

The Heartbeat of
The Remnant

March / April 2006

Volume 12 Number 2

Take unto you
the whole **Armor of God**,
that ye may be able to
WITHSTAND in the evil day...

Having your loins girt about with
Truth

Having on the breastplate of **Righteousness**

Your feet shod with the
preparation of the **Gospel of Peace**

Take the helmet of
Salvation

Taking the
shield of **Faith**

The sword of the **Spirit**

Praying Always
with all prayer
and supplication
in the Spirit

Ephesians 6:13-18

... is Victorious Christian Living

The Heartbeat of
The Remnant

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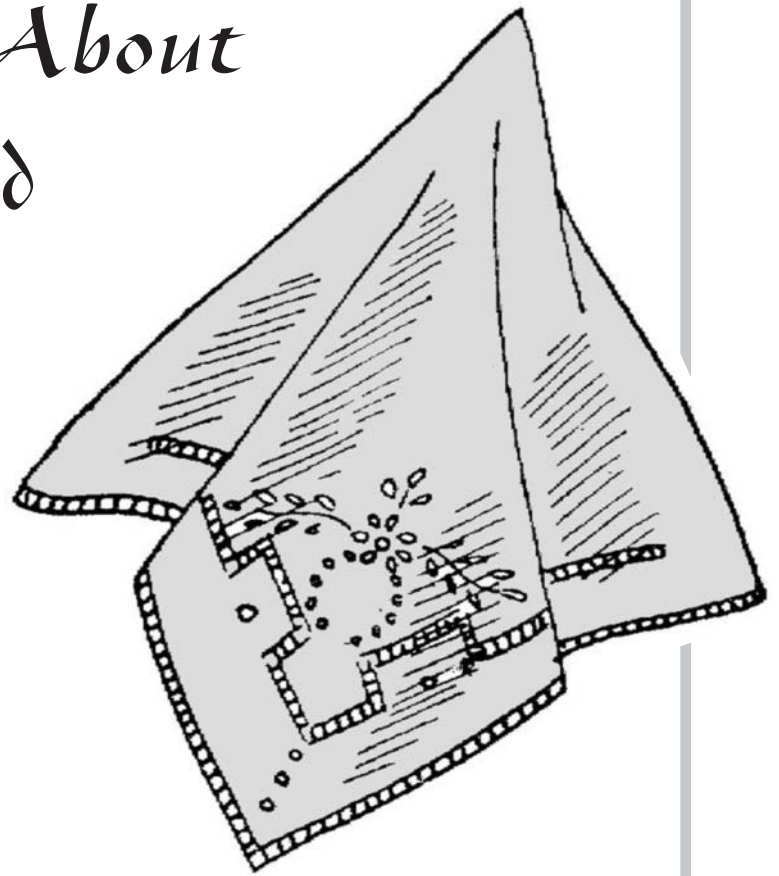
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The Napkin About Christ's Head

by Andrew Bonar

*And the napkin, that was about His head,
not lying with the linen clothes,
but wrapped together in a place by itself.
John 20:7*



Why 'wrapped together in a place by itself'? Because Jesus wished to show that He arose calmly: no haste, no hurry, not as if in flight from the tomb, but in solemn triumph and at leisure. So He wishes His people to be calm. 'He that believeth shall not make haste.' Yes, and see! He folded the napkin neatly and laid it by itself.

But far more...that napkin had been put there by Joseph and Nicodemus. Christ very likely was as beautiful as Moses, but His face had been marred by suffering. After His

death the beauty all returned, and that was why they did not cover His face with a napkin, as John 11:44. Seeing the bleeding wounds caused by the crown of thorns, they carefully and tenderly drew the napkin round His brow. When Jesus awoke on the third day He noticed this act of kindness, and folded up the napkin and laid it in a place by itself, as indeed precious to Him, because it told the tenderness of their care for Him. They will hear more about this napkin when He returns.

Thus He cares for the smallest acts of kindness we do for Him and to Him; how much more for what we do under difficulties and in suffering, and not least, for our efforts to win souls. □



The Birth of a Fellowship

Valley Christian Fellowship

Halsey, Oregon

by Matthew Milioni

Recently I have felt that it would be a blessing to discuss some of the ways that God has been working across the country. It is such a blessing to watch the hand of God at work in people's lives.

The following brief testimony is a history of the work of God in Halsey, Oregon. The brothers and sisters of this little church have been a real challenge to us here in Lancaster County. They come from many various backgrounds—from Mennonite, to "right off the streets."

My hope is that their testimony will serve to remind us to hold them up in prayer. I also hope we will be encouraged by the answered promise that, "When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him." Isa 59:19

~Bro. Dean

Three men began to feel a burden in their heart. A burden for God. A deep longing for God to move among them and to see his hand stir the lives of those around them.

These three men decided to meet in a basement Friday mornings and pray together that God would hear their cry. As they met they confessed faults one to another. They shared struggles and rejoiced in victory.

Soon the group was four men praying together, each one desperate to see God move. The word spread and so did the number of attendees to the informal prayer meeting. Now there were seven men earnestly desiring something they knew was beyond them.

At these meetings these seven men would cry out to God for lost souls and revival in the land.

Onlookers began to wonder about these special "private" prayer meetings. Soon there

were a number of folks stopping in to pray with these men.

As the excitement grew over what God was doing in these little meetings (mostly in the hearts of the men praying) so did the rumors and so did the disapproval of the like such.

One local congregation banned its members from attending such “private” prayer meetings. Calls came from around the globe warning local Christians to avoid these meetings. It was clear that something was happening and only God knew what.

After much talk, controversy, and skepticism, two of the seven men who were members of local congregations decided they could no longer meet on Friday mornings for their special prayer meetings.

Three of these men in these meetings were not members anywhere. They knew that God was calling them to a life that was deeper than they had previously known.

Desirous to be in God’s will, yet not sure of all His ways, they decided to call Bro. Denny to ask his counsel in their situation. They no longer fit in the mainstream church, yet could find no local churches with the emphasis on what was burning in their hearts.

Bro. Denny’s counsel was simple. He said, “Meet together for three months, if God is there you will know it, if not, **move**. Find an established church and get under authority.”

It was settled, the little group began to meet in a café, “The Koinonia Café.” Each of the three families had already decided where to move when the time was over. One was headed to Idaho, one to Texas, and the other back to Charity Christian Fellowship.

Two and a half months went by. It seemed to be going good, but no clear signs that God was giving His OK.

It was Feb., 2002. Most of the men went back to Pennsylvania to the leadership conference.

Glenn Shaum, who was the fourth man in the prayer meeting, was to preach that Sunday. He preached and we had our sign. A young man who we had been praying for gave his life to Jesus that Sunday.



That was enough for us. This was our sign that the Almighty had a work to do in Halsey, Oregon. At the leadership conference, a larger, more established church agreed to give us oversight and guidance as we began to do what we had felt called to do—to start a “church.”

We are very grateful to them for their position of authority in our little fellowship. Time and time again we saw

God’s anointing through God’s ‘authority’ in our lives.

That was nearly four years ago and the little group of folks here has been through a number of different struggles and victories. Time will not permit to speak of them.

The church officially started with three families; many folk have come and quite a few have left. There are currently twelve families in regular attendance. Matthew Milioni is acting as our local pastor and Mark Brubaker from Pa. is presiding as bishop. We are very grateful for the work they are doing in service to God. □



Instructions for a

Godly Woman

by Helen Leibee

The following article is a transcribed message from a ladies' meeting where Helen Leibee was speaking. It is often technically difficult to print these transcriptions and still maintain the flow and spirit of the actual meeting. However, many ladies have testified that this meeting was very beneficial to them, so we felt it would be a blessing to put it into print. May the Lord add His blessing. ~Bro. Dean

Early in my Christian walk, I made up for myself this acrostic. It contains the basic teachings of the N.T. directed to Christian women, especially married women. Whether you're married or single, treasure these teachings—they can have so much application in your life and in the lives of those you may counsel later on. Memorize these passages if you are able!

C hrist	(1 C orinthians)
E xpects	(E phesians)
C hristians	(C olossians)
T o	(1 T imothy)
T each	(T itus)
P urity	(1 P eter)

Many of us began our Christian lives thinking we had a fairly holy walk. Years later, we think we aren't walking a very holy walk at all, and wonder, "What's wrong with me—was I really even saved back then?" The answer to that is usually yes, but as you get closer to

...as you get closer to Christ, you can see many flaws that you couldn't see before.

Christ, you can see many flaws that you couldn't see before. So don't have the attitude of "I've already read those Scriptures," but instead continually evaluate your life in light of these verses—even if you've been walking with God for years.

