

The Heartbeat of

The Remnant

September / October 2005

Volume 11 Number 5



... is Covenant Keepers

The Heartbeat of
The Remnant

Publisher

Charity Christian Fellowship
Publication Office
 400 W Main St Ste 1
 Ephrata, PA 17522

Board of Directors

Denny Kenaston • *Chairman*
 Ben Beiler • *Treasurer*
 Nathan Zeiset • *Secretary*
 Mose Stoltzfus • *Advisor*
 Myron Weaver • *Advisor*
 Mark Brubaker • *Advisor*

General Editor

Denny Kenaston

Editorial Staff

Dean Taylor
 Eric Wenger • *Layout*

Artists

Lisa Weaver • Kate Rutler
 Matthew Weaver &
 Roger Weaver • *Photography*
 Some images © 2001-2005
 arttoday.com / photos.com

Reprint Policy

All material in this magazine may be copied or reprinted in its **entirety** unless we used it by permission or a copyright is indicated. Please include our name and address.

Subscription Policy

The Heartbeat of The Remnant is published bimonthly by Charity Christian Fellowship. Copyright ©2005 by Charity Christian Fellowship. Subscription is available at no cost upon request. However, there is considerable cost involved in printing *The Remnant*. It is financially supported by the gifts of God's people as they respond to the promptings of His Spirit. We request your prayerful consideration of this need. Send subscriptions or contributions to: *The Heartbeat of The Remnant*, 400 W Main St Ste 1, Ephrata, PA 17522 U.S.A. You can call 1-800-227-7902 or (717) 721-7775.

C O N T E N T S



3 THE MARRIAGE COVENANT
 • by Joseph A. Webb •

12 TRULY PENITENT
 • by Alexander Whyte •



13 BUT YE ARE A CHOSEN GENERATION
 • by A.B. Simpson •



14 EXPOSING ERROR? IS IT WORTHWHILE?
 • by Harry Ironside •

16 THEY CALL IT HATE SPEECH
 • from Gospel Defense League •



20 FELICITUS WITH HER SONS PUT TO DEATH FOR THE FAITH

22 FIRE! • by E.M. Bounds •



23 HEART SURGERY
 • by Lois Martin •

24 I WAS IN THE GREAT REVIVAL
 • by Mary Warburton Booth •



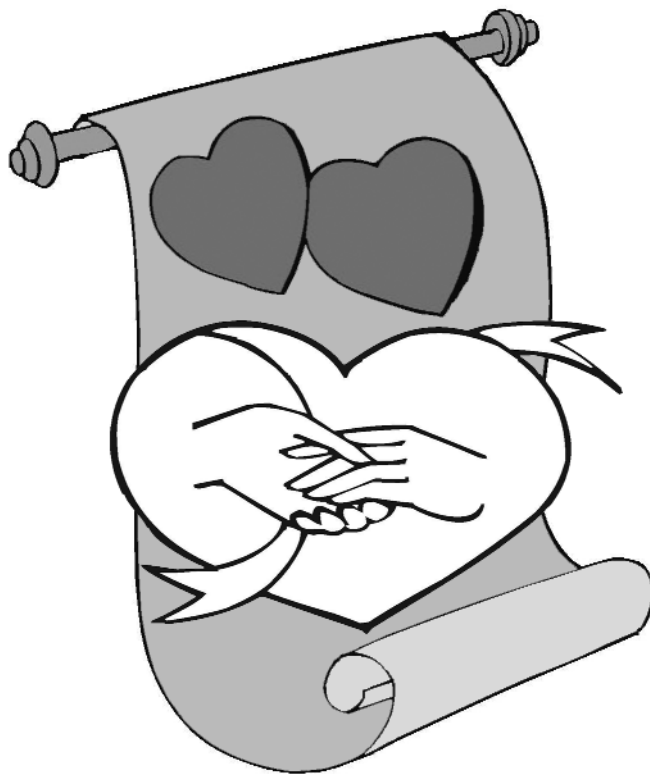
26 The Blessing Corner
My Journey to Non Resistance
 • by Alexander D. Marini •



33 SITTING AT EASE IN ZION?
 • by Leonard Ravenhill •

34 THE SUFFERINGS OF CHRIST
 • by Reese Howells •

The Marriage Covenant



by Joseph A. Webb, Th.D., Ph.D.
President of C.P.R. Ministries International Inc., Longwood, FL
(originally) Don't Confuse A Sin With A Covenant

There is a great amount of rationalism and foggy misinformation floating around in the Church today concerning Biblical covenants, which have led to uncertainty and a loss of the sense of God's holiness, righteousness and justice. This condition soon eliminates any sense of a fear of God, along with an attitude of, "Whatever we do, God will go along with it." It ignores completely God's warning's In Deuteronomy 23:21-23 and Ecclesiastes 5:4-6; "When thou vowest a vow unto God, defer not to pay it...pay that which thou

hast vowed...neither say thou before the angel. that it was an error: wherefore Should God be angry at thy voice, and destroy the work of thy hands...but fear thou God."

Let me share with you some examples of such rationalism.

"Yes, I know that remarriage is a sin because marriage is for life. BUT, life long marriages are God's perfect will, and we have to be realistic. After all, Jesus was teaching God's ideal; but we know however, real life is not like that. Yes, remarriage is a sin, but if you don't believe God can forgive that sin of adul-

tery, then you have found "the only unpardonable sin."

Have you heard that before: "The unpardonable sin?"

I have had many people present that argument to me. Actually, however, there are several answers to such an argument, and we all need to be aware of them.

The first answer is one I learned from a dear brother in Canada. He stated and I agree; "Jesus Christ didn't die for sin. Jesus Christ came to die for repentant sinners." This is, why the longest chapter in my book, *Till Death Do Us Part?*, is titled *Repentance*. God hates



sin and loves the repentant sinner. This is why the scriptures say over and over, "Except ye repent, ye shall all likewise perish." Forgiveness is for those who are willing to receive God's provision for their sins—repent and declare Jesus Christ as Lord of their lives.

One man said, "I have a friend who was married the first time at the age of eighteen. One week later he divorced this woman. After remaining single for over eight years, he married again and has now been married to this second woman for 25 years. Does the permanence of their present, long term relationship make a difference?"

I said, "I'll answer that if you will first answer another question for me. How many other sins can you name that die of old age? Does lying? Sodomy? or Prostitution? Do any of these ever quit being sin if you do them long enough?" The Word of God is clear as to how we should classify those who persist in living with anyone other than their first marriage partner while their first partner is still alive, even if it is for 50 years. In Romans 7:3; Paul, the apostle, called it a perpetual state of "adultery" (*she shall be called an adulteress*). Again, in Galatians 1:8 & 9, Paul, who had supernaturally been given revelation truth directly from Jesus Christ, while in the Arabian Desert, said, "though we, or an angel from heaven, preach any other gospel unto you than that which we have

preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be ACCURSED."

If we are talking of any sin, the unchanging biblical requirement for forgiveness is not to let it die of old age, but to repent of it no matter how long it has been going on. Time will never change it's status: it is and remains SIN!

Please know that all adultery is SIN—but it is much more than sin. It is the violation of a covenant. I can repent of my sin and be totally forgiven, but repentance and saying you are sorry does not affect, stop or change a covenant. You and I must repent of our violation of the life long covenant we made before God, and, if possible, reestablish our relationship through complete forgiveness, or live a celibate lifestyle.

Have you ever had anyone tell you they had a right to get divorced because their original spouse was not who they said they were when they

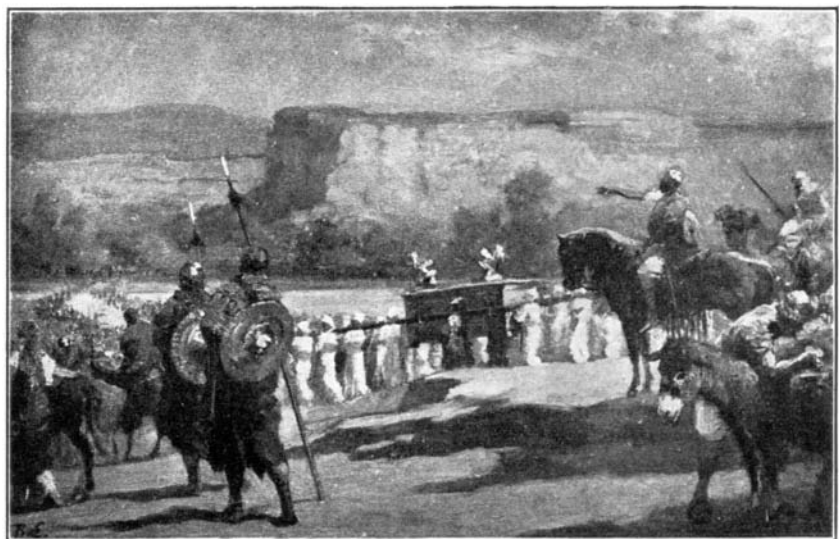
were dating. They were deceptive and therefore the covenant was void and they could remarry. Such people are ignorant of the clear teaching and conditions of a biblical covenant such as the marriage covenant.

Joshua, the son of Nun learned the need to be very careful about making a valid, non forbidden covenant with anyone—because once made, even if it was made in deception, it's terms can only be violated, but never broken or dissolved.

1.

A Deceptive Covenant

In Joshua 9, Joshua was proceeding to conquer the land promised to Israel as God had commanded him to do. He was proceeding as directed to kill all of the





inhabitants of that land. In verse 3, when some of the Amorites (one of the tribes inhabiting the land God had commanded Joshua to destroy) who lived in the city of Gibeah, and called

Gibeonites, heard that Joshua was coming to destroy them, the scriptures tell us they decided to fool Joshua with trickery. They put on old clothes, took moldy bread, old wineskin, worn out shoes and

covered themselves with much dust. Then they rode their camels over the hill to meet Joshua and told him that they had come from a far away land, having heard of his great army and his God who was conquering all the nations before him. They said they had come to make a treaty with Israel. Please make note of this important fact: they are lying through their teeth! In verse 14, it says that Joshua and his men looked at them and were convinced that they were telling them the truth because of their appearance and the condition of their food and garments. The bible says they "didn't even inquire of the Lord." Instead, vs. 15 says Joshua and his leaders "made a peace covenant with them."

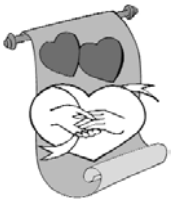


"And the children of Israel smote them not because the princes of the congregation had sworn unto them by the Lord God of Israel." These men understood the seriousness of a verbal vow. They didn't dare touch them.



Immediately after this, someone found out that they were not from far away as they had implied; instead, they were from just over the hill. Joshua and his men then realized they had been lied to. You would think Joshua and his men would have risen up and killed all of them for their lies, and for making them look very foolish. You would think they would have said, like many today would say, "We didn't know what we were doing. They fooled us." But vs. 18 says, "*And the children of Israel smote them not because the princes of the congregation had sworn unto them by the Lord God of Israel.*"

These men understood the seriousness of a verbal vow. They didn't dare touch them.



