among evangelical Christians here in the South that divorce lawyers will sometimes place the Christian fish logo by their advertisements in the Yellow Pages."

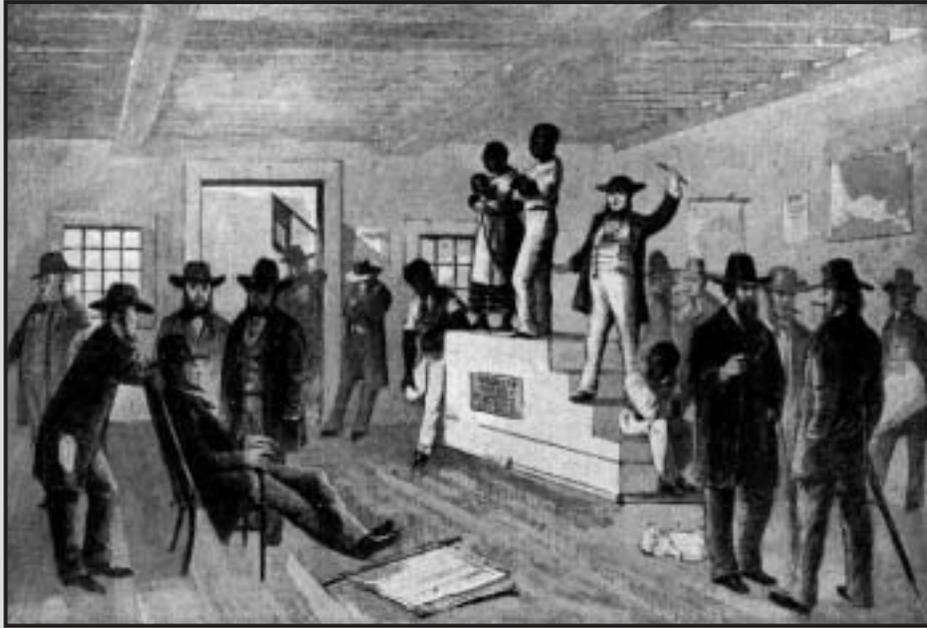
If all this were not enough to make us think, David then begins the second part of the book, "The Big Stumbling Block." In this section he discusses the very forgotten and controversial issue of loving our enemies and more specifically, the existence of the "two kingdoms." Providing a clear distinction between the kingdom of God and the kingdom of this world, David steers far from the average "pacifist" approach on this subject. Instead, he very distinctly presents a clear Biblical call to actively live in another kingdom and to forcefully fight with another weapon.

Finally, David gives some very inspiring historical accounts of Christians, both now and through the ages, who have held devoutly to many of the kingdom teachings he has addressed. Thankfully, he does not simply paint a picture of some fictitious church which exists only in the figment of his imagination and then leave the reader there. As expected, his treatment of history is both fascinating and discerning. He gives some intriguing accounts of the pilgrim church as evidenced through the historic testimonials of groups such as the Waldensians, the Swiss Reformers and early Anabaptists, and he conveys an honest assessment of what it was that made these groups different from the modern church. He also demonstrates how many of these groups started out pure and then allowed their teachings to become watered down, which then leads into his next chapter, "A Hybrid is Born."

He subsequently brings the historical testimony up to date and leaves us with this final charge:

"The ball is now in our court. If every other Christian on earth ignores or explains away

continued on page 33



A LADY SOLD BY AUCTION

ÌTHREE BIDDERSÎ

A true incident in the life of Rowland Hill

Will you listen, friends, for a moment,
While a story I unfold;
A marvelous tale, of a wonderful sale
Of a noble lady of old:
How hand and heart, at an auction mart,
Soul and body, she was sold."

'Twas in the broad king's-highway,
Near a century ago,
That a preacher stood—though of noble blood—
Telling the fallen and low
Of a Savior's love, and a home above,
And a peace that they all might know.

All crowded around to listen;
They wept at the wondrous love,
That could wash their sins, and receive them in
His spotless mansions above:—
While slow through the crowd, a lady proud
Her gilded chariot drove.

"Make room," cried the haughty outrider,
"You are closing the king's highway;
My lady is late, and their Majesties wait,
Give way, good people, I pray."
The preacher heard, his soul was stirred,
And he cried to the rider, "Nay."

His eye like the lightning flashes;
His voice like a trumpet rings.
"Your grand days, and your fashions and ways
Are all but perishing things.
'Tis the king's highway, but I hold it to-day
In the name of the King of kings."

Then—bending his gaze on the lady,
And marking her soft eye fall,—
"And now in His name, a sale I proclaim,
And bids for this fair lady call.
Who will purchase the whole—her body and soul,
Coronet, jewels, and all?"

"I see already three bidders,"
The World steps up as the first,
"I will give her my treasures, and all the pleasures
For which my votaries thirst;
She shall dance each day, more joyous and gay,
With a quiet grave at the worst".

But out spake the Devil, boldly:
"The kingdoms of earth are mine.
Fair lady, thy name, with an envied fame,
On their brightest tablets shall shine;
Only give me thy soul, and I give thee the whole,
Their glory and wealth to be thine."