We'll begin with I Corinthians. Years ago, I was told that this book was for another time, a common teaching today. But imagine God writing Scripture and then saying later "I wish I hadn't written that!" When confronted with this lie, take them to the very beginning of the book:

*"Paul, called to be an apostle of the Lord Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is in Corinth" (Many will stop here and say that this was only for the church at that time) "to them that are sanctified in Christ Jesus, called to be saints, with **all** that in **every place** call upon the name of Jesus Christ our Lord" (both theirs and ours). That clears the whole thing up for us—that this is written for all the saints, in all places at all times.*

1. *Defraud Not*

In I Corinthians 7:1-3, Paul explains that it might be good to marry, also saying that if you are married, your body does not belong to you, but to your spouse. Verses 4 and 5 read:

*The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. **Defraud ye not one the other**, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.*

What does the word “defraud” mean? An older dictionary reads: **To withhold wrongly from another that which is due to him, or to prevent one from obtaining what he justly has claim to have.** To defraud is to prevent someone from having something that’s already theirs. How does this apply? If you are one who, if offended by your husband, doesn’t speak to him, then you’re defrauding your husband. You may not be saying “No” to physical relations, but you really are saying “No” by making it very clear that you are reserved with him, and that affects every element of your relationship, including the physical. Purpose in your heart **never** to be like this. It’s **not** a personality trait, but a serious offense to him, and it robs both you of peace.

If you are one who, if offended by your husband, doesn’t speak to him, then you’re defrauding your husband.

2. *A Saved Wife Might Save Her Husband*

Continuing on in this passage, we now see Paul beginning to talk about the responsibilities of husbands and wives. See I Corinthians 7:13-14:

And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

Having searched the New Testament, I’ve never seen any other passage in which an unbeliever is saved without the gospel or without some part of the Word of God. If Jesus has transformed your life, you must tell other people, even if you’re the quietest person in the world. But this one exception says that an unbelieving husband can be won without the Word! Why is there an exception here? What it indicates is that a woman’s behavior, in this instance, is as powerful as the Word. **Know that your behavior with your husband is extremely powerful**—God can use it to convert your unbelieving husband.

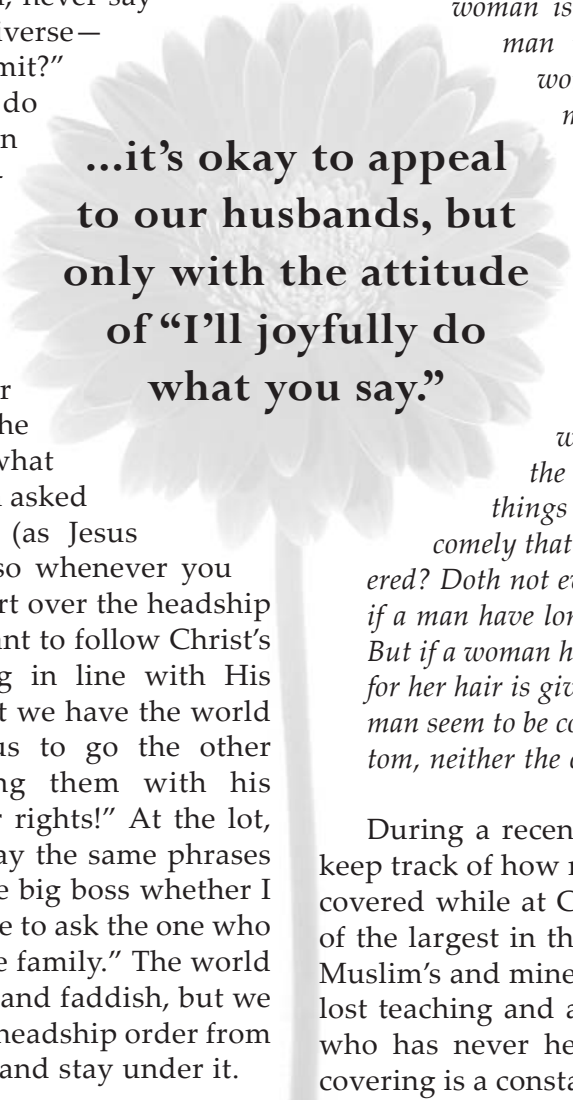
3. *Headship Order*

1 Corinthians 11:1-13: *Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.*

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Most of us understand the headship order. However, when we're very familiar with a teaching we can easily miss the depth of it. Many churches think that they have a grasp of a truth to the point where they no longer even teach it—and the next generation soon discards it.

The headship order is clear: God, Christ, man, and woman. One interesting thing about the headship order: Christ wasn't at the top of the list, and he **never** chafed at it. As Jesus walked here on earth, he looked up and said, I want to do my Father's will, never saying, "I'm the creator of universe—why would I have to submit?" Instead, He delighted to do the will of His Father. When He found that it was difficult, He made an appeal, saying, if it were possible, take this cup. But in the end, not my will, but Thine be done. In the same way, it's okay to appeal to our husbands, but only with the attitude of "I'll joyfully do what you say." You've never been asked to obey even unto death (as Jesus was), and neither have I, so whenever you have a struggle in your heart over the headship order, go back and say, I want to follow Christ's example of joyfully falling in line with His Father. The difficulty is that we have the world constantly screaming at us to go the other way—the devil is leading them with his screams of "You have your rights!" At the lot, Rick regularly has a man say the same phrases to him: "I'll have to ask the big boss whether I can buy this shed." "I'll have to ask the one who really wears the pants in the family." The world has made this attitude cute and faddish, but we want to fall in line with the headship order from the time we're very young, and stay under it.



...it's okay to appeal to our husbands, but only with the attitude of "I'll joyfully do what you say."

4. Covering Your Head

1 Corinthians 11: 4-16: *Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.*

During a recent trip, Rick and I decided to keep track of how many women's heads we saw covered while at Chicago's O'Hare airport, one of the largest in the United States. We saw one Muslim's and mine. This teaching is definitely a lost teaching and a very hard one for someone who has never heard it before. But the head covering is a constant reminder of headship—to

our husbands, to ourselves, and to the world. The churches that drop the covering drop the headship order very soon after. The woman then stops being meek, gentle, and quiet, often takes over the home, often teaches in the church, and finds it unnecessary to submit. You may know one or two who don't wear the covering and maintain the headship order in other respects, but you won't find an entire church that does so. I've seen also that as women drop the head covering in religious groups, such as the Hutterites, their daughters will not maintain the headship order in any respect—they are thrown into the world, and think nothing of the headship. **Wearing the covering helps you to be humble, meek, quiet, and gentle.**

Before I wore the covering, I would go to family gatherings, parties, and even church gatherings, and carefully choose what I was going to wear so that I would attract attention. After I began wearing the covering, when I was the **only** one in our area of the state that did so, I was much quieter and meeker when I walked into a big room for a family reunion—I was very conscious of that thing on my head! The covering really, really does help. Some may say, "It's the heart that matters." This is true in a sense, but God understands how connected outward symbols are to the heart. Even the world knows that! Recently a local school system instituted a dress code for their students. They saw that as the students' dress shifted from regular clothing to more casual that their behavior became uncontrollable! They saw if the children wore uniforms, they would behave better! God knew that before those people did, and he knew that putting a covering on will change the way we are.

Note: Hair is a type of covering, but it is not **the** covering. The words here in the Greek

(referring to "uncovered" in v. 13 and "covering" in v. 15) are two different words, though the English makes no distinction between the two. (Many words in the English have two substantially different meanings, so this shouldn't alarm us.) Reading the context with open hearts, we can quickly see God's intent in this passage. If "covering" was referring to hair, that "every man praying or prophesying, having his head covered, dishonoureth himself" would mean that he needs to take his hair off each time he prays, and put his hair back on afterwards. There are various ways you can work through it to understand that hair here simply cannot be a replacement for the covering.

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world.**

5. *Long Hair*

Looking again at verses 14-15, we see that God wanted women to have long hair. It is a serious thing to cut your hair when God said to wear your hair long. Long hair is a glory and God has a reason for doing this. If you were a princess, and the head of the castle came, and said, "I want to give you this gift—it's a silver service. Please care for it." (A silver service is a tray made of total silver with a coffeepot, a teapot, and other things. Because it is pure silver, it requires constant polishing to maintain its beauty.) Do you think a princess would complain about the time she would have to spend caring for it? No. But isn't it interesting that we are blessed of God, princesses in a way, yet what God gives to us as a glory we call a burden!! Do not call something that God has given to you as a glory a burden—especially in front of the younger girls in the church.