Instead,
f r o m
then on,
J o s h u a
not only

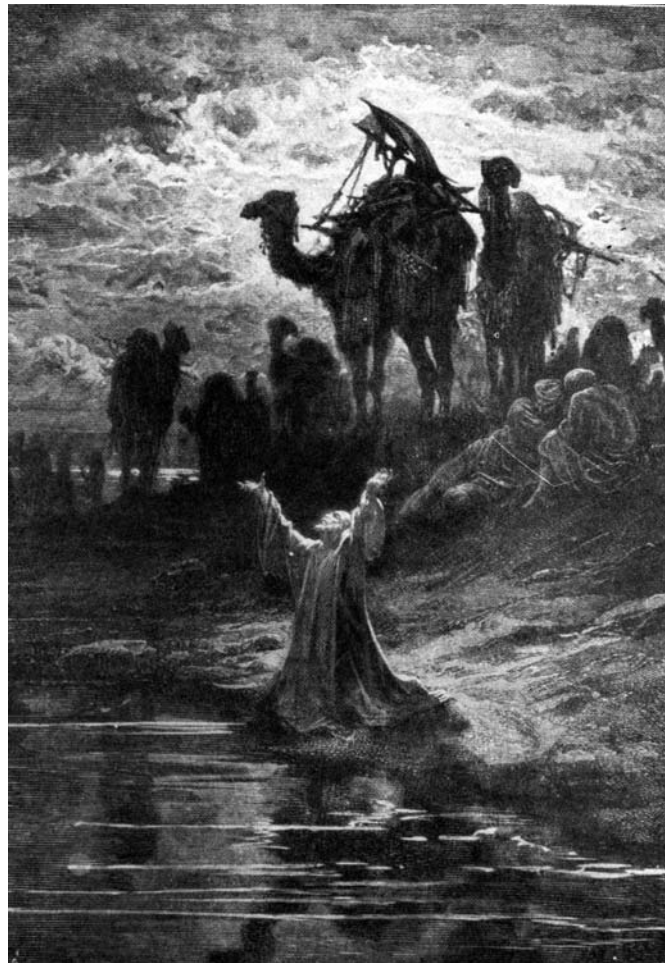
let them live, but had to protect them from all of their enemies as he and his men had promised they would do in the covenant.

The next time we hear anything about this covenant with the Gibeonites, is approximately four hundred thirty years later. In I Samuel 21:1, where it says;

Then there was a famine in the days of David three years, year after year: and David enquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites."

Evidently, Saul was upset because there were so many of the Gibeonites working all around the tabernacle, and he had many of them killed.

Please remember now; originally, God had commanded Joshua to kill all the inhabitants of the land. In this scene, Saul had only killed a few Gibeonites, which was a violation of Joshua's covenant, which caused the Lord to send a severe drought upon the



This violation by Saul occurred over three hundred forty years after Joshua had made the deceptive covenant with the Gibionites. God clearly stated the drought was Saul's fault, because he had killed these Amorites in violation of the still standing, still valid "deceptive covenant."

land of Israel. This violation by Saul occurred over three hundred forty years after Joshua had made the deceptive covenant with the Gibionites. God clearly stated the drought was Saul's fault, because he had killed these Amorites in violation of the still standing,

still valid "deceptive covenant." Why would God do that to Israel when He had originally said "kill them all?" It was only because of the COVENANT and affirms that God is a Covenant honoring God!

David then asked the Lord how he could resolve the problem. God told David to ask the Gibionites. David went to the leaders of the Gibeonites and declared what the Lord had told him. He then asked the Gibeonites how he, as king, could honorably resolve this violation of the covenant to make atonement for the ones Saul had killed. In accordance with God's standard for Israel. (If a life be taken, a life must be taken.) The Gibeonites told David to give them "seven of Saul's sons that they might hang them." He did, and they hanged them.

In II Samuel 21:14c is a very shocking and enlightening statement. It says, "And after that (after Saul's seven sons were hanged) God was entreated for the land." After the violation of the covenant was vindicated by the hanging of Saul's seven sons, God again



answered David's prayer and ended the drought. What we must not fail to see here is the same covenant that was violated and vindicated, did not and has not changed or ceased to exist. It was only violated, not destroyed.

Can you imagine how much David must have prayed and wept before the Lord during those three years without results until he had made restitution for the covenant that was devised in deception, but confirmed by God because of the verbal agreement (covenant) that was spoken before God, without seeking His counsel? Once the covenant was stated in His presence, it was acknowledged, confirmed and enforced by God Himself.

How many times have you heard people try to get out of a promise by saying, "I didn't know what I was saying," or "I didn't understand the seriousness of what I was saying at that time." To that, God says, "A valid, non forbidden covenant, is a covenant, and I am a covenant honoring God." This even includes a covenant created through deception. God may forgive the lie we told when we made the covenant if we repent, but it won't affect the covenant agreement.

Another rationalistic argument I heard while being interviewed on a radio program was, "I cannot believe God would hold an eighteen year old young man or woman to a promise for the rest of their lives. They probably didn't understand the seriousness of a marriage vow. If

they didn't understand and flippantly made some promises, God will not hold them accountable."

Again, Scripture flies in the face of such an argument.

2.

A Flippant Covenant

Look at Genesis 25:29 where we read about Jacob and Esau. Esau had just come in from the field and was very hungry and asked his brother Jacob for some pottage he was cooking.

Jacob, whose name means 'supplanter' defined in the dictionary as "to dispossess and take the place of (another), especially by treacherous or dishonorable means", evidently, immediately saw an opportunity to



...there are millions of young people today who are making vows before God and many other witnesses during their marriage ceremonies who are later on saying it really didn't mean anything, we were just dumb kids and we didn't know what life was all about.



take advantage of a very unique situation with his brother Esau. In verse 31, he said to his brother Esau, "Sell me this day thy birthright."

Esau responded by saying, "Man, I'm starving and you are worried about a birthright? Big deal!"

Jacob wisely responded in verse 3 by saying: "Swear to me this day" (literally: vow to God that it is mine).

The same verse says, "And Esau swore to Jacob", that he could have his birthright. The end of verse 34 says, "Esau despised his birthright."

Many today might say, "That was just two teenage

brothers messing around. God certainly isn't going to get up tight about a little foolish thing like that. A lot of people say dumb things like that and don't even stop to think about it. I surely hope you wouldn't try to make a doctrine out of that."

They would be absolutely right about one thing: there are millions of young people today who are making vows before God and many other witnesses during their marriage ceremonies who are later on saying it really didn't mean anything, we were just dumb kids and we didn't know what life was all about. "God certainly isn't going to hold us accountable for the

promises we made in the excitement of young puppy love."

Before anyone gets too comfortable with those thoughts, turn with me to Hebrews 12:14-17. Here, over 1900 years later, the writer to the Hebrew's, under the inspiration of the Holy Spirit, spoke, "God breathed words concerning the verbal exchange made by Jacob and Esau," that should haunt every person who has treated past covenants lightly.

"Follow peace with all men, and holiness, without which no man shall see the Lord...Lest there be any fornicator (doer of sexual sins) or profane person (one who becomes careless about the things of God), AS ESAU (the writer is saying let Esau's example be a warning to you), who for one morsel of meat sold his birthright. For ye know how that afterward (later on, when he changed his mind about his birthright, when he could have inherited the blessing), HE WAS REJECTED: for he found no place of repentance (it was too late), though he sought it carefully WITH TEARS." Verse 25 then says, "See that ye refuse not him that speaketh. For if they (Esau) escaped not, who refused him that spake on earth (Moses), much more shall not we escape, IF we turn away from him that speaketh from heaven (Christ)." Verse 28-29 says, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear (literally, awe). For our God is a consuming fire."

I am sure that Esau repented and repented and repented



I am sure that Esau repented and repented and repented telling God how sorry he was for ever saying what he said to Jacob that day; and, I am also sure that God, in His infinite mercy, forgave him for his foolishness and flippancy. God, however, would not, no, could not, change the covenant without violating His own holiness, righteousness, and justice.

telling God how sorry he was for ever saying what he said to Jacob that day; and, I am also sure that God, in His infinite mercy, forgave him for his foolishness and flippancy. God, however, would not, no, could not, change the covenant without violating His own holiness, righteousness, and justice. He heard the words spoken by Jacob, and Esau's response, and acted upon them. The covenant was established and confirmed by God Himself.

We have already seen where the bible tells us that *"death and life are in the power of the tongue"* (Proverbs 18:21).

In Matthew 5:33&37, Jesus said, *"Again, ye have heard that it hath been said by them of old time (Jesus was referring to Deut. 23:21-23 & Eccl. 5:4-6), Thou shalt not forswear thyself (You shall not make and then break your vows to God, but will fulfill them all), but shall perform unto the Lord thine oaths...But let your communication be yea, yea, nay, nay. For whatsoever is more than these cometh of evil."*

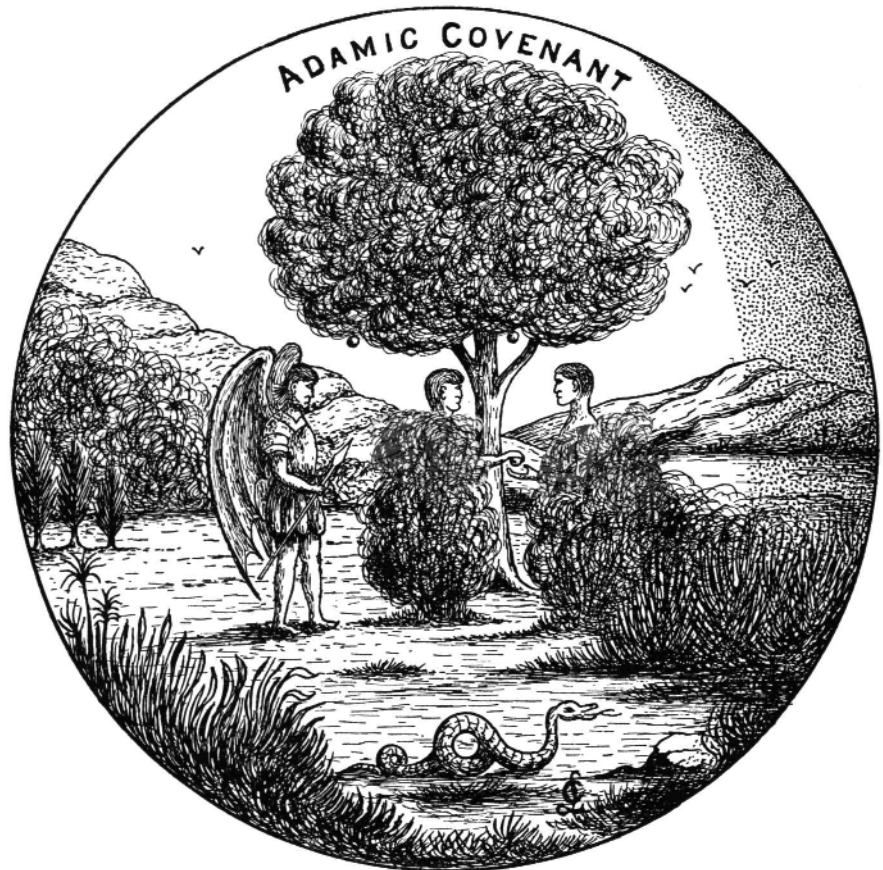
It is of great significance that the Lord said these words immediately after he told His disciples the only time they could get a divorce was during the time of betrothal (Matthew 5 & 19). He was clarifying once a man and a woman vow themselves to each other for the first time. He supernaturally glues them together for life, and, *"that no man can separate what He has joined together."*