"And pray what hast Thou to offer,
Thou Man of Sorrows unknown?"
And He gently said, "My blood I have shed,
To purchase her for mine own.
To conquer the grave, and her soul to save,
I trod the winepress alone.

"I will give her My cross of suffering,
My cup of sorrow, to share;
But with endless love, in My home above,
All shall be righted there:
She shall walk in light, in a robe of white,
And a radiant crown shall wear."

"Thou hast heard the terms, fair lady,
That each hath offered for thee.
Which wilt thou choose, and which wilt thou lose,
This life, or the life to be?
The fable was mine, but the choice is yet thine,
Sweet lady, which of the three?"

She took from her hand the jewels,
The coronet from her brow;
"Lord Jesus," she said, as she bowed her head,
"The highest bidder art Thou,
Thou gav'st for my sake Thy life, and I take
Thy offer—and take it now.

"I know the World and her pleasures,
At best they weary and cloy;
And the Tempter is bold, but his honors and gold
Prove ever a fatal decoy;
I long for Thy rest—Thy bid is the best;
Lord, I accept it with joy!"

"Amen," said the noble preacher;
And the people wept aloud.
Years have rolled on—and they all have gone
Who formed that awe-struck crowd.
Lady and throng have been swept along
On the wind like a morning cloud.

But the Savior has claimed His purchase,
And around His radiant seat,
A mightier throng, in a joyful song,
The wond'rous story repeat;
And a form more fair is bending there,
Laying her crown at His feet.

continued from page 31, Book Review by Dean Taylor

Jesus' teachings, this in no way excuses disobedience in you and me. When the Lord has spoken to us directly in the Scriptures, what others say is irrelevant. As the late evangelist, Leonard Ravenhill, used to say, 'Jesus is either absolute, or He's obsolete.' There is no middle ground."

Polished throughout with numerous captivating illustrations, personal testimonies, modern statistics and historical facts, David's book is a pleasure to read. More importantly, this book could prove very helpful for people coming out of a worldly church setting and trying to find their way. You may not agree with everything written in the book, but I assure you, you will be challenged as you look at your church and your life in the light of the Biblical account of "the kingdom that turned the world upside down." □

This book may be purchased from **Home Fires Publishers**. The price is \$9.95 + \$4.00 shipping. PA residents add 6% sales tax.

You may order the book 5 different ways:

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Phone (717) 336-0589 *answering machine only*
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Charity Gospel Tape Ministry & The Heartbeat of The Remnant

January-March 2004 Financial Report



Once again we give a hearty “Thank You!” to our many supporters.

Many of you responded to the note in the January/February issue where we shared the upcoming expense of the Godly Home tape order. If you remember, the last time we ordered Godly Home Tapes it put us into the red by \$40,000. We have purchased those tapes now, and if you notice the line *Tapes, Albums, CD’s & Labels* the expense is in that figure. Likewise, we would like to draw your attention to the *Ending Balance*. A positive balance! Thank you! We are so grateful for your support.

So, again, from all the staff at *Charity Gospel Tape Ministry* and *The Heartbeat of The Remnant*, we say, “THANK YOU!”

<u>01/01/04 Beginning Balance</u>	<u>\$48,924.21</u>
Receipts	
Tape Ministry Donations	\$70,817.92
Remnant Subscription Donations	\$5,272.85
Total Receipts	\$76,090.77
Disbursements	
UPS & Postage	\$9,221.01
Tapes, Albums, CD’s & Labels	\$77,962.77
Equipment & Software Purchases	\$1,215.34
Equipment Maint & Repairs	\$1,409.58
Mailing & Office Supplies	\$2,315.61
Rent	\$1,800.00
Telephone	\$1,090.57
Website Development & Maintenance	\$353.06
Miscellaneous	\$1,039.59
Payroll Expense	\$13,400.01
Books & Catalogs	\$2,694.83
Remnant Publishing & Mailing	\$10,915.37
Total Disbursements	\$123,417.74
<u>03/31/04 Ending Balance</u>	<u>\$1,597.24</u>



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

Greetings to you,

Enclosed is a check for twenty-five dollars to continue receiving *The Heartbeat of the Remnant Magazine* and *The Charity Missions Newsletter*. Due to our finances I felt I could only renew with one source among the many Christian magazines I have subscribed to last year. I chose to renew with your magazines. Thank you for all the encouragement from past issues. I did not come from a Christian background. I was saved at the age of 15 in 1979.

It is only in the last ten years that I have faithfully dressed in conservative modest apparel. Sometimes I feel like I stick out like a sore thumb. I feel very odd and alone. I do not have many friends who are like-minded

in dressing modestly and feminine. I cherish home after running errands for a few hours. The music in the stores, people’s attitudes, etc., can tire me out. I do try to be an encourager to those who cross my path like the cashiers and other store workers. But I do grow weary and long to get home.

Thank you and God bless you.