Isn't it funny that we're willing to be inconvenienced for our comforts! Look at beds, for example. Many people in other parts of the

world sleep on pallets, not beds. They simply roll them up and put them in the side of their hut—it’s merely a piece of cane or bamboo. We Americans sleep on nice, fluffy beds. What if someone would say, “You know, it would be a lot less trouble if you slept on a pallet. You wouldn’t have to go through the trouble of washing and changing your sheets—not to mention making your bed every day!” None of you would say, “You’re right! I want to be free from the bondage of sleeping on a bed!” You’d say, “I want to have a bed because it’s nice and comfy!” It wouldn’t bother us to take a lot of trouble if we like to do it. But because our long hair doesn’t cater to our comfort, we complain. Be careful about this. The Lord says that he gave you long hair for your glory, so we want to keep it that way.

Just a thought here between numbers—beware of those who will misuse this verse: “*But if any man seem to be contentious, we have no such custom, neither the churches of God*” (I Cor. 11:16). It was actually taught in some of the churches we attended early on that this verse means “we don’t have any custom of covering their hair”, but we can see that we must use context, and common sense, with this passage. To do a whole teaching on the necessity of the head covering and then say, “We don’t do it!” makes no sense. The verse is saying that if any one is going back and forth, we have no custom of being contentious with Scriptures—if the command is in the Word, then we do it. So if you are contentious, simply repent. Even if we’re neglected God’s command out of ignorance, we should repent of it before God. If I unknowingly offended a sister in a deep way, I would need to go her and say, “I did something the other day that offended you. I didn’t know I did at the time, but I want to ask your forgiveness!” It’s the same way with God.

Let us acknowledge our sins here, even our sins of ignorance, and seek mercy from the Lord!

6. *As Unto The Lord*

Ephesians 5:22—*Wives, submit yourselves unto your own husbands, as unto the Lord.*

Love your husbands, and please your husbands, as unto the Lord. I want to tell you my testimony of how God changed me in this area. Early in my Christian walk, I didn’t have a good grasp of this. One night Rick called on the phone and said he was going to be late for dinner. It seemed to me that he had done this many, many times up to that point. I answered him, “All right,” but in my heart, I felt resentment, saying little things such as, “The dinner’s going to be cold—it’s not as good cold. Why does he do this? He knows I’m fixing dinner, why can’t he simply rearrange his schedule?” The Lord whispered to me, “Reread Ephesians 5:22.” Well, I did, and I noted where it said, “as unto the Lord.” I realized that if Jesus had called me on the phone and said, “I’m coming to your house tonight, but on the way I have a few things that I have to do,” and then said the same thing the next night, I never would have said: “Why! Why don’t you just come now?”, but instead I would have said, “It doesn’t matter **when** you come, just **come!**” And here, the Scripture says “as unto the Lord,” and I didn’t treat Rick like that at all! Is Christ the head of the church? Yes. So then, we need to submit to our husbands in the same way as the church must submit to Christ!

So let us do this—it’s not hard; it actually takes pressure off. We may think, “What

...we need to submit to our husbands in the same way as the church must submit to Christ!

bondage!" But did you know that there's a lot of pressure in having tense, resentful thoughts? It's misery to be easily offended. Resentment usually means that you're thinking selfishly. In this instance with Rick, I was thinking that I deserved better treatment from my husband! But if you flip it over, thinking "as unto the Lord," you won't have that resentment—you're free!

7. *In Everything*

Now look at Ephesians 5:23-24: *For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.*

That does it there—it takes all sorts of pressure off—for your day, for your week, for your life. We don't have any excuses when we read: "as unto the Lord" and "In everything."

While the Scripture doesn't explicitly deal with every issue imaginable, I wanted to speak broadly here. If your husband is asking you to wicked things, don't violate God's Word—please get counseling from a mature believer in such situations. In my experiences, I've seen that if a woman seeks to be in subjection to her husband in other areas, he often will respect her to the point where he won't ask her to do wicked things anymore! On the whole, submit to your husband in everything, as unto the Lord, and consistently so that he will respect you.

8. *Ask Your Husbands!*

Colossians 3:18 *Wives, submit yourselves unto your own husbands as it is fit in the Lord.*

I Corinthians 14:35 *And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.*

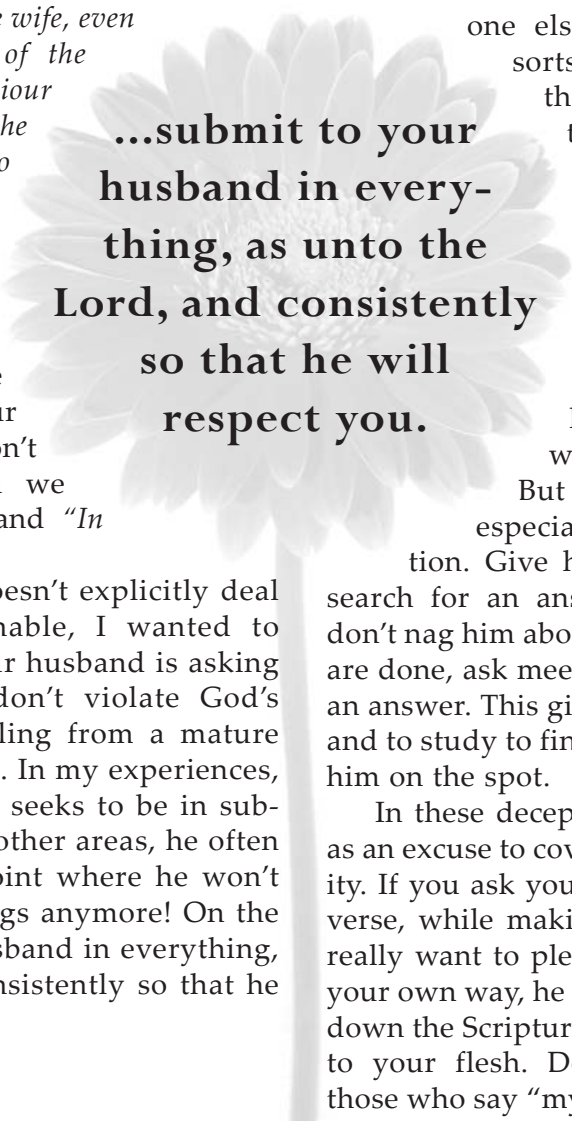
Ask your husbands (I include Colossians here because it placed the emphasis on "your own" husbands)! This is another very freeing command that women who are young in the

Lord don't catch on to. They'll ask everyone else, including other men, all sorts of things, but they won't ask their husbands! One reason is

their husbands aren't very mature in the Lord, so they think that he won't know the answer. He may not! But if you never ask him, he will never search them out. I used to ask my husband a lot of questions that he didn't know, and he would often search them out.

But do give your husband time, especially if you ask a difficult question. Give him a few days or weeks to search for an answer, and in the meantime, don't nag him about it. When the days or weeks are done, ask meekly if he had a chance to find an answer. This gives him a chance to seek God and to study to find an answer, without putting him on the spot.

In these deceptive times, this verse is used as an excuse to cover worldly behavior and vanity. If you ask your husband about a particular verse, while making it obvious that you don't really want to please the Lord but rather want your own way, he might follow along and water down the Scripture in such a way that will cater to your flesh. Don't manipulate him. Often those who say "my husband doesn't want me to



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respect you.**

do that” use this verse conveniently, because they don’t submit to their husbands in other areas! Your husband needs to know that you want to follow after God.

9. Modesty

I Timothy 2:9-15: *In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety.*

Later on you see some of the same things written in the book of I Peter. I think that it’s wonderful that God put some of the same instructions in the Bible written by two different people. That’s because he knows human nature—someone may say, “Paul looked down on women.” I’ve actually heard people say that! God, knowing that, chose to speak these same things through two different writers! Also, don’t ignore the teaching of holy dress because you already practice it! You must understand it in order to teach it to your girls. You must understand it in order to teach it to your **boys**, so they can find godly wives and teach these things to their children. Also, if you think you can overlook this simply

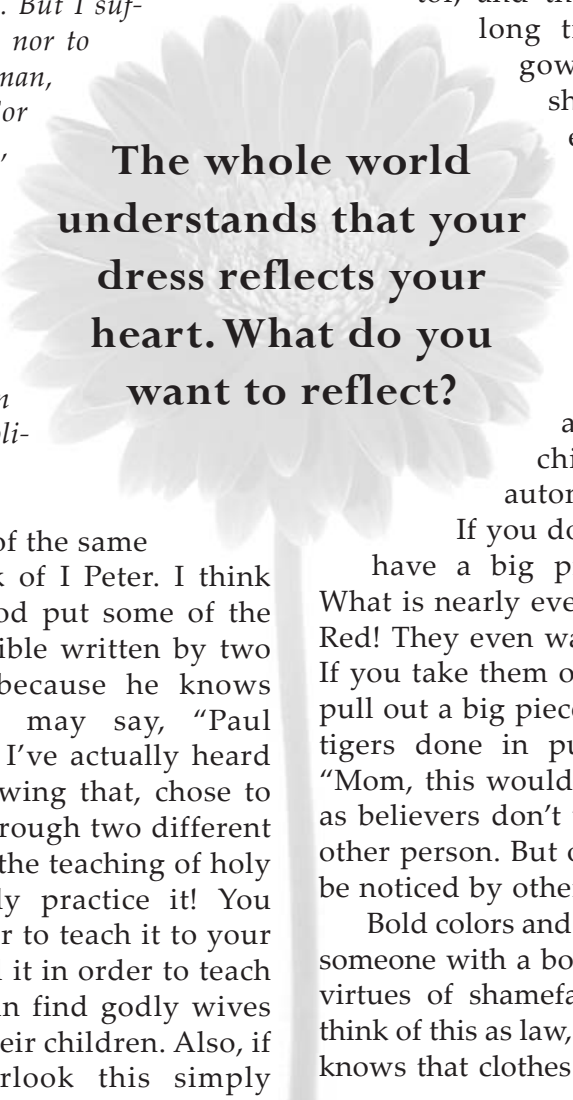
because you already practice it, then soon you won’t practice it.