Regardless of the arguments you have heard to the

contrary by those who are defending immorality and lies, you and I must stand strong for God's eternal word. Any valid, non forbidden covenant, whether borne out of a lie or flippancy or ignorance, is still a covenant in God's eyes. He will forgive your foolishness, or ignorance, but that will not, and does not effect or make void the covenant. It still stands! It stands because it represents

"a decision, not a feeling." Feelings can come later, but the decision stands in God's sight for the duration of the spoken covenant, *"so long as we both shall live."*

Allow me to add one other observation here: many pastors today are recommending couples getting married to exclude the phrase *"so long as we both shall*



Let me ask you, did Adam SAY, "Till death do us part?" or "So long as we both shall live?" No! He only verbally accepted Eve and the Universal Law of the Marriage kicked in automatically, with all it's parameters, restrictions and privileges, whether either one verbalized them or not.



live", or "till death do us part." They somehow think their failure to say it will allow the couple to later break up without violating a promise made. Here is a clear case of "the blind leading the blind."

It is God who created the universal marriage law and He is the chairman of the board of a close corporation with NO voting rights. He says when any man and woman come before him, each having never married before or a widow or widower and say, "I _____ take thee _____ to be my lawfully wedded wife", IT IS DONE! All the rest is frosting and smoke.

When Adam had Eve presented to him in Genesis 2:22-24 and he responded by saying, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of Man." That is all he said; and God immediately spoke up and said, "Therefore" (Whenever you see 'therefore' in scriptures, something just happened; so you must see what it is there for. Something significant just took place. With those few words spoken by Adam, a covenant was just established; the terms of which were FOR LIFE).

In verse 24, because of what was just SPOKEN by Adam, God said, "Therefore shall a man leave his father and his mother, and shall CLEAVE unto his wife and THEY SHALL BE ONE FLESH."

Let me ask you, did Adam SAY, "Till death do us part?" or

"So long as we both shall live?" No! He only verbally accepted Eve and the Universal Law of the Marriage kicked in automatically, with all its parameters, restrictions and privileges, whether either one verbalized them or not.

Always remember, God does not demand us to marry the one we love, but He does command us to love the one we married. That, by the way, is not a suggestion, but a divine command. It is imperative that you and I get this message to the Church before it is eternally too late. Paul warned us to expect certain visible conditions that would appear in the "Last days." II Timothy 3:I-4 "This know also that in the last day perilous times shall come...Without natural affection (normal family affection, i.e., parents toward their children and husband or wife toward each

other)...truce breakers (Vine says this Greek word means refusing to abide by covenants made)...lovers of pleasures more than lovers of God." Does this seem to you as though it were taken from tomorrow's newspapers?

Many today who profess themselves to be Christians are "covenant breakers" (according to the latest Barna survey reports, the present divorce and remarriage rate among 'born again, evangelical believers' is over seven percent higher than unbeliever's marriages), but the God they profess to serve is a holy, covenant keeping God. May God help us to exemplify our Heavenly Father in every area of our lives, but especially in our marriages.

We at Christian Principles Restored Ministries International Inc. are deeply aware that this is one of the



Always remember, God does not demand us to marry the one we love, but He does command us to love the one we married. That, by the way, is not a suggestion, but a divine command.



most crucial and critical messages for the Church of Jesus Christ to hear today. We also realize the social and moral disintegration we are witnessing around us is a clear fulfillment of prophecy signaling the soon coming of our Lord Jesus. May we be found faithful to His Word. May God richly bless you as you

determine not to be just a "hearer of His Word, but as a doer!"

The epistle of James says, in James 1:21-25, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye DOERS of the word, and not

hearers only, deceiving your own selves...But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a DOER OF THE WORK, this man shall be blessed in his deed." □

Many today who profess themselves to be Christians are "covenant breakers", but the God they profess to serve is a holy, covenant keeping God. May God help us to exemplify our Heavenly Father in every area of our lives, but especially in our marriages.

WANTED... Soldiers!!!

We have received many requests through the years for an Advanced Bible School. Finally, this announcement is a response to that plea. I am organizing a very special Bible School for young men only. (Sorry, ladies.) After much prayer and counsel we feel the Lord leading us to focus on the young men. This will be a highly disciplined spiritual boot camp. God has given me the burden to spend three weeks with the young men getting deep and practical with the Word. Who wants a rigorous challenge? --Bro. Denny Kenaston

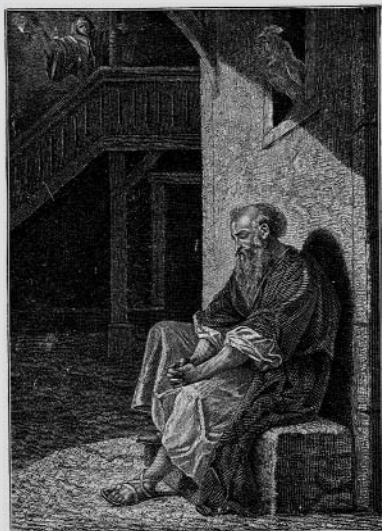
- Bible School Principal:** Denny Kenaston
- Location:** Charity Christian Fellowship
- Time:** First three weeks in January, beginning January 2, 2006
- Teachers:** Many varied speakers from home and elsewhere
- Application:** Call or write to Charity Ministries to request an application. (Do not use the application included with this notice.) Limited to 200 students.
- Homework:** Some study will be required each evening.
- Requirements:** Must listen to the tape series "I Am a Disciple of Jesus Christ" before you apply. (Call us at 1-800-227-7902 to order it, or visit www.charityministries.org.) The school will be in the spirit of these messages. You must have attended two terms of the regular Bible School before attending this one. And lastly, you must be at least 18 years old.



TRULY PENITENT

by Alexander Whyte

*"Comfort ye, comfort ye my people,
saith your God" (Isa. 40:1).*



*...as long as you are living in any
guilt, as long as your conscience
accuses you, (God) will by no
means clear or comfort you.*

No man living in any known sin is ever comforted of God. The Holy Ghost never yet spake one word of all His abounding consolations to any man so long as he lived in any actual sin, or in any neglect of known duty. You have that much-needed caution bound up into the very heart of God's great name, when He proclaimed His great Name to Moses. "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin—but"—and here comes this great correction and caution—"will by no means clear the guilty." That is to say, as long as you are living in any guilt, as long as your conscience accuses you, He will by no means clear or comfort you. "He that forsaketh his sin shall find mercy"—but he only You do not really care for God's mercy or His comfort either, so long as you live in any sin. And it is well that you do not; for you can have neither. Your peace will be like a river, when you put away your sin; but not one word of true peace, not one drop of true comfort, can you have till then. You will have to put out God's eyes, and pervert His judgment, and turn His Throne upside down, before you can have His comfort with your sin. Choose which you will have: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." Are you that man? Are you intending to be that man? And when and in what are you to begin? Are you from this day to keep that word of His, which up to this day you know you have not kept? Then, from this day Jesus and His Father will come to your good and honest, if broken and contrite heart, and will make Their abode with you. And from this memorable day it will be said over you from heaven, what was said from heaven in Israel over all the men in Israel like you: "To this man will I look, saith the Lord, even to him that is poor and of a contrite spirit, and who trembleth at My word." ◻

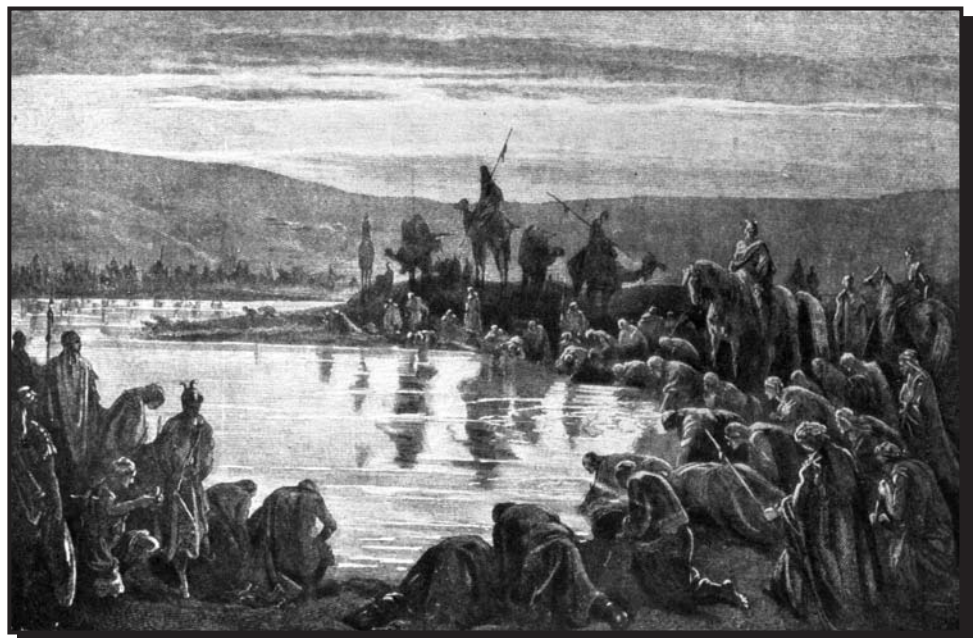


HAVE YOU EVER THOUGHT ABOUT THE STRANGE WAY IN WHICH GOD IS CALLING A PEOPLE OUT OF A PEOPLE ALREADY CALLED?