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I just want to thank you so much for your faithfulness to God and His people. My life, the lives of my children, and, by faith, the lives of my husband and unsaved parents have been completely changed by our gracious Father in heaven through listening to

and applying the principles in your teachings. Your love for the things of God is truly contagious. I am but seven years old in the Lord. I long for good, sound doctrine that challenges me to live a life of holiness unto Christ. I thank God that although our views may differ in some areas He has used you to bring to light TRUTH in my life.

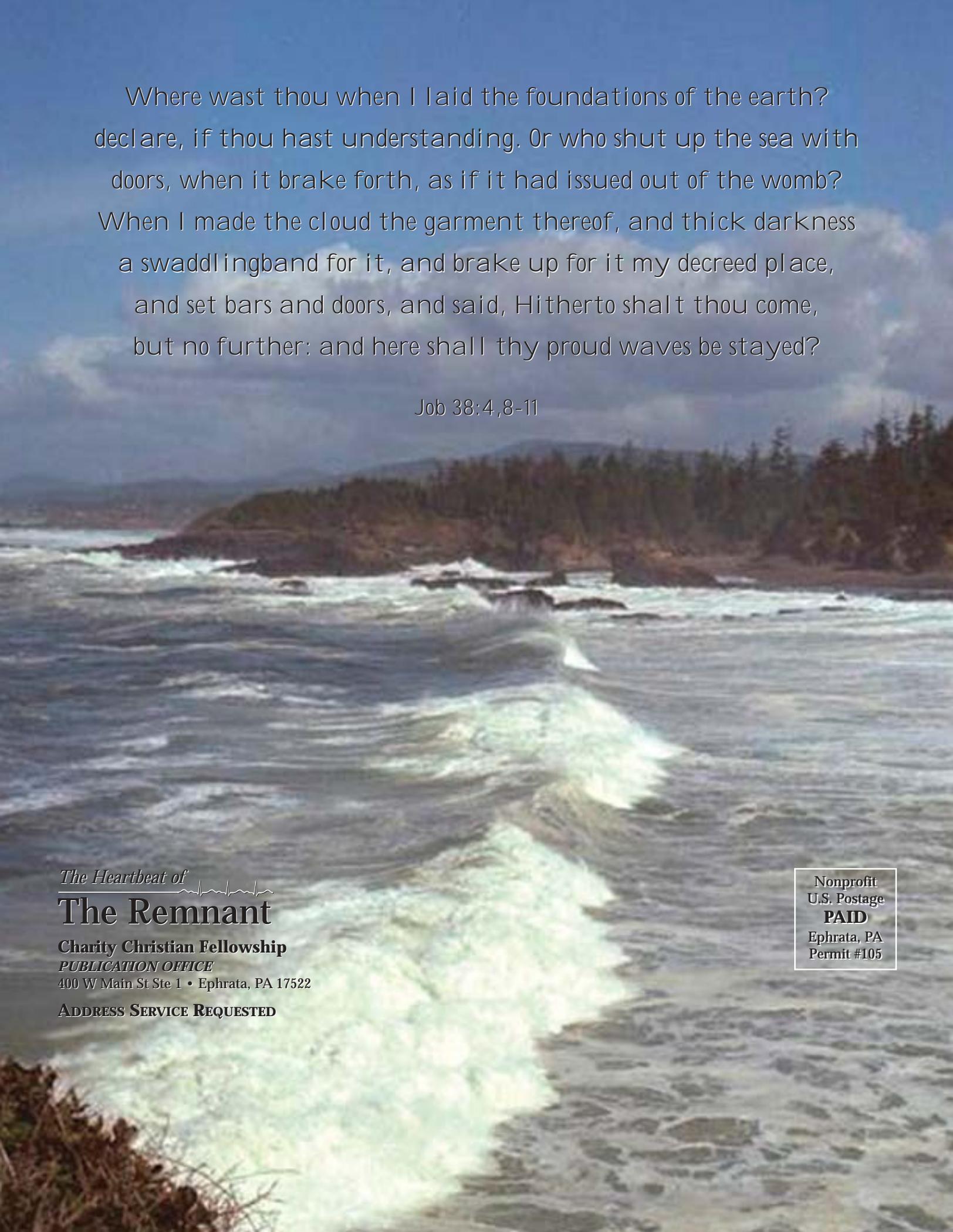
The selection of churches where we live is bleak. I find myself oddly alone even among believers in my desire to live a life consecrated unto Him.

Please accept this small donation with love and appreciation

Germany

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“Every day will I bless thee; and I will praise thy name for ever and ever. Great is the LORD, and greatly to be praised; and his greatness is unsearchable.” Psalm 145:2-3



Where wast thou when I laid the foundations of the earth?
declare, if thou hast understanding. Or who shut up the sea with
doors, when it brake forth, as if it had issued out of the womb?
When I made the cloud the garment thereof, and thick darkness
a swaddlingband for it, and brake up for it my decreed place,
and set bars and doors, and said, Hitherto shalt thou come,
but no further: and here shall thy proud waves be stayed?

Job 38:4,8-11

The Heartbeat of

The Remnant

Charity Christian Fellowship

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