There are two meanings for modesty. Number one is not revealing the body, or not enticing men to wrong thoughts. That’s very simple—the Scriptures say to not cause your brother to sin. It’s very simple to know that you shouldn’t dress immodestly, meaning you shouldn’t entice any man. Many might think that the believing men aren’t going to be enticed, but that’s not always true! We want to spare our brothers.

The second part of modesty means being quiet and not seeking to be the center of attention. Once, I took my little girl Lydia to the doctor, and they left her in panties for a long time without giving her a gown. Lydia complained that she wasn’t modest! That was exciting, but the nurse’s response nearly bowled me over. She said, “I haven’t heard that word in twenty years.” Sadly, the concept of modesty is gone, so we must be doubly diligent in not seeking the center of attention—and teaching our children likewise. Children automatically like flashy things.

If you don’t curb this early on, you’ll have a big problem with they’re older. What is nearly every little girl’s favorite color? Red! They even want to paint their rooms red. If you take them out to the fabric store, they’ll pull out a big piece of fabric that has lions and tigers done in purple and orange and say, “Mom, this would look great on you!” But we as believers don’t want to look better than the other person. But oh, how our flesh screams to be noticed by others!

Bold colors and bold prints are often worn by someone with a bold spirit. Yet Paul lifts up the virtues of shamefacedness and sobriety. Don’t think of this as law, but know that he is wise, and knows that clothes reflect the heart—he’s trying



**The whole world
understands that your
dress reflects your
heart. What do you
want to reflect?**

to help us out here. Many women think of this as bondage, but if we could only learn to trust God on these things, we wouldn't have a struggle. Sadly, many employees are more willing to please their boss than we are to please the God of the entire universe! Employers realize that dress reflects the attitude of the person. Think about it—doctors and nurses wear white (sterility), those in the military wear dark, serious colors (no soft pastels!), bank tellers wear nice clothes (to reflect prosperity), and these are just a few. The whole world understands that your dress reflects your heart. What do you want to reflect? Fashion? Prosperity? Sensuality? Young girls, simply being “cool”? Be a stranger and pilgrim, and delight to draw attention to Jesus Christ, not to you. Let good works adorn you. Don't be afraid to be “weird” in the eyes of a wicked world.

10. Not With Gold, Not With Pearls

Why does God specifically mention gold and pearls, and not diamonds, or rubies, or silver? He is wise. As an unsaved girl, I knew that when I had a tan in the summer, that it was time to put away my silver and get out the gold. Gold is sensual, it draws attention to you. Gold and pearls together create a very classy look. As pilgrims and strangers, we don't want that. If we dress prosperous and classy, we'll draw people away from Jesus, not to Jesus. Many will say, “What about all the gold worn in the Old Testament?” Have a good understanding of the new covenant that you live under. Christians aren't part of a favored nation with many material blessings. Our job here is not to maintain a set-apart nation marked by wealth and prosper-

ity, but to live Christ-like lives and to draw people to Jesus. Christ came to set you free from the ways of the world, not free to follow the world. Don't allow yourself or your daughters to add gold and pearls to your clothing when the Bible plainly speaks against such things.

11. Learning in Silence

Read I Timothy 2:11-12. In this passage it speaks of learning in all silence, with all subjection. What that means is, don't argue your viewpoint, especially with men (even if they aren't sound in the faith), and neither should you directly or indirectly teach a man, nor have authority over a man. If you keep the headship order in mind, there's no problem here.

Try focusing on these four words for a year—faith, charity, holiness and sobriety.

12. Faith, Charity, Holiness and Sobriety

Looking at I Timothy 2:15, we see a verse that is misinterpreted by many. However, it doesn't need to be a confusing verse at all, if taken in context. It simply means, “Don't have authority over men. Don't try to run the church. If you'll stay in your place, you'll do fine, if you continue with faith, charity, holiness and sobriety.” It's not saying that if you're childless, you can't be saved!

Try focusing on these four words for a year—faith, charity, holiness and sobriety. A woman with much **faith** will help create an atmosphere of peace in her home. If she's counseling other women, she'll do so believing that God has the answers. The opposite is true—if you struggle in faith, your home will be full of fear and anxiety,

while you're always wondering if the church is doing the right thing, or if you are in the right place. **Charity** is love in action. **Sobriety** is having the regular exercise of cool reason. It's not somber, which is melancholy and moody. Sober is joyful, but also calm and moderate, not being given to heated passion. Younger women, look to older women to learn sobriety. Older women, if you're not sober, then begin to be. If persecution comes, we'll need you!!!

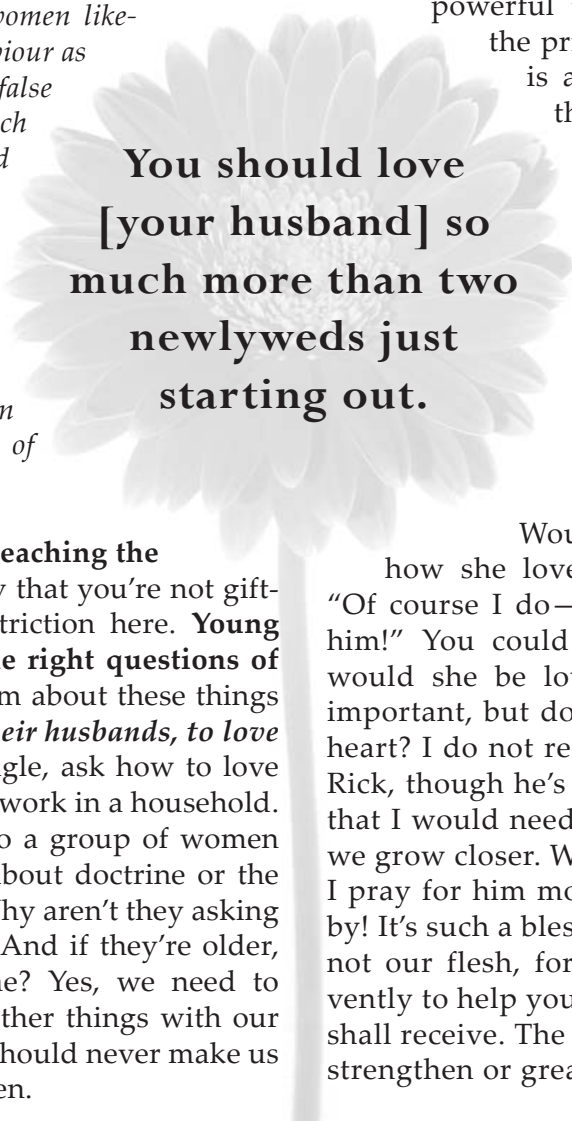
13. *Older Teach The Younger*

Titus 2:3-5—*The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands, that the word of God be not blasphemed.*

Are you older women teaching the younger women? Don't say that you're not gifted, because there's no restriction here. **Young women, are you asking the right questions of the older women?** Ask them about these things (v. 4): *to be sober, to love their husbands, to love their children.* If you're single, ask how to love in a broad sense, or how to work in a household. It grieves me to walk up to a group of women who are more concerned about doctrine or the decisions of the ministry. Why aren't they asking me how to raise children? And if they're older, why aren't they telling me? Yes, we need to prayerfully discuss these other things with our husbands, but such issues should never make us a stirred-up group of women.

14. *Disobedience Blasphemes The Word Of God*

(Titus 2:5) Blaspheme means to speak irreverently about God, or to revile and speak reproachfully about God. Would any of us dare to openly curse God? The fear of God and the love of God would stop us. But when we disobey, according to this verse, we blaspheme God! This reminds us of another principle (points 2 and 16) which says obedience is more powerful than the Word—it's actually the principle in reverse. Blasphemy is a serious thing, but don't let this teaching discourage you, but let it bring you enlightenment and hope!