But Ye Are A Chosen Generation

by A. B. Simpson

Have you ever thought about the strange way in which God is calling a people out of a people already called? The word *ecclesia*, or church, means called out, but God is calling out a still more select body from the church to be His bride—those especially prepared for His coming. We see an illustration of this in the story of Gideon. When first he sounded the trumpet of Abiezer there resorted to him more than thirty thousand men; however, he was instructed by God to reduce the number. A first test was applied, appealing to their courage, and all but ten thousand returned home. But there needed to be an additional elimination, and so a second test was applied appealing to their prudence, caution and singleness of purpose, and all but three hundred were refused. With this small but select band, Gideon raised the standard against the Midianites. Through the power of God he won his glorious victory. So in this present day the Master is choosing His three hundred, and by them He will yet win the world for Himself. Let us be sure that we belong to the “out and out” people. □





EXPOSING ERROR

Is It Worthwhile?

by Harry Ironside (1876-1951)

Harry was a godly Fundamentalist author and teacher for many years and served as pastor of Chicago's Moody Memorial Church from 1930-1948

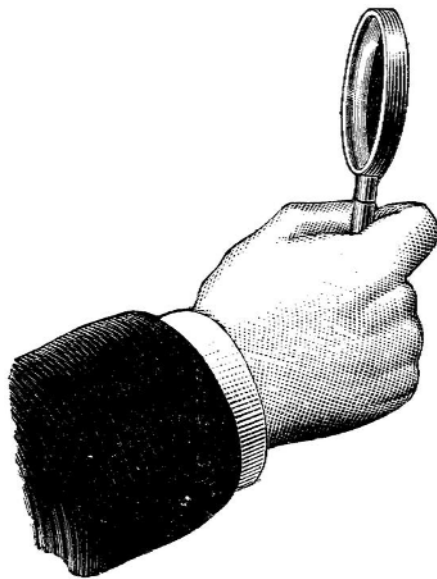
Objection is often raised even by some sound in the faith—regarding the exposure of error as being entirely negative and of no real edification. Of late, the hue and cry has been against any and all negative teaching. But the brethren who assume this attitude forget that a large part of the New Testament, both of the teaching of our blessed Lord Himself and the writings of the apostles, is made up of this very character of ministry—namely, showing the Satanic origin and, therefore, the unsettling results of the propagation of erroneous systems which Peter, in his second epistle, so definitely refers to as “damnable heresies.”

Our Lord prophesied, “Many false prophets shall rise, and shall deceive many.” Within our own day, how many false prophets have risen; and oh, how many are the deceived! Paul predicted, “I know this, that after my departing shall

grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch.” My own observation is that these “grievous wolves,” alone and in packs, are not sparing even the most favored flocks. Under-shepherds in these “perilous times” will do well to note the apostle’s warning:

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers.” It is as important in these days as in Paul’s—in fact, it is increasingly important—to expose the many types of false teaching that, on every hand, abound more and more.

We are called upon to “contend earnestly for the faith once for all delivered to the saints,” while we hold the truth in love. The faith means the whole body of revealed truth, and to contend for all of God’s truth



necessitates some negative teaching. The choice is not left with us. Jude said he preferred a different, a pleasanter theme—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. 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, and denying the only Lord God, and our Lord Jesus Christ" (Jude 3, 4). Paul likewise admonishes us to "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

This does not imply harsh treatment of those entrapped by error—quite the opposite. If it be objected that exposure to error necessitates unkind reflection upon others who do not see as we do, our answer is: it has always been the duty of every loyal servant of Christ to warn against any teaching that would make Him less precious or cast reflection upon His finished redemptive work and the all-sufficiency of His present service as our great High Priest and Advocate.

Every system of teaching can be judged by what it sets forth as to these fundamental truths of the faith. "What think ye of Christ?" is still the true test of every creed. The Christ of the Bible is certainly not the Christ of any false "-ism." Each of the cults has its hideous caricature of our lovely Lord.

Let us who have been redeemed at the cost of His precious blood be "good soldiers of Jesus Christ." As the battle against the forces of evil waxes ever more hot, we have need for God-given valour.

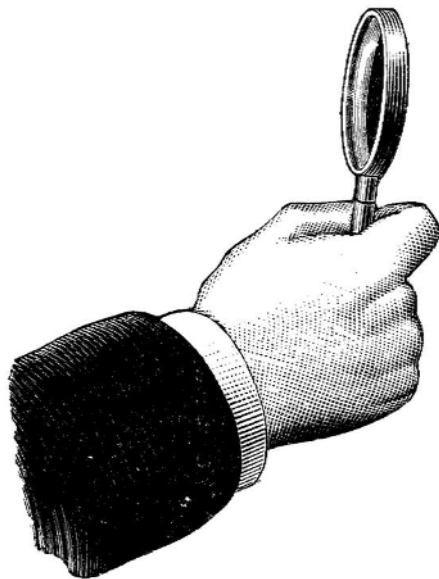
There is constant temptation to compromise. "Let us go forth therefore unto Him without the camp, bearing His reproach." It is always right to stand firmly for what God has revealed concerning His blessed Son's person and work.

The "father of lies" deals in half-truths and specializes in most subtle fallacies concerning the Lord Jesus, our sole and sufficient Savior.

Error is like leaven of which we read, "A little leaven leaveneth the whole lump." Truth mixed with error is equivalent to all error, except that it is more innocent looking and, therefore, more dangerous. God hates such a mixture! Any error, or any truth-and-error mixture, calls for definite exposure and repudiation. To condone such is to be unfaithful to God and His Word and treacherous to imperiled souls for whom Christ died.

Exposing error is most unpopular work. But from every true standpoint it is worthwhile work. To our Savior, it means that He receives from us, His blood-bought ones, the loyalty that is His due. To ourselves, if we consider "the reproach of Christ greater

riches than the treasures of Egypt," it ensures future reward, a thousand-fold. And to souls "caught in the snare of the fowler"—how many of them God only knows—it may mean light and life, abundant and everlasting. □



Truth mixed with error is equivalent to all error, except that it is more innocent looking and, therefore, more dangerous. God hates such a mixture!

Christian teachings based on the Bible are a natural target for the application of...



They Call It “HATE SPEECH”

from Gospel Defense League

In 2004 the South African Government drafted a Bill for the “Prohibition of Hate Speech”. Its purpose is to “criminalise hate speech,” for the Constitution, Ch. 2, Sect. 16, demands that “advocacy of hatred that is based on race, ethnicity, gender or religion, and that constitutes incitement to cause harm,” be outlawed. Surely no Christian would disagree, because hatred, except

of evil and sin, is forbidden in the Scriptures. Jesus even said: “You have heard that it was said, ‘You shall love your neighbour and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you.” (Matt. 5:43-44)

So what exactly constitutes “Hate”? The Department of Justice and Constitutional Development says: “The objects of the Promotion of Equality and

Prevention of Unfair Discrimination Act, 2000 (Act 4 of 2000), are... the eradication of unfair discrimination, hate speech and harassment... The (UN) Convention on the Elimination of All Forms of Racial Discrimination, to which South Africa is a signatory, requires States Parties to declare, among other, the dissemination of ideas based on racial superiority or hatred a punishable offence.” - Hate then is “racial superiority and hatred,” and these must be criminalised. The law proposes that whoever disseminates “ideas based on racial superiority” or “propagates religious superiority” will, on first conviction, be fined or imprisoned for up to 3 years, and on second conviction fined and/or convicted to up to six years.

“Hate” or “superiority” speech will, however, be a criminal offence only when expressed in “public”. But what is “public”? A “public place,” says the proposed bill, “includes any place to which the public have access as of right or by invitation, whether express or implied, and whether or not a charge is made for admission to the place.” The question then is: Are churches public or private places? Can a minister be penalised if he preaches against idolatry and sin and if he extols the Christian life as being superior to the pagan? In other countries “hate speech” laws are applied to suppress such religious teaching. Recent cases in Australia, Sweden, and Canada have shown that Christian teachings based on the Bible are a natural target for the applica-

tion of "hate speech laws". The Bible has even been called "hate literature," especially in Canada where public expression against homosexuality is outlawed.

The whole point of religion is to show that there is a better way, a higher purpose, a "superior" existence for man. Our Lord Jesus Christ is the very Son of God, the second person of the Trinity. He is unique. He is the only way to the Father. There is no other name by which we can be saved. There is no more excellent way. It is Christ and His religion that have made South Africa great. It is Christ who has given this country superiority over every other nation in Africa. But this superiority is now to be "criminalised." Indeed, much of the present political contention about language, education, the judiciary, farming, labour etc. is a struggle against all that which is superior.

The Gospel is under attack because it is divisive. Pagan religions are generally holistic, claiming that all is one, and that divisions are evil. But the Gospel divides. It makes distinctions! It discriminates between God and man, angels and devil, good and evil, right and wrong. It divides heaven and hell, humans and animal, male and female, saint and sinner. The whole created world is governed by separation, distinction and discrimination, as evident in the Law of Nature and the Moral Law. A man must know these distinctions,

for they determine his identity. He needs to know his standing before God, his gender, race, and heritage. He needs to know that there is a broad and a narrow way, that the one leads to life and the other to destruction. He must learn to "rightly divide the word of truth" (2 Tim. 2:15), which is "sharper than any twoedged sword." (Heb. 4:12) The pagan who thinks holistically hates such divisions. Good and evil are all the same to him. The



Humanist Manifesto II point 11, for instance, extols MORAL EQUALITY, saying: "The principle of moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin."

"Hate Law" is directed against Biblical Christianity.

It is clear then that the aim of the hate-law advocates is to

establish moral equality in a secular society. If one believes in moral equality, then a corrupt personage, when caught, is not dismissed from his post, because it does not matter whether he be good or bad. If, however, a Christian demands that such a person be called to account, he is accused of "religious superiority" and "racial hatred." - Who then is responsible for bringing hate laws upon us? Is it not the South African 'religious community' who has paved the way? In December 1990 a National Inter-Faith Conference on Religion-State Relations was held in Johannesburg. Among the Christian participants were Dr Gerrie Lubbe, Prof. Klippiess Kritzing, Dr Frank Chikane (then General Secretary of the SA Council of Churches), Rev Caesar Molebatsi and others. Following closely upon the Rustenburg Conference and taking their inspiration from it, this multi-faith gathering discussed whether to keep or remove Biblical Christianity from public life in the New South Africa. With apparent concern for religious freedom Dr Chikane said: "I would like to say that... the struggle for freedom of religion can only make sense within the context of the struggle for justice and therefore for the freedom of all. The struggle for freedom of religion is intrinsically part of the struggle for justice. Any demand for freedom of religion outside the struggle for justice is dangerous and must be combatted." In other words, religion must serve the revolution. Religious freedom

outside the revolution must be combatted. On the basis of this thinking, *Hate Speech Bills* are enacted all over the world to silence the non-revolutionary Christian voice. Humanist governments are clearly tired of Biblical Christian resistance against sin laws which sanction abortion, pornography, prostitution, gun control, homosexual marriage etc. Such resistance is deemed to be counter-revolutionary! Dr Chikane also made much reference to the United Nation's 1981 *"Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief."* This is a typically schizophrenic document in that it grants the *"right to freedom of thought, conscience, religion, or whatever belief,"* yet at the same time demands that *"any distinction, exclusion, restriction or preference based on religion or belief... constitutes an affront to human dignity..."* and is an *"obstacle to peaceful relations between nations."*

The United Nations Organisation is, of course, hostile to Christ and zealously promotes Humanism. The South African government, too, promotes Humanism. In the light of the Constitution it is already illegal to preach that Jesus is the only way to the Father (John 14:6). It is illegal to criticise or condemn other religions as being false (Acts 19:23-29; Rev. 17). It is illegal to call homosexuality sinful and to *"discriminate"* against sodomites, forbidding them to be church mem-

bers or pastors. (Rom. 1:24-27; 1 Cor. 6:9-11) It is illegal to *"discriminate against women"* preventing them from becoming ministers. (1 Tim. 2:11-15; 1 Cor. 14:34). It is illegal to raise children in the admonition of the Lord and protect them from wicked influences or false religions. (Eph. 6:4) The Constitution of 1996 says: *"This Constitution is the supreme law of the Republic; law or conduct inconsistent with it is invalid, and the obligations imposed by it must be fulfilled."* (Ch. 1, sect. 2) In 1996, an acting judge even ruled that the Bible could no longer be part of the law of a church denomination. - All unchristian new laws are the natural outcome of our humanistic constitution.