**You should love
[your husband] so
much more than two
newlyweds just
starting out.**

15. *Love Your Husbands, Love Your Children*

Would others say of you, "Oh, how she loves her husband!" Don't say, "Of course I do—I cook for him and wait on him!" You could hire someone to do this—would she be loving him! Those things are important, but do you really love him in your heart? I do not rely on my own nature to love Rick, though he's very dear to me. Don't think that I would need to pray that less and less as we grow closer. While we have grown so close, I pray for him more and more as the years go by! It's such a blessing when we trust God, and not our flesh, for our strength. Ask God fervently to help you love your husband, and you shall receive. The trials of marriage can greatly strengthen or greatly hurt the relationship you

have with your husband. It all depends on how much you're walking with God and how much you're growing to love your husband more and more by the grace of God. You should love him **so** much more than two newlyweds just starting out. But you **must** pray for the strength to love your husband.

16. *Chaste Conversation*

This is another passage that is written by two different writers.

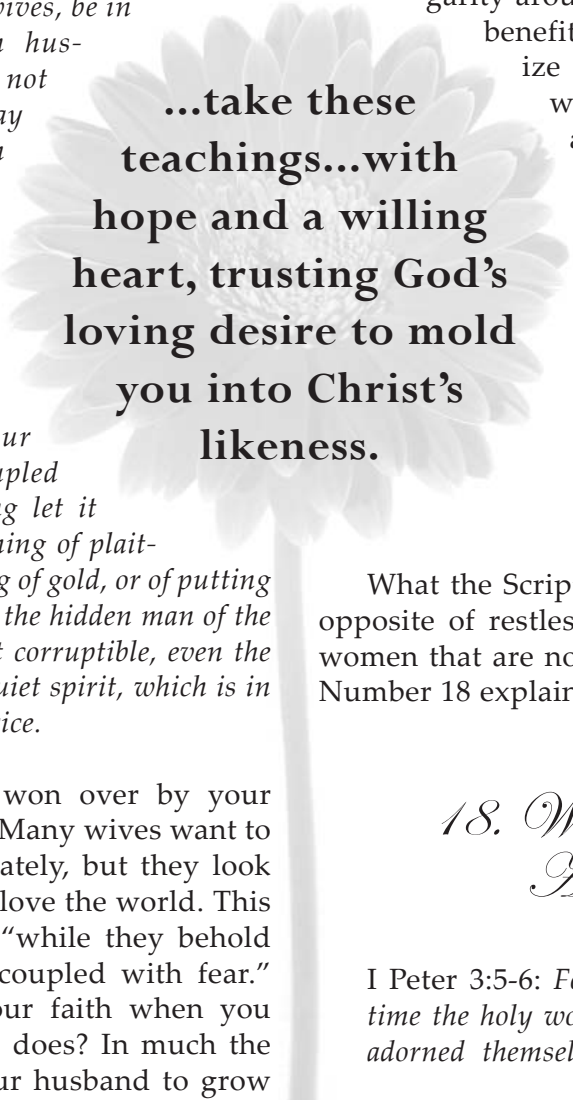
1 Peter 3:1 *Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives.*

Some may close the Bible here, but let's continue with verses 2-4:

While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God a great price.

Your husband can be won over by your behavior, **if** you are chaste. Many wives want to win their husbands desperately, but they look and act like the world, and love the world. This is why the Scripture says "while they behold your chaste conversation, coupled with fear." Why would he respect your faith when you look exactly like the world does? In much the same way, don't expect your husband to grow

in his Christian walk if you're carnal. You must be chaste, or separate—do you know that chaste means "separate"? Chaste also means "pure, and free from obscenity." **Never** take part in obscenity. Recently, we were at a restaurant seated near a group of women—all shorn, all dressed like men. We soon realized they were professing Christians, but sadly we overheard them joking about the men in their church in a coarse and obscene way. Having dropped the veiling and headship order, they ceased being chaste women. Women of old hid their faces around vulgarity! We should too. Don't take part in or even acknowledge suggestive comments. Most vulgar men will refrain from vulgarity around a chaste woman (another benefit of the covering!). They realize that their vulgarity clashes with godliness. Be obedient, and chaste without fear, to win others to Christ.



...take these teachings...with hope and a willing heart, trusting God's loving desire to mold you into Christ's likeness.

17. *Develop A Meek And Quiet Spirit That Trusts In God*

What the Scriptures mean by "quiet" is the opposite of restless. There are plenty of quiet women that are not meek and they don't trust. Number 18 explains it a little bit more:

18. *Without Fear Or Amazement*

I Peter 3:5-6: *For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto*
continued on page 20



THE INFLUENCE OF FAMILY WORSHIP ON CHILDREN

Taken from *The Family*

by B. M. Palmer & J. W. Alexander

There are many readers of these pages who, like the author, can go back to no period of recollection in which the worship of God was not duly observed under the parental roof; and they will

agree in testifying that this is among the chief blessings for which they have to thank an ever-gracious Providence. If called upon to name the principal benefit of the institution, we should indicate it's benign

operation on the children of the house.

The simple fact, that parents and offspring meet together every morning and evening for the Word of God and prayer, is a great fact in household annals. It is the inscribing of God's name over the lintel of the door. It is the setting up of God's altar. The dwelling is marked as a house of prayer. Religion is thus made a substantive and prominent part of the domestic plan. The day is opened and closed in the name of the Lord. From the very dawn of reason, each little one grows up feeling that God must be honored in every thing; that no business of life can proceed without Him; and that the day's work, or study, would be unsheltered, disorderly, and in a manner profane, but for this consecration. When such a child comes, in later years, to mingle with families where there is no worship, there is an unavoidable shudder, as if among heathen or infidel companions.

As prayer is the main part of all Family Worship, so the chief benefit to children is that they are the subjects of such prayer. As the great topic of the parent's heart is his offspring, so they will be his great burden at the throne of grace. And what is there, which the father and mother can ever do for their beloved ones, that may be compared with their bearing them to God in daily supplication? And when are they so likely to do this with melting affection, as when kneeling amidst the group of sons and daughters? And

what prayers are more likely to be answered, than those which are more offered thus? The direct influence of family-prayer is then to bring down the benediction of Almighty God upon the children of the house. In saying this, though we should not add another word, we adduce a sufficient and triumphant reason for the

familiarized with what may be called the method of prayer; and have manifold petitions brought before their minds, which may afterwards be made their own. While the favored circle is bowed before God, there is scarcely a son or daughter who will not sometimes be arrested by the voice of the father in supplication,

of everlasting salvation to multitudes?

The confessions, thanksgivings, and petitions of a wise householder, will take their form and color from the circumstances of his house. Unless enslaved to a rigid form, he cannot but vary his requests with the changing condition of his family; and, therefore, he will naturally suit the words of devotion to the state of his children. It must be obvious, that in this way, even when prayer is most singly directed to it's proper end, a number of incidental suggestions must occur, which will carry all the solemnity and pungency of exhortation, caution, and consolation. He who is prayed for, will know and feel that he is prayed for. Paths of duty will be indicated; dangers will be marked; sins will be arranged before conscience; divine blessings will be set forth as infinitely desirable. By the same means, through God's blessing, incentives to piety will be reiterated, convictions deepened, ad the object of faith placed in open light. Where all this is done day by day, the heart of the child must experience some affection, until it be steeled by habitual resistance.

The daily regular and solemn reading of God's holy Word, by a parent before his children, is one of the most powerful agencies of a Christian life. We are prone to undervalue this cause. It is a constant dropping, but it wears it's mark into the rock. A family thus trained cannot be ignorant of the Word. The



Daily worship, in common, encourages children to acts of devotion. It reminds them, however giddy or careless they may be, that God is to be adored.

custom of our fathers. But there are incidental and collateral advantages which must not be overlooked.