The World Council of Churches

The World Council of Churches has also paved the way for *"hate" laws*. It has long renounced all Christian *"religious superiority"* in favour of an idolatrous multi-faith. In Geneva, from 7-9 June 2005, it gathered more than 100 spiritual leaders in its *"commitment ... to deepened interreligious relations."* The speakers were Hindus, Muslims, Buddhists, Jews, Zoroastrians, African spiritualists and a Christian from India - one Christian among 16! Can such still be called a Council of Churches? Like its satellite the SACC, the WCC sees its role as *"promoting ... understanding between people of different religions and*

cultures" and to address *"social justice issues."* This is why, in South Africa, the Churches are increasingly invited by the SACC and the ANC Government to engage in *"poverty alleviation."* They are asked to further the revolution through *"social transformation."*

The battle against Christianity is intensifying. Christians are falsely accused of *"hatred"*, and therefore their voice, and the voice of God, is to be silenced. It is high time that the Churches take seriously the First Commandment and *fight the good fight of faith.* God says: *"I am the LORD your God. You shall have no other gods before me."* (Ex. 20:1) *"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment."* (Mark 12:30) Our Churches must stand for God and against the *"Prohibition of Hate Speech."* They must stop being intimidated by accusations of *"racial discrimination"* and *"racial hatred"* and *"religious superiority."* If there is hatred in South Africa, it certainly does not come from the Christians! On the contrary, this country's exceptional racial harmony is due to the Christian spirit of its peoples. May God preserve this spirit in South Africa! □

Gospel Defense League
PO Box 587
Sea Point, 8060 RSA
South Africa
Tel/Fax (021) 510-6854

ALL THE WAY

Jesus, I'll follow You all the way,
My heart so merrily and blithely did say.
Anything, Lord, I'm willing to take,
For the honor and glory of Your Name's sake.
And He asked, "All the way?"

Spirit of God, fill me up to the brim,
Empty me totally of sin, dark and grim,
Clean up my life and let me reflect
Your Spirit of Love; don't let me neglect.
And He asked, "Fill to the brim?"

Holy Father, make me truly like You
Holy in spirit, words, and deeds too,
Let me live daily Your praises to sing
And all my life exalt my blessed King.
And He asked, "Truly like Me?"

"My child," He replied to my questioning glance,
"Your life will be sweeter and greatly enhance
By yielding to me when the storm winds arise
And clouds at midday darken the skies."

"True strength is measured by the test of the storm,
For, lo, any tree can stand in the norm.
If it's still your desire to sell out for Me,
I'll lovingly guide you o'er life's raging sea.

"In the mountain tops, you will hear the bird's song,
In the valley below—I'll be your song,
In the thick and the thin, I'll be by your side,
If in my presence you choose to abide.

"When the going gets rough, and the valley so long,
Don't throw up your hands, but break forth in song.
My grace is sufficient to carry you through,
Just trust me and rest—I know what to do."
And I said, "Thank you, Lord."

by Carolyn Yoder
Dublin, GA

In this story you will find a strong woman of God and a strong family even though the father had died. This family was such a strong testimony that the enemy felt that they must be disposed of at all costs to stop them from converting others! ~Clifford Fox



FELICITAS WITH HER SEVEN SONS, JANUARIUS, FELIX, PHILIPPUS, SYLVANUS, ALEXANDER, VITALIS, AND MARTIALIS, PUT TO DEATH FOR THE FAITH, AT ROME, A.D. 164

Felicitas was a Christian widow at Rome, and had seven sons, whose names were Januarius, Felix, Philippus, Sylvanus, Alexander, Vitalis, and Martialis. These lived together with their mother in one house, as an entire Christian church. Of the mother it is stated, that by her Christian conversation, which she had with the Roman women, she converted many to Christ. The sons, on their part, also acquitted themselves well by winning many men to Christ.

Now the heathen priests complained about this to Antonius, the Emperor. He had resumed the persecution, which had begun with Trajan,

but had subsided. The priests complained that there were not only men, but also women, who blasphemed the gods, despised their images, trampled under foot the Emperor's worship of the gods, and even turned away many from the old religion of the Romans. They said that this was mainly done by a certain widow, named Felicitas, and her seven sons. Therefore, in order to prevent this, they must be compelled to give up Christ and sacrifice to the gods. Or, in case they should refuse to do so, they should be put to death. Prompted by the priests, the Emperor gave full authority over them to Publius, the chief magistrate of Rome.

Publius was willing to spare Felicitas because she was a highly respectable woman. First he secretly summoned her and her sons into his own house. There he begged them with fair words and promises, but afterwards threatened to punish them with severe tortures, unless they would forsake the Christian religion, and readopt the old Roman worship of the gods.

Felicitas remembered the words of Christ, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." So she did not try to evade the issue by using misleading or indirect words, but answered, "I am not moved by your flatteries and coaxing, neither am I intimidated by your threats. For I experience in my heart the working of the Holy Ghost, which gives me a living power. This prepares me for the conflict of suffering so that I am able to endure all that you may make me suffer, for the confession of my faith."

When Publius could not move the mother from her unwavering purpose, he said to her, "Very well; if it seems pleasant to you to die, then die alone, but have pity and a mother's compassion for your sons. Command them to ransom their own lives, at least, by sacrificing to the gods."

Then Felicitas said to the judge, "Your compassion is pure wickedness, and your admonition is nothing but cruelty. If my sons should sacrifice to the gods, they would not ransom their lives, but sell them to the hellish fiend. His slaves, in soul and body, they would become, and be reserved by him, in chains of darkness, for everlasting fire."

Then, turning away from the judge, to her sons, she said, "Remain steadfast in the faith and in the confession of Christ. Christ and His saints are waiting for you. Behold, heaven is open before you. Fight valiantly for your souls and show that you are faithful in the love of Christ, in that He loves you, and you love Him."

This filled the judge with rage against her, and he commanded someone to hit her on the cheek. At the same time he rebuked her vehemently, saying, "How dare you boldly urge your sons in my presence, and make them obstinate to disobey the commands of the Emperor? Consider that it would be far more proper for you to urge them to obey him."

Even though death had been threatened her, Felicitas answered with more than manly courage, saying, "O judge, If you knew our Saviour Jesus Christ, and the power of His Godhead and majesty, you would, with a doubt, stop from persecuting the Christians. You would not seek to draw us away from the Christian religion by blaspheming His holy name. Whoever curses (or blasphemes) Christ and His faithful ones, curses (or blasphemes) God Himself, who, by faith, dwells in their hearts."

Then, even though they hit her in the face with their fists, in order to silence her, she did not stop from admonishing her sons. She asked them to remain steadfast, and to fear neither tortures nor rack, nor even death itself, but to die willingly for the name of Christ.

Then, Publius the judge took each of her sons separately, and talked first to one and then to the other. By this last resort he hoped to draw away at least some of them from the faith, by promises as well as by threats. But since he could not persuade them, he sent a message to the Emperor, stating that they all remained obstinate. He could not, in any way, persuade them to sacrifice to the gods.

Then the Emperor sentenced the mother along with her seven sons, to be delivered into the hands of different executioners, and be tortured and put to death in various ways. But the mother was first to see all her sons die, before she herself should be put to death.

In accordance with this sentence, they first scourged Januarius, the first-born, to death in the presence of his mother. The scourges were made of cords or ropes, to the ends of which balls of lead were attached. Those who had to undergo this mode of torture were scourged with them on their necks, backs, sides, and other tender parts of their bodies. This was done either to torture them, or in order to martyr them to death, as was the case in this instance. Felix and Philippus, the two brothers next (in age), were beaten to death with rods. Sylvanus, also called Syllanus, was thrown down from a height. Alexander, Vitalis, and Martialis were beheaded. Last of all, the mother was beheaded or put to death with the sword. This took place under Emperor Antonius Pius. □

FIRE!

by E. M Bounds



Zeal is a contagious, but not a popular, element. Our fathers took their tea piping hot; we take ours iced. Iced Christianity is more popular and tasteful than iced tea. We can endure in our churches enough warmth to take the chill off, but more than this is offensive. We have added many good elements to our preaching, but these cannot make up for the loss of fervor. The average mind can only be moved to action by a flame. Some men may pull through to heaven on a cold collar, but they are the exception. A dwindling flame destroys the vital and aggressive forces in church life. God must be represented by a fiery church or he is not truly represented. God is all on fire, and his church, if it be like Him, must also be aflame with the great and eternal interests of religion. Zeal need not be fussy to be consuming and forceful. Christ was as far removed as possible from nervous excitability, the very opposite of intolerant or clamorous zeal, and yet the zeal of God's house consumed him.

The lack of ardor in Christian profession or action is a sure sign of the want of depth and intensity. The lack of fire is the sure sign of the lack of God's presence. To abate fervor is to

retire God. God can tolerate many things in the way of infirmity or error. He can pardon much when one is repentant, but two things are intolerable to Him—insincerity and lukewarmness. Lack of heart and lack of heat are the things that He loathes. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth," is God's judgment on our lack of fire in the Church. Fire is the motor that moves the

(God) can pardon much when one is repentant, but two things are intolerable to Him—insincerity and lukewarmness.

Christian life. Christian principles that are not aflame have neither force nor perfume. Flame is the wing by which faith ascends, and fervency is the soul of prayer. Love is kindled in a flame, and fire is the air that true religion breathes. It feeds on fire. Christianity can stand

anything better than a feeble flame.

Christian character needs to be set on fire. Lack of heat makes more infidels than lack of faith. Not to be in fiery earnest about the things of heaven is not to be about them at all. The fiery souls are the ones that win in the heavenly fight. Nothing short of red hot can keep the glow of heaven in these chilly times. We must grasp the live coal and covet the consuming flame. □

Heart Surgery

by Lois Martin

My heart was not working right! For quite some time, I covered the symptoms. I was quite good at pretending that everything was OK. But deep down inside I knew something was very wrong!

I called the Great Physician many times, asking for help. I read the "Heart Manuel" and tried so very hard to make my heart work properly! To look at me, you could not tell that something was wrong. At times I thought my heart was working better, but then something would happen and I knew the problem was still there.