Daily worship, in common, encourages children to acts of devotion. It reminds them, however giddy or careless they may be, that God is to be adored. In many ways it suggests to them the duty and blessedness of praying for themselves. They are here

and prompted to appropriate the petition. In many instances, we may suppose, the first believing prayers of the Christian youth ascend from the fireside. Slight impressions, otherwise transient, are thus fixed, and infant aspirations are carried up with the volume of domestic incense. Is it too much to say, that in this way, Family Worship becomes the means

whole Scriptures come repeatedly before the mind. The most heedless child must observe and retain some portion of the sacred oracles: the most forgetful must treasure up some passages for life. No one part of juvenile education is more important. Between families thus instructed, and those where the Bible is not read, the contrast is striking. To deny such a source of influence to the youthful mind is an injustice, at the thought of which a professor of Christianity may well tremble. The filial affections are moulded by Family-Worship. The child beholds the parent in a peculiar relation. Nowhere is the Christian father so venerable as where he leads his house in prayer. The tenderness of love is hallowed by the sanctity of reverence. A chastened awe is thrown about the familiar form, and parental dignity assumes a new and sacred aspect. There is surely nothing unnatural in the supposition that a froward child shall find it less easy to rebel against the rule of one whom he daily contemplates in an act of devotion. The children look more deeply into the parent's heart by the medium of family prayer. A single burst of genuine fatherly anxiety in the midst of ardent intercession, may speak to the child a volume of long-hidden and travelling grief and love. Such words, uttered on the knees, though from plain untutored man, are sometimes as arrows in the heart of unconverted youth. The child is forced to

say within himself, "how can I offend against the father who daily wrestles with God in my behalf? How can I be careless about the soul, for which he is thus concerned?" And often when separated from the

filial piety, or who refuses to believe that the tenderness of a child's attachment is increased by the stated worship of the household.

There is a kindred influence upon fraternal affec-



The daily regular and solemn reading of God's holy Word, by a parent before his children, is one of the most powerful agencies of a Christian life. A family thus trained cannot be ignorant of the Word.

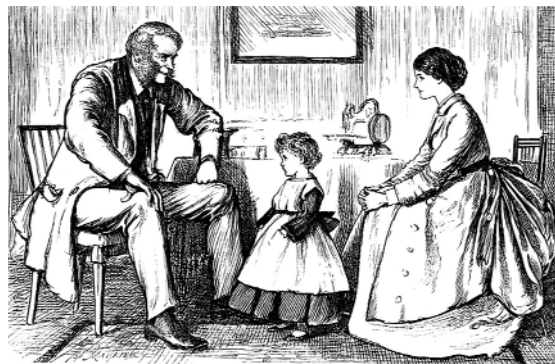
domestic circle, has the wanderer bethought himself, My father and mother are now praying to God for their boy! He is little read in the human heart who failed to recognize here a great element of

tion. Praying together is a certain means of attachment; those who pray for one another cannot but love. Think of it, and confess how impossible it is for sons and daughters, every day, during all the sunny

years of youth, to bow down side by side in common devotions and mutual intercessions, without feeling that their affection is rendered closer and holier by the very act. Brothers and sisters who have thus been led together to the throne of grace from infancy, are linked by ties unknown to the rest of the world. but the topic merits a separate discussion.

Delightful as is the syllable HOME, it is made tenfold more so by prayer. The ancient lares, or gods of the house, were cherished, and their altar was the domestic hearth. They were vanity and a lie: "but our God is in the heavens." The house of our childhood is always lovely, but the presence of the Almighty Protector makes it a sanctuary, and his altar causes home to be doubly home. However long we live, or however far we wander, it will ever abide in memory as the place of prayer, the cradle of our childlike devotions, the circle which enclosed father, and mother, and sister, and brother, in it's sacred limit. Now that which adds to the charm and influence of home, affords a mighty incentive to good, and a mighty check to evil. To make a child love his home, is to secure him against a thousand temptations. Families who live without God forego all such advantages and recollections. The domestic fireside no doubt has its religious associations; it is less revered; we believe it is less loved.

In families where there is daily praise of God, in Psalms and hymns and spiritual songs, there is an additional influence on the young. At no age are we more impressed by music, and no music is so impressive as that which is the vehicle of devotion. The little imitative creatures begin to catch the melodies long before they can understand the words. Without any exception they are delighter with this part of the service, and their proficiency is easy in proportion. no choir can be compared with that of a goodly household, where old and young, day after day, and year after year, lift up the voice in harmony. Such strains give a jocund opening to the day, and cheer the harassed mind after



labor is done. Sacred song tranquillizes and softens the mind, makes an opening for higher influences, and prepares voice and heart for the public praise of God. The practice is the more important, as it is well known that in order to attain it's perfection, the voice should be cultivated from an early age. Nor should we omit to mention the store of psalms and hymns which are thus

treasured in the memory. By this it is, even more than by public worship, that the Scottish peasantry to so great an extent have the old versions of the psalms by rote, in great part or in whole. But this is a topic which we reserve for another place.

In the rearing of youth, nothing can be thought insignificant which goes to train the thoughts, or gives strength and direction to the habits. It is by repetition of perpetual, patience touches, small in themselves, that the straggling branches of the vine are led by the gardener to grow and spread aright. It is by ten thousand dots and inappreciable dots and scratches that the plate of the engraver is made to represent the portrait or the landscape. So it is by an ever-renewed application of right principles, that parental care, in the hand of sovereign grace, gives Christian habit to the infant mind. In so precious a work nothing is unimportant: we must give heed to the minutest influences, as we save the filings of gold, and the dust of diamonds. For this reason we ascribe to domestic worship a large share in creating useful habits in the young. We scruple not to say that a child receives advantage by being led to do *any thing*, provided it be innocent, at stated times, with frequent repetition, and with proper care. The daily assembling of a household, at regular periods, for a religious purpose, directly tends to promote good

habits. It is a useful lesson for the speechless babe, to acquire the patient stillness of the hour of prayer. It is good for a family to have a religious motive to early rising, and timely attention to personal neatness. It is something to have punctuality in the observance of two hours each day, enforced from the very dawn of life. Those who may be tempted to put this aside with a smile, should first institute a comparison in regard to these particulars, between any two families, of which one worships, and the other worships not. We are willing to abide by the result of the examination, for we are sure that in the latter will be found a great looseness of domestic arrangement, tardy rising, a slovenly toilet, a long, irregular, time-wasting breakfast, more conformable to the modern fashion than to the Christian usage; evenings without an affectionate rally of the house; and late hours of retiring, or no fixed hours at all.

Parents who may read this book are respectfully invited to consider whether they do not owe it to their children to give them the daily worship of God. Especially are the sons and daughters of the church, whose own youth was hallowed by this constant observance, charged to recall their impressions of the past, and to reckon up the advantages which they are denying to their offspring.

Christian children must give account at the last day, for the privilege of family prayer. It becomes them to be asking whether they are making use of the instrumentality. Customary means of this kind, we know, are apt to become formalities. When the family is gathered, the careless or drowsy child may hear as though he hear not, and kneel as though he kneel not; may attend to no syllable of God's Word, and join in no single petition. But let us remember that every instance of Family

Worship affords a means of direct approach to the Most High, and thus a means of saving his soul. Blessed are those children, who, early in their youthful days, remember the God of their fathers, and begin life by choosing him as the guide of their youth! To such, every act of worship is a solemnity and a delight, gradually ripening the soul for faithful service on earth, and for the praises of heaven. Most earnestly is it to be desired, who have been catechized, who have been, during all their youth, embraced in the circle of domestic prayer, should now, when themselves placed at the head of families, carry forward the blessed institutions in which they have been reared, and convey the words of life to coming generations. "We will not hide then from their children, showing to the generations to come the praises of the Lord, and His strength, and His wonderful works that He hath done." □

continued from page 15, Instructions for a Godly Woman by Helen Leibee

their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Do you have no other godly woman in your life to serve as an example? Take comfort—God chose Sara as an example for you! *Sara obeyed Abraham, calling him lord: whose daughters ye are, as*

long as ye do well, and are not afraid with any amazement.

Fear and **amazement** are enemies to a woman desiring to be godly. Here is an example of **fear**: "Oh, no! If my husband does that, what will happen? It will ruin everything!" Almost every woman experiences fear at some point. Single women can experience it with the church. Young girls may experience it with their parents. Simply say no to it.

Amazement is a bit different. It says, "What is he DOING? I don't believe it! What will he do next?" You're not exactly afraid, but taken aback. Seek to be free from this as well!

In closing, I encourage you to take these teachings, not with heaviness and condemnation, but with hope and a willing heart, trusting God's loving desire to mold you into Christ's likeness. □

The Gift of a Praying Mother



In The conversion of preacher T. DeWitt Talmage.

from *Herald of His Coming*

When David Talmage, the father of the famous preacher, T. DeWitt Talmage, was an eighteen-year-old boy still living at home with his brother Jacob and his sister, one night the three of them were going to a party.

Their mother, who was an invalid, just before they left, called them to her bedside and said, You are going out to a festive party; but I want you to know that I shall be on my knees praying for you until you return.

They went, and on their return passed their mother's door at two o'clock, catching a glimpse of her still kneeling by her bed.

Early the next morning, Mother Talmage wakened her husband and asked him to get up and see what was the matter, for she heard someone weeping.

Going hastily down to the living room Father Talmage found his daughter on her knees weeping, but when he undertook to speak to her, she said, Go to the barn, father, for David is in worse need of you than I am. I shall be all right.