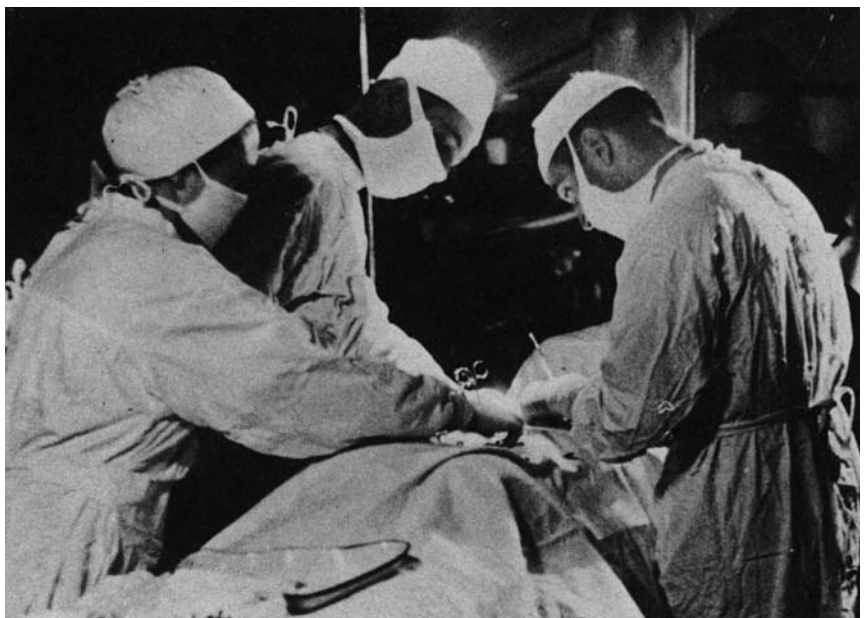
Finally, I could take it no longer! I went to the Great Physician's office for an exam. He lovingly and thoroughly examined my heart. A diagnostic test revealed the problem. Chains were wrapped tightly around my heart, preventing it from beating with love! Chains of bitterness, anger and hate! The chains had been there for many years! In fact, I was not even aware that they were there!

I told the Great Physician to remove the chains! He gently pulled them loose. In some places he had to use his knife to cut them free. Oh the pain! It was hard getting the chains off! They had been there so long! It would have felt better to just leave them there, but I knew that for my heart to work properly and to love fully and freely, the chains had to go!

The Great Physician hates to see such chains around a heart! That day in his office, he poured out his wrath toward my chains on his Son and then looked at me with such love that I fell at his feet weeping! I had allowed those

chains to grow there! He should have poured out His wrath on me! I looked at the Son and saw nothing but love in His eyes! A great tender love that seemed to sooth the pain of the wounds where the chains had been!

After the Great Physician pulled the last chain free, I felt such relief! The Son was there wiping away my tears, assuring me of their love! The Great Physician took my hand and helped me to stand! I walked out of that office a different person! I could not fathom the love that had just been shown to me! My heart was beating and throbbing with love! Just the way it was supposed to! □



**I had allowed those chains to grow there!
He should have poured out His wrath on me!
I looked at the Son and saw nothing but love....**

I WAS IN THE GREAT REVIVAL

Lessons from the 1905 Revival in India

by Mary Warburton Booth

That evening a friend called to see me; she had spent many years in India, she knew the life, she had learnt her lessons and gained her experience. "I was in the Great Revival", she said to me. "I was here when it broke out in the Khasya Hills. I will tell you about it." And there until midnight we sat and talked of the wonder-working power of the Blood of the Lamb and the Life Giving Spirit sent to revive. She had a great story to tell, and it has made an impression upon me that I never want to forget.

Eagerly she bent forward, and her face lit up, as she began to tell of the wonderful happenings she herself had seen and felt. It was the time of the Welsh Revival, and the weekly mail brought letters telling us how God was using one man to stir the principality; sinners were convicted of sin, whole villages were converted and the Holy Ghost was working in power in every town and village they knew. A hunger and a thirst for God took possession of them. The Mission to which they belonged was a part of the same church in Wales gripped by Revival. It didn't take long for them to realize that this was for them too, and prayer was vital. They felt the power in the letters received and they knew it was of God, and nothing else would satisfy them, but that they should also be in a Revival, and so they gave themselves to prayer.

Pentecost was their need, Pentecost was what they asked for, and it was Pentecost they received. In a little Chapel where a few Christians were gathered for prayer, they suddenly felt an Unseen Power, and all went down in His Presence. Their cries went up as one, and the noise was so great that the heathen in the village ran to see what it was, and a great fear came over them. "What was this power?" they asked. "Why are these men on their faces?" And even while they questioned, they were

silenced by the Spirit moving over them, and they cried out to be saved.

The Revival spread; one station after another caught the fire, and the glory of the Lord was revealed. Singing and praying and worshipping God went on through the night and a band of born-again Christians were gathered into the fold. The missionaries were revived, new life came to them, and this missionary friend said to me: "I have never known such glory, wherever we went we saw the work of the Holy Ghost, and we gathered together to tell each other of what we knew. We read about the Revival in Wales, but we experienced it in the Khasya Hills, and never was there such an experience before or since. The fire melted us all together; we saw the Lord and we trod the heavenly way. Oh, it was glory just to walk with Him."

"I went to another station to meet some friends; others arrived at the same time, and I was put into a grass hut, for the house was full. It was the cold weather, and I wondered how I could keep warm. A hot bottle was put there for me; sleep would not come, but oh the glory that filled my soul! I felt as if I must be in Heaven; the cold night was filled with holy gladness, and I sang unto the Lord in an ecstasy of joy unspeakable, and love inexpressible was mine. I knew I had found Him, and He had found me, and the Holy Ghost had come to immerse me in Himself that I might abide in Christ forever."

"I got out of bed to kneel before Him in worship and adoration. The clock struck twelve, then one and two, and I lived in the glory; my heart was satisfied and His presence filled the little hut. Before breakfast was served the next morning we sat round the table and sang to Him. All our conversation was of Him. In a very real and intimate way He had come to us. The Welsh Revival had reached US. God had spoken to us, and was

speaking through us to others. Every day we heard of those who were being added to the Church. Conviction of sin was very real; repentance and restitution came hand in hand, and we all felt that we had lived for that time, and all my being said, ' Glory'."

"We were there for some days, and then a friend called to see me, and we began to gossip and criticize others. Something was said that was detrimental to another, and as we talked something happened." The speaker paused, and her voice quivered, "I lost the glory from my soul; it just slipped away, and I stood there after the friend left, feeling as if something was slain within me. I went to my grass hut, but there was no glory. I knelt to pray, and I could only cry. I knelt in an agony of mind. What had I done? Nothing very much, I only joined in conversations that led to gossip, making light of another and with drastic swiftness we took away her good name, and the glory I had received departed from my soul."

"And then?" I questioned. She shook her head and with a very sad voice answered; "I have never felt the same; that glory has not come back to me." I was awed by the story, and I felt her agony. Oh, to be a helper. "Thou shall not go up and down as a talebearer," is written in The Book, and how little we heed it! Is that why we see so little of His glory? I asked myself. Then Psalm 101:5 came to my mind: "He that secretly slanders his neighbor, him I will cut off." "CUT OFF"? What is this thing that must be handled with such drastic treatment? Slander is falsely accusing another. It is taking away a good name and putting something else there. It generally begins with a bit of gossip, no harm is intended, but gossip leads to criticism, and criticism kills love and creates unkind thoughts and words, and slander is made easy. "Shun gossip, as you shun the Devil," wrote one who knows what she is talking about, and I remembered her then. We sat in silence for a very long time, and then we knelt to pray. A longing that was inexpressible took hold of me, and I prayed that I might never forget that lesson.

God knows all there is to know about us. He has nothing to find out and He is not deceived by any one of us. When He told us to be holy in all manner of conversation, He meant exactly what He said. It may be that some of us have missed

the way because we have not ordered our conversation aright. To be entangled in the yoke of gossip is a snare and a delusion, it is love destroying, time killing, and a power that separates beyond recall, and it had stolen the glory from the friend who sat with me.

Hand clasped hand as we stood at the door. We looked up at the stars, and then she went out into the night. I turned in and began to think it all over. I knew that God had a special reason for letting me hear that story and a solemn responsibility of the truth of life took possession of me. I sat there alone while a long procession of God's children passed before my mind. I saw visions, and heard words, and gathered thoughts that are a sign and a warning. There are no shortcuts in the way of holiness. An unguarded word may send one who seemed safe down a steep incline. A word of slight may take all the heart out of a brave warrior, and a good word withheld may do untold harm when it might be said.

I thought on, and I seemed to hear the whisperings of those people who had seen the miracles of the Savior. Being jealous of His reputation because the Crowds followed Him, they began to gossip. "Who is He?" asked one. "He does that which is not lawful on the Sabbath." "He is a nobody." "Is not this the carpenter's Son?" And as they talked, another joined the group. "He is a friend of publicans and sinners. He is a wine-bibber. He is a bastard." And though they knew His life and heard His words and saw His miracles, they set Him at naught. Who likes to be set at naught? Yet they did it to Him. The leading religious people of the day called Him up and asked Him to explain Himself, but " He answered them nothing."

He understands the suffering caused by unkind criticism. He has led the way of silence in cruel and unjust accusation. He has made a clear cross-marked way for those who would follow Him, and if we are ever tempted to think that we suffer unjustly, one look at Him will silence every murmur, and in reverent awe we shall sing:

"Follow, follow, I will follow Jesus-
Anywhere, everywhere, I will follow on.
Follow, follow, I will follow Jesus,
By the Cross-marked pathway,
Till my journey's done." □

My Journey to NON-RESISTANCE

by Alexander D. Marini

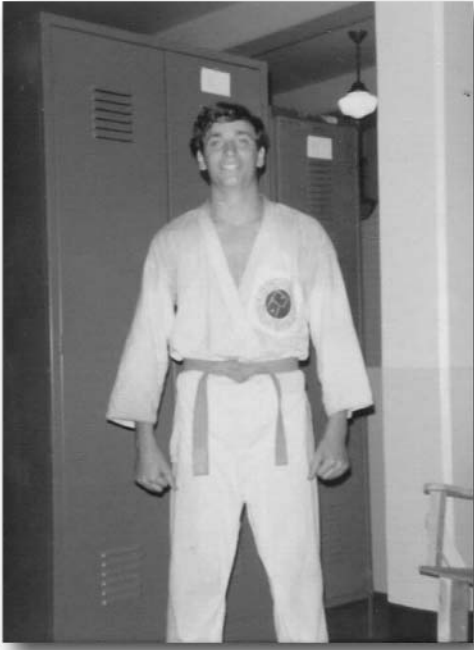
I grew up in a Catholic family in Massachusetts. I had never read the Bible, and had never heard of the doctrine of non-resistance. I was always taught that it was right to fight for your rights and protect and defend your liberties, possessions, and of course, your life. I recall as a boy learning about the Ten Commandments in Sunday School, and then watching a war movie with a hero named Sergeant York, a man with deep religious convictions. The movie showed him reading his Bible and studying the Ten Commandments, particularly, "Thou shalt not kill." He struggled as to whether he should go to war or not, but then he decided to go. The movie showed him shooting and killing enemy soldiers. I asked my parents why he did that when the Commandment says, "Thou shalt not kill." They responded, "Oh, it's ok during war." Their response didn't seem to make sense to me, but



being quite young I felt I was in no position to debate the issue, so I accepted it and gave it little thought after that.