Going to the barn the old gentleman found David weeping his heart out from the mighty conviction that had seized him. However,

when Mr. Talmage had prayed a short time with him, David said, Go to Jacob, he needs you more than I do now, I presume. He's in the wagon shed.

So it turned out that the Lord saved all three of the Talmage children that morning, in answer to the determined and definite praying of their mother.

David had a sweetheart living down the lane, and rising from his knees, he went right down to her home and told her the wonderful news about himself and his brother and sister being saved, urging her to give her heart to God.

In the prayer there they had together she, too, was added to the host of the redeemed. The news reaching the church produced a tremendous sensation, and a gracious and widespread revival followed!

This sweetheart of David's later became the mother of T. DeWitt Talmage. Some years afterwards she made a solemn covenant with four other women to meet with them every Wednesday afternoon and pray for their children, until every child in the five homes was saved.

The covenant was kept until every child in the five families was converted. □



“Shall I enter the Army?”

Moody said, “No.”

Published by Christian Printing Mission

The nineteenth century witnessed the greatest advance the Christian church had ever known. Missions, education and evangelism flourished and prospered. Great names emerged: Livingstone, Spurgeon, Booth, Finney, and Brooks. No name, however, loomed more mightily than that of Dwight L. Moody. From the depths of his great faith flowed a torrent of saving and cleansing triumphs. When he died in 1899, the greatest monuments to his Divine labors were thousands of human beings in Europe and America who had experienced spiritual rebirth as a result of his God-inspired power.

Yet, it is a curious fact that with all this ongoing publicity, the story of Dwight L. Moody as a nonresistant Christian is almost unknown. A careful reading of the official, authorized biography of the great evangelist written by his son, William R. Moody, reveals the full story.

Dwight L. Moody was a young man of 24, living in Chicago when the firing on Fort Sumter launched the tragic Civil War. Like all large cities, Chicago felt the excitement of this struggle; near the southern limits of the city Camp Douglas was started for the massing and instruction of recruits. Some of his own con-

verts were among those who enlisted. Moreover, "a company was also raised among his friends and former associates in business, and on all sides he was urged to enter the service of his country."

His son points out that the cause of the Union appealed to the youthful Moody very strongly. For he had been an ardent abolitionist, having listened to the powerful oratory of men like William Lloyd Garrison, Wendell Phillips and Elijah P. Lovejoy. More amazing, his biographer-son records, were the public demonstrations against slavery in which he had joined.

But, in spite of all these heavy pressures toward the war, Dwight L. Moody could not enlist. Read his own words on the matter: "There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker." Precisely! This was the identical attitude of the Quakers, Mennonites and Dunkards in the Civil War: Anti-slavery, pro-Union but faithful to the commandment of Jesus Christ to... "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. 5:44).

This conviction was maintained in his personal life. Once Moody was the silent spectator to a rather violent argument. To a friend he commented, "Mac, the world is in great need of peacemakers."

This conviction was also manifested in his preaching. One of his most famous sermons was called, "Good News". This tremendous message contains a famous passage which plumbs the very depths of forgiveness as taught by our Lord. Moody quotes Christ's famous farewell charge to His disciples: "Go ye into all the world and preach the gospel to every creature." The imagination of the preacher is brought to the sermon. He imagines Peter saying, "Lord, do you really mean

that we shall preach the gospel to every creature?" The answer is "Yes." Then Peter asks, "Shall we go back to those Jerusalem sinners who murdered you?" "Yes, Peter, go back there and tarry until you have been endued with power from on high. Offer the Gospel to them first.

"Go search the man who spat on my face; tell him I forgive him; there is nothing in my heart but love for him. Go search out the man who put that cruel crown of thorns on my brow; tell him that I will have a crown ready for him in my kingdom, if he will accept salvation; there shall not be thorns in it, and he shall wear it forever and ever in the Kingdom of the Redeemer.

"Find out that man who took the reed from my hand and smote my head, driving the thorns deeper into my brow. If he will accept salvation as a gift, I will give him a scepter, and he shall have sway over the nations of the earth. Yes, I will give him to sit with me on my throne.

"Go seek that man who struck me with the palm of his hand; find him, and preach the gospel to him; tell him that the blood of Jesus Christ cleanseth from all sin and my blood was shed for him freely.

"Go seek that soldier who drove the spear into my side; tell him there is a nearer way to my heart than that. Tell him that I forgive him freely; and tell him I will make him a soldier of the cross and my banner over him shall be love."

Here Dwight L. Moody has created a stirring picture of the Prince of Peace and His utter willingness to forgive seventy times seven; His compassionate love for those who do Him evil. This is the source of all true non-resistant testimony. Let us pray that God will raise up more true apostles of God's redeeming love like Dwight L. Moody. □

**(Jesus) compassionate
love for those who do
Him evil. This is the
source of all true
nonresistant
testimony**

— THE — HOLY KISS

by Michael McDaniel



When we began to seriously consider worshipping with a Christian fellowship, my wife and I acquired a copy of the Charity Christian Fellowship Statement of Faith. We wanted to see if we were “like-minded” in key areas of worship. Item 17, “Christian Ordinances”, states—

We believe and confess that ordinances were instituted by Divine authority for the purpose of expressing Heavenly thoughts and meanings,

given to draw our attention toward spiritual pictures of Divine truth. These ordinances are as follows: Baptism, communion, feet washing, holy kiss, anointing with oil.

Most of the religious world today teaches that these are all merely “cultural” and that it is not necessary to practice a physical observance of them. The majority of the commentaries will acknowledge that these were practiced in Bible days, but will say that they are

not binding in our time and culture. We could also mention things like: the head covering, lifting up holy hands, not limiting the number of children in the family, modest dress, adornment, women keeping silent in the churches, and not dating...all just *cultural*. Men will explain away 1900 years of Biblical teaching based on “new light” and new translations. They will pander to their own preferences, and preach things that tickle the ears of their parishioners. So, things that were written for us in the Spirit-inspired Scriptures will give way to the ways of men. Recall how Jeroboam fashioned the golden calves for worship in Bethel, rather than in Jerusalem. This was an abomination to God. It’s no different when we selectively choose to add and discard the commands of the Bible to suit us. What should be our desire? Our goal should be “*proving what is acceptable unto the Lord*” (Eph 5:10).

What then, is *acceptable to God* regarding the Holy Kiss? We read of the practice of the kiss in the Old Testament. “*And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept*” Genesis 33:4. The Early Church practiced a *holy* kiss, as reported by Justin Martyr (2nd Century) and also Origen, Cyprian and Tertullian. From history we can establish the practice of the holy kiss. But, again, the scholars will tell us this is merely *cultural*. Commentators say that a *handshake* is commensurate to a

holy kiss in the culture of today. I disagree. The word “holy” clearly distinguishes this greeting from the casual handshake. Have you not seen enemies shake hands? Do not political opponents shake hands before a debate...then proceed to ridicule and denigrate one another? Likewise, have you not seen brethren shake hands, even though there is bitterness and strife between them? This is not to say that the casual handshake of today and even warm embrace cannot be very effectual and heartfelt...they indeed can be...but they do not constitute that which is “holy.” I believe the Lord intended more than what our society associates with the common handshake or hug.

I suppose it depends upon your religious background, or even the present congregation where you assemble...but from my observation, I see the holy kiss as an ordinance which we profess to believe, but which fewer and fewer practice today. Typically, only a few of the older members greet with a holy kiss. Sadly, seldom do the younger greet with a kiss of charity. Truthfully, I am concerned about this. Does this stem from embarrassment? Have we become so culturally adapted that we use the world’s yardstick to determine what makes us comfortable or uneasy? If we don’t feel comfortable with it, or we don’t think that is proper...we will refrain from practicing it. Brethren, all it takes is one generation to lose something

precious. If many of the older members don’t greet with the holy kiss, rest assured that the older youth will not. And, if the older youth do not, the younger ones will not because they look to the older siblings for example. In one generation, this blessed practice of the holy kiss could be gone from our group. Then what will follow? Lifting up holy hands? Feet washing? The covering? I ask the question, regarding the holy kiss, are we *proving what is acceptable to God...or to us?*

There are five passages in the New Testament which address this subject:

- Romans 16:16: *Salute one another with an holy kiss. The churches of Christ salute you.*
- 1 Cor. 16:20: *All the brethren greet you. Greet ye one another with an holy kiss.*
- 2 Cor. 13:12: *Greet one another with an holy kiss.*
- 1 Thes. 5:26: *Greet all the brethren with an holy kiss.*
- 1 Peter 5:14: *Greet ye one another with a kiss of charity.*

Let’s examine the key words employed in these passages.

1. Salute (and greet)

Aspazomai (as-pad’-zom-ah-ee); (figuratively) to welcome:—embrace, greet. “To pay respect to or to give honor to.” A gesture of love.