After graduation from high school in 1971, being rather patriotic, I joined the U.S. Army for three years. The Vietnam War was still underway, and I was willing to go there and fight if they sent me. By God's mercy I was sent to Hawaii instead, where I took up the study of martial arts. Progress came quickly, and in sixteen

months I was awarded a black belt in Kenpo Karate. A short time later I was appointed assistant head instructor of the karate school there. By now karate was the focus of my life, and my identity. Everybody knew me as "the guy who does karate." Shortly before my tour of duty ended I began reading the Bible and was converted to Christianity. During my first time reading through the New Testament I came upon Jesus' words:



Now that I was born-again I wanted to please the Lord, but surely, this couldn't mean what it said. To refrain from self-defense seemed unthinkable.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also (Matt 5:38-39).

What does a black belt karate instructor do with such a verse? Now that I was born-again I wanted to please the Lord, but surely, this couldn't mean what it said. To refrain from self-defense seemed unthinkable. None of the other

Christians that I knew ever took issue with my karate, and no one took issue with the matter of being a soldier. But I was troubled and wondered if I should give up karate. So I wrote a letter to my dad asking what he thought. He said he felt that karate had done me a lot of good and that I should stick with it, so I did. I continued to train and teach, pushing Jesus' words to the far corners of my mind, but I never forgot them.

When my tour of duty was finished, I was honorably discharged from the army, and returned home with a third degree black belt. I enrolled in college, majoring in physical education, and set up my own karate

school with about twenty-five students. As a Christian I naturally wanted to be a witness for the Lord, so I used my position of karate instructor as a platform to share the Gospel. I even won a few converts over the years. I was a good student of the Bible as well, faithfully reading a chapter a day all those years while continuing my "Karate for Jesus" ministry. Then, after fifteen years of involvement in martial arts, and having read through the Bible a number of times, I was invited to a Bible

study at which a Mennonite man (I can't recall his name) was asked to share on the topic of "non-resistance." I didn't know what a Mennonite was, or what non-resistance was, but it sounded different, so I went.

The brother wasn't ten minutes into his teaching when, suddenly, the veil opened, the clouds rolled away, and I saw Christianity in the "big picture" for the very first time. Permit me to share that picture with you, for I have come to see non-resistance to be one of the most central and most beautiful doctrines of the New Testament. I can't remember which points that Mennonite brother shared, and which I discovered in my own studies, but I do recall that he began with the separation of the two covenants.

The Big Picture— Two Covenants

Many Christians have difficulty accepting Jesus' teaching on non-resistance because in the Old Testament God approved of armed resistance for defense, and aggressive violence for conquering. The Israelites were even commanded by God to kill their enemies without mercy, take their land, and set up their own society as the people of God. They were to be distinct from the nations around them,

and were under the Old, Mosaic Covenant, with all its commands, provisions and promises. Many Christians throughout the Church Age, as well as today, have sought to blend the Old Covenant with the New Covenant, and claimed some of those Old Testament promises. They have carried out the same armed resistance for defense, as well as the aggressive, merciless violence that brought the fulfilment of those promises to the Israelites. However, the point we seem to miss is that Christians are not Old Testament Israelites, we are New Testament Christians. The separation of the two covenants began with John the Baptist *“preaching the baptism of repentance for the remission of sins”* (Lk 3:3). The word *“repent”* is all about change, as Vine’s Expository Dictionary defines:

metanoeo...lit., “to perceive afterwards” (meta, “after,” implying “change,” noeo, “to perceive”, nous, “the mind...(Vine 525).

To *“repent”* simply means *“to change the way we think,”* and of course, that change of thinking must bring about a change in behaviour, which John referred to as *“fruits worthy of repentance”* (Lk 3:8).

John announced the coming of the Messiah and the Kingdom of Heaven crying, *“... Prepare ye the way of the Lord”* (Matt 3:3). And when sol-

diers came asking, *“ . . . what shall we do?”* (Lk 3:14), John responded, *“ . . . Do violence to no man”* (Lk 3:14). This was no small change. Who ever heard of soldiers completely refraining from violence?—preposterous, under the Old Covenant. But, you see, a New Covenant was about to be established by the Messiah:

...a better covenant, which was established upon better promises.



For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt... (Heb 8:6-9)

The first point to be understood is that the first covenant was replaced with the second, and the second covenant is

“not according” to the first. That means big changes in thinking.

In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away (Heb 8:13).

The old covenant had served its purposes, and now it was time for the new and better covenant. The commands, provisions, and promises of the Old Covenant have been done away, and replaced with the commands, provisions and promises of the New Covenant. The Old Covenant was an earthly covenant, with earthly promises of earthly real estate and material possessions. The New Covenant is a heavenly covenant with heavenly promises of heavenly real estate and heavenly rewards, for the most part. The Old Covenant was a covenant between God and the nation of Israel, whereas the New Covenant, though it began as a covenant between God and Israel, was then expanded and opened to the Gentiles. The New Covenant is not a national covenant, it is a covenant between God and individuals *“...out of every kindred, and tongue, and people, and nation”* (Rev 5:9).

. . . Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over

all is rich unto all that call upon him (Rom 10:11-12).

It must be understood that under the New Covenant, God has not commanded any nation to kill the wicked inhabitants of any land. That was strictly Old Testament. God has no covenant with any earthly nation today, not even America. His chosen nation today is His scattered, worldwide church, regardless of race, culture, political orientation, earthly citizenship, and geographical location.

The Old Covenant involved physical warfare, physically fighting and killing those who opposed and threatened the fulfillment of the earthly promises. But the New Covenant involves a spiritual warfare:

For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty, through God to the pulling down of strongholds (2 Cor 10:3-4).

Make no mistake, non-resistance does not mean that Christians are to passively sit back and let evil reign, thus giving approval to wickedness by our silence. But as New Testament Christians the only way we are to resist evil is by preaching against it and calling men to repentance, as did John the Baptist. Granted, it cost him his head, and it may cost us the same, but carnal weapons are not part of the Christian arsenal. The Old Testament Jew did use carnal weapons, but not so for the

New Testament Christian, our weapon is “. . . the sword of the spirit, which is the Word of God” (Eph 6:7). And the “strongholds” that we are to pull down are not physical fortifications made of stone and concrete, but spiritual strongholds, which have everything to do with the thoughts that people think, the thoughts that govern behaviour:

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Cor 10:5).

Under the Old Covenant, Israel was God’s instrument of judgment to the heathen nations who had filled up the cup of God’s wrath. He sent His people, the Jews, to

(Lk 9:54). They were thinking like Old Testament Jews, and Jesus corrected them in no uncertain terms:

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them (Lk 9:55-56).

Jesus made it clear that God’s New Testament people are not the instruments of God’s judgment and wrath, but instead, we are the instruments of God’s love, mercy, and grace. How can we fulfill that purpose if we fight, destroy, and kill those who threaten our rights, liberties, possessions, and even our lives? Physical resistance simply does not fit the New Testament picture of

Jesus made it clear that God’s New Testament people are not the instruments of God’s judgment and wrath, but instead, we are the instruments of God’s love, mercy, and grace.

destroy the wicked. But under the New Covenant the Christian is not to destroy the wicked, but to convert them. Jesus made this plain when his disciples asked if they should destroy a village of Samaritans who did not receive the Lord.

They asked: “...Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?”

Christianity. The Old Testament Jews were known for their fierce warriorship, as Rahab told Joshua, “...your terror is fallen upon us...all the inhabitants of the land faint because of you” (Josh 2:9). But New Testament Christians are to be known for the exact opposite: “by this shall all men know that ye are my disciples, if ye have love one to another” (Jn

13:35). Jesus issued His “*new commandment*” that was to be the signpost for the New Covenant, “*A new commandment I give unto you, That ye love one another; as I have loved you....*” (Jn 13:34) And that love was not to extend only to our Christian brothers, but He even commanded, “*love your enemies*” (Matt 5:44). And note, He commanded that we are to love “*as I have loved you.*” Please be reminded that Jesus never fought physically to protect or to gain anything. He loved with sacrificial love, which finds its greatest expression in resisting not evil.

Suffering Wrongfully

Not only did the establishment of the New Covenant change man’s relationship with God from national to individual, but it also completely reversed the response of God’s people toward evil men who would do us harm. Under Old Testament law the Jews were commanded to resist evil with physical force and bring justice whenever a wrong was committed, eye for eye, tooth for tooth, etc. Granted, such justice is necessary on a national or societal basis. But because the New Testament is not a national covenant, and its purpose is not national defense, national expansion, or societal justice, therefore Jesus radically changed the way His people are to respond to those who

would do us harm and treat us unjustly:

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also (Matt 5:38-39).

This sounds utterly unjust, doesn’t it? You’re right, it is, because the purpose of the New Covenant is not to insure justice for God’s people. And Jesus didn’t stop there. He went on to give several more applications of this principle of not resisting evil and enduring wrongful suffering:

And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (Matt 5:40-44).

The Apostle Paul gives similar instructions to the Corinthian church when they were suing one another:

there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? (1 Cor 6:7).

How contrary this is to all I grew up with, to the whole idea of defending life, liberty, the pursuit of happiness, and insuring justice. But again, that is not the purpose of the New Covenant. Jesus concludes all His radical statements by declaring the ultimate purpose of suffering wrongfully:

That ye may be children of your Father which is in heaven.... (Matt 5:45)

This is what Christian martyrdom is all about—suffering wrongfully for the sake of our Christian witness. Indeed, the word “*witness*” is translated from the Greek, “*martus*,” from which we get our English word, “*martyr*,” meaning, “*one who bears ‘witness’ by his death*” (Vine 680). Just as Jesus suffered wrongfully at the hands of evil men, and made no effort to resist, so the Christian is to accept suffering wrongfully at the hands of evil men, and make no effort to resist. He even calls us to go beyond the suffering and return good for evil, just as He did. Why? Because non-resistance, like nothing else, beautifully displays the very heart of the Gospel, in that “*...while we were yet sinners, Christ died for us*” (Rom 5:8). In exchange for man’s rebellious hate and cruel, murderous treatment, Jesus returned the offer of mercy, forgiveness, and love. Indeed, we, the guilty, murdered Jesus, the innocent. And it was His unjust, sacrificial death that God accepted as

payment for our sin and made our forgiveness possible. Therefore, He calls us, Christians, the recipients of that forgiveness, to demonstrate the same sacrificial love as Jesus, by choosing to “resist not evil” in our daily lives. This is the ultimate testimony, the ultimate “witness” of our faith as New Testament Christians. Suffering wrongfully, suffering for righteousness sake, is what demonstrates to the world that we are, indeed, children of our Father. It demonstrates that we are citizens of another country, a heavenly country, and members of another Kingdom, the Kingdom of Heaven. This is why Jesus told Pilate:

...My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence (Jn 18:36).

Therefore, Jesus’ servants did not fight. Rather, Jesus’ servants suffered wrongfully at the hands of evil men, just like Jesus did. Jesus’ servants taught their followers to resist not evil, just like Jesus did. Jesus’ servants died as martyrs, just like Jesus did. The simple truth is that the kingdom of God is not very welcome in the kingdom of this world, which happens to be Satan’s domain. That is why Jesus told His disciples:

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the

world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you (Jn 15:18-19).

This should come as no surprise. After all, the name Satan means “enemy.” He is

Suffering wrongfully, suffering for righteousness sake, is what demonstrates to the world that we are, indeed, children of our Father.

the enemy of God, and he seeks to oppose God at every point he can. God’s Kingdom is characterized by light, life, love, peace, purity, harmony, truth, creativity, and willing, joyful submission to God’s authority. Satan’s kingdom, on the other hand, is characterized by darkness, hate, rebellion, sin, sorrow, violence, war, defilement, deception, destruction, and death. Satan is called “*the prince (ruler) and the power of the air*” (Eph 2:2), and his power is called the “*power of darkness*” (Lk 22:53). He is called “*the prince (ruler) of this world*” (Jn 16:11), and the “*prince (ruler) of devils*” (Matt 12:24). And we human beings find ourselves born into this world and confronted with a choice, to remain part of Satan’s kingdom, or to come out and join God’s Kingdom, His church. Indeed, the word “*church*” literally means “*called out ones*.” Peter explains:

But ye are a chosen generation, a royal priesthood, an holy

nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light (1 Pet 2:9).

And that “calling out” means leaving behind those things that characterize the

kingdom of darkness, for they are not to be part of God’s Kingdom. And one of the things that is to be left behind is the whole idea of resisting evil with physical force. The world insists, as I had always been taught, that one must fight force with force and violence with violence, to defend and protect life, liberty, and possessions, and to insure that no one can take advantage of us and cause us to suffer wrongfully. This reasoning is so contrary to God’s New Covenant way that He even tells slaves:

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because

Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously (1 Pet 2:23).

Unjust? Yes. But our calling is to suffer as Christ suffered, “wrongfully,” and without retaliation, even returning good for evil. To this suffering we are called, and we should fully expect it. Two chapters later Peter elaborates:

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you...if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf (1 Pet 4:12-16).

Few things will glorify God more than a Christian who suffers wrongfully without retaliation. Peter himself had the opportunity to live this one out, even as Jesus foretold him:

When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry

thee whither thou wouldst not. This spake he, signifying by what death he should glorify God (Jn 21:18-19).

Imagine if Peter had fought back when his rights were threatened. What if he had defended himself and retaliated when his life was in danger?—so much for the glory of God—so much for his Christian witness. But God be praised, Peter had come a long way from that night in the garden when he cut off the ear of the high priest’s servant. Jesus was quick to correct Peter’s thinking: “. . . Put up again thy sword into his place: for all they that take the sword shall perish with the sword” (Matt 26:52). Peter got the point, as did the rest of the apostles, that God’s people do not resist evil. Think it through, when did violence ever bring a permanent end to violence? Does not history teach us that “they that take the sword shall perish with the sword?” World history is nothing but a string of wars, each setting the stage for the next. To resist evil, to try to overcome evil with evil, to try to stop violence with violence, only guarantees the continuation of the same. Evil and war will not cease from the earth until the Lord returns simply because so few are willing to “resist not evil.” Imagine what the world would be like if everybody decided to stop fighting. Of course, they won’t, but He calls us, His people, His bride, His church, to demonstrate to the deceived world, His more excellent way. The Apostle Paul instructs:

Bless them that persecute you: bless, and curse not . . . Recompense to no man evil for evil . . . If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good (Rom 12:14-21).

Conclusions

Needless to say, karate is no longer part of my life, nor participation in the military or the political scene, all of which must use carnal weapons to defend and conquer. The war I fight now is spiritual. I must confess that the living-out of this doctrine of non-resistance has been the challenge of my life, and I have failed many times, particularly in the verbal realm. But I seek His grace to be a pleasing child in his sight, and to follow His example, as a partaker of the New Covenant, for there is no more beautiful, and no more powerful testimony of the grace of God in a Christian’s life, than to “resist not evil...That ye may be children of your Father which is in heaven....” □



by Leonard Ravenhill



Could a mariner sit idle if he heard the drowning cry?
Could a doctor sit in comfort and let his patients die?
Could a fireman sit idle, let men burn and give no hand?

Could you sit at ease in Zion with the
world around you damned?



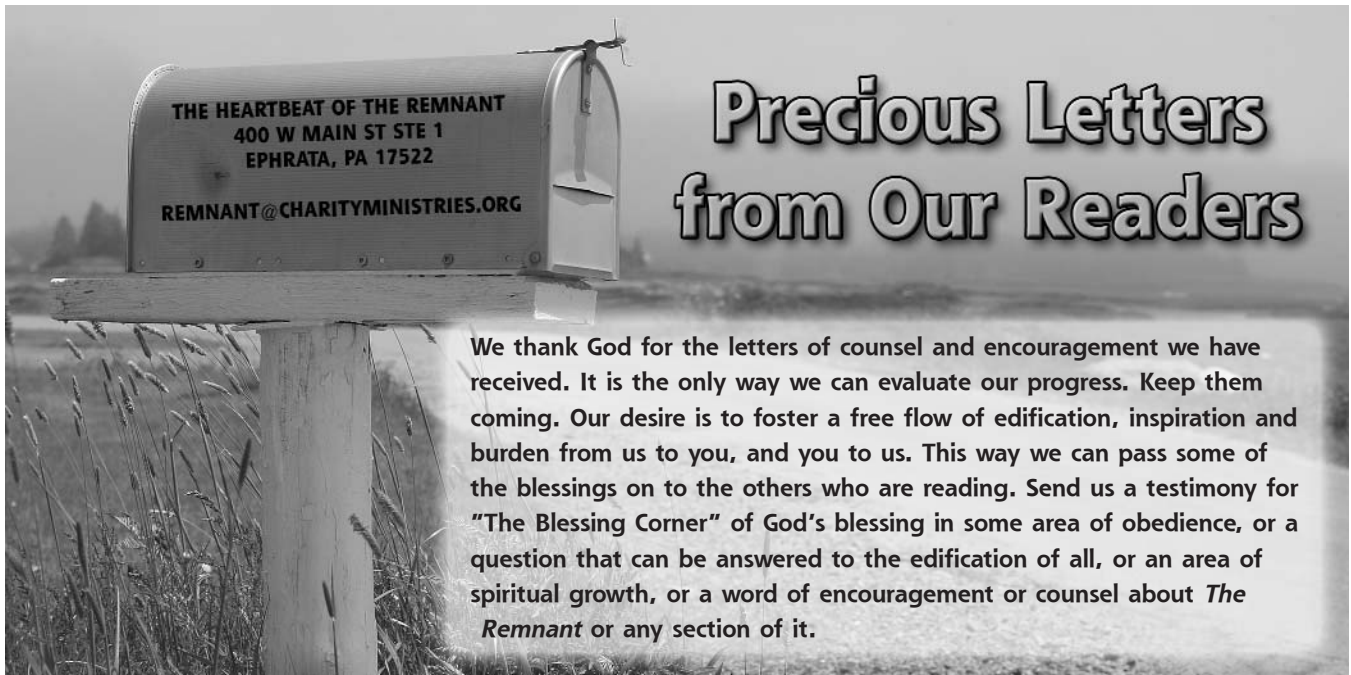


The Sufferings of Christ

by Reese Howells

There are sufferings still left for the Church, to be fulfilled in us, but you cannot come to Christ's sufferings until you have finished with your own. The afflictions of Christ are the afflictions of the kingdom and he is afflicted with us in them. As Isaiah said, "in all their afflictions he was afflicted and the angel of his presence saved them." In my intercessions I never once thought that he would allow me to suffer anything that he did not suffer with me.

There is a great difference between self-affliction and the affliction for the sake of others. The sufferings of Christ are the sweetest thing on earth. The apostle Paul told the Colossians that he rejoiced in his sufferings for their sake, and his word to the Philippian church was "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." This is intercession.



Update on the telemarketing article from March/April 2005

I recently received a call from a telemarketer with a strong Indian accent. After I started to ask her just a few simple questions about her life she began to unload a huge burden of sin, guilt, and depression. After some questioning she eventually let me know that she was calling from Calcutta, India! I was able to spend about 20 minutes with her on the telephone. I feel she was very responsive to the gospel. She gave me her home number and I have been attempting to reach her. Her name is Cheryl, please pray for her conversion. My encouragement is that we continue to harvest this ripe crop and pray for the Mission to the Telemarketers! ~Bro. DeanDear

† † † † † † †

Remnant,

Thank you for the wonderful Holy Spirit filled articles in

the Remnant. They are water to my soul. I pray for you to keep on going for Jesus and that those who are being prompted by the Lord Jesus to write for the Remnant will not be afraid but will share what is in the hearts.

Thank you for speaking truth in a day when it is very hard to find it anymore.

The article on witnessing to telemarketers was a great encouragement as was the issue on music!

from E-mail

† † † † † † †

Dear Friends,

I enjoy many of the articles in your magazine and after reading one, I feel that I have been richly fed! I appreciate that your goal is to proclaim the truth of God's Word as it is and not watered down and diluted! That is why I feel fed and challenged and

encouraged! I learned a lot from the article "Becoming a Channel of God's Power" and my prayer is that I would be united with Christ and that He would be the power in me! May God richly bless your ministry!

Also, we wanted to give you a quick thank-you for the excellent articles on television and modern music that were featured in the last few Remnants. They were a big blessing to us, as we've come out of many of those things in the last several years.

We very much appreciate the work that your ministry performs. Thank you for standing for the TRUTH in a day and age of rampant compromise. Continue to press on, being "sober, and vigilant, for your adversary the devil walks about, seeking whom he may DEVOUR!"

Persia, IA

The Kitchen Sink

Perhaps you're at a steaming sink,
A wall before your eyes;
But sister, you can leap that wall,
Escape the kitchen sighs.
You're washing pots and pans my dear,
But think of it this way,
Each piece to represent a soul,
For whom you weep and pray.

Then as you plunge those dishes in,
They're souls you dearly love,
Committed to the cleansing Blood,
The stains of sin remove.
Oh sister, give each dish a name,
And make your washing up,
A time of intercessory prayer;
Revive believing hope.

You've laid unnumbered dishes down,
But in your heart you know,
You've laid unnumbered burdens down
Where healing waters flow.
Thus from that steaming kitchen sink,
Upon the wings of prayer,
You rise beyond confining walls,
An angel unaware.

From "Farm House Cooking"
Kountry Korner Variety Store

The Heartbeat of
The Remnant

Charity Christian Fellowship
PUBLICATION OFFICE
400 W Main St Ste 1 • Ephrata, PA 17522
ADDRESS SERVICE REQUESTED

Nonprofit
U.S. Postage
PAID
Ephrata, PA
Permit #105