2. One Another (brethren)

The kiss is for the members of Christ’s body. It is a salutation, a holy greeting and an

outpouring of love. This is an overflow of the love in our hearts for *one another!* Who is this “one another?” I believe that this pertains to brothers with brothers and sisters with sisters. We once attended a congregation of a worldly denomination which claimed to practice the holy kiss. But, we noticed something in this congregation that I believe is a perversion of the Scriptures—brothers would kiss sisters, and they would kiss sisters on the mouth. I firmly believe this is not “holy” but opens the door for inappropriate passions and desires. This is not the “one another” intended in Scripture.

The **Apostolic Constitutions** state:

Then let the men apart, and the women apart, salute each other with a kiss in the Lord.”

The **Catholic Encyclopedia** states:

From a very early date, also, the abuses to which this form of salutation might lead were very carefully guarded against. Both in the East and in the West, women and men were separated in the assemblies of the faithful, and the kiss of peace was given only by women to women and men to men.”

Lenski’s Commentary of the New Testament:

The word “holy” guards against misconceptions. Bestowing a kiss upon a brow

or cheek as a sign of friendly accord, affection and honor dates very far back among Oriental people. This meaning of the public kiss makes the act of Judas who betrayed Christ with such a kiss so unutterably base.

Barnes' Notes:

The use of the word holy here serves to denote that Paul intended it as an expression of Christian affection; and to guard against all improper familiarity and scandal.

I believe Scripture provides sufficient reasons why brothers should not kiss sisters:

- 1 Cor. 7:1 *Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.*
- Ro 13:14 *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*
- Ro 14:13 *"... that no man put a stumblingblock or an occasion to fall in his brother's way."*

3. Holy

Hagios (hag'-ee-os); sacred (physically, pure, morally blameless or religious, ceremonially, consecrated).

What makes a kiss holy? A pure heart filled with *unfeigned*

love of the brethren. A holy kiss comes from someone who is right with God, walking in the light, and that genuinely desires your fellowship. A holy kiss comes from a heart that honestly cares about your walk with God. Otherwise, it's just a dead ordinance. Judas feigned a kiss of charity with Jesus at Gethsemane; it was a dead ordinance. If there is no sanctified and pure heart behind the kiss, the kiss is just an empty gesture. It is just like the common handshake of today's culture. When a brother or sister is Holy (*hagios*) he is set apart and different from the world. He is consecrated, and his kiss is different from the world's greeting. There is another aspect that makes the

kiss holy. In his commentary, John MacArthur notes:

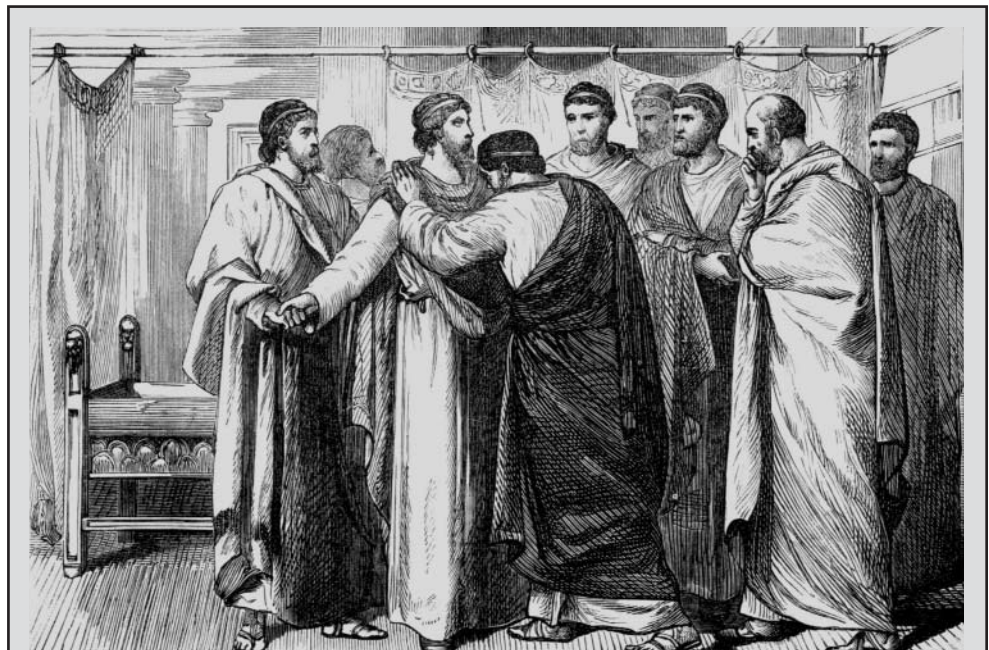
...the early Church was comprised mostly of Jews, and that new believers were made outcasts by their biological families. To them, the spiritual kinship became very dear and was manifested with what came to be called a holy kiss.

Praise God for our *spiritual* family! The kiss is a beautiful expression of love for members in God's family!

4. Kiss

Philema(fil'-ay-mah)—simply means "**kiss.**"

It's at this point that many brethren derail the train. We're



The kiss is for the members of Christ's body. It is a salutation, a holy greeting and an outpouring of love. This is an overflow of the love in our hearts for one another!

okay with the salutation, and the overflow of love, but the thought of actually *kissing* another man? Sisters kissing sisters? Well, it just doesn't feel right somehow.

*"O Lord, this is a hard saying...I cannot do this thing."
"I am not comfortable with this!!"
"What will people think of me?"*

We wrestle with the Lord, and the same answer keeps coming back time and again: *Greet one another with an holy kiss.* It does not say: "Salute one another with an *holy handshake.*" Nor does it say, "Greet ye one another with an *heartly bear hug!*" Kiss means kiss. I do not believe the Holy Spirit made a mistake, and certainly not five times in Scripture.

The Greek word *philema* (fil'-ay-mah) has the same root word as *phileo* (brotherly love). In other words, "kiss with the expression of brotherly love." Peter said, "Greet ye one another with a kiss of charity" (1 Pet 5:14). If my heart is washed by the blood and your heart is washed by the blood, then we both have love toward Jesus and toward each other—Jesus is our common bond. *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently*" (1 Pet 1:22). A pure heart is behind the holy kiss!

Grace is a great equalizer, in that all are sinners saved by grace, and are only righteous based upon their standing in

Christ's finished work at Calvary. Similarly, the Holy Kiss brings all men to the same level. Therich and the poor, the boss and employee, the leader and the followers meet on level ground and share their hearts in the *philema*—the *kiss of charity.*

Is This Really Binding On Us?

How do we determine what we are required to do? There are four primary rules of Scripture interpretation: statement, command, example, and necessary inference. Here is when we know to practice something:

- **Statement:** If something is clearly stated in Scripture,
- **Command:** If something is clearly commanded by Scripture,
- **Example:** If we have a clear cut example of how the Early Church practiced it, and/or
- **Necessary Inference:** If the *sense* is necessarily implied or inferred by the context of the passages.

For us to be required to observe some practice, it doesn't take all four of these, as only one is binding. Concerning the practice of the Holy Kiss, let us examine this in light of these four factors.

1. Command

Commands are not optional, but are clearly defined directives. For example, Eph 5:25, "Husbands, love your

wives, even as Christ also loved the church, and gave himself for it." We are to obey cheerfully. From our five key passages, we clearly have Statement and also Command. There is an understood "YOU" in three of the statements, and YE in the other two.

- [YOU] salute one another with an *holy kiss.*
- Greet YE one another with an *holy kiss.*
- [YOU] greet one another with an *holy kiss.*
- [YOU] greet all the brethren with an *holy kiss.*
Greet YE one another with a *kiss of charity.*

2. Example

Luke 15:20 tells of the Prodigal's Father "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and *kissed him.*"

In Acts 20:37—When Paul told the elders at Ephesus, who came out to meet him at Miletus, that they would "see his face no more" it says "they all wept sore, and fell on Paul's neck, and *kissed him.*"

3. Necessary Inference

In Luke 7:36-39 and 44-46, we read the account of the sinner woman who washed the feet of Jesus with her tears, wiped them with her hair, and anointed him with precious ointment. Simon was critical of this association. Jesus not only approved of the woman's actions, but he reminds Simon that he *had not kissed him.* We can

infer from this that a kiss was both appropriate and also *expected* for an honored guest. Therefore, we have Necessary Inference regarding the Holy Kiss.

From examination of scriptures, I must conclude that the Holy Kiss is binding today. It is what is *acceptable to the Lord!* It is *commanded*, whether we like it or not. When we read commands, our response is to *obey*. God will give us *grace* to obey His commands. He will grant us *grace* to overcome our inhibitions, awkwardness, and shyness. Truly there is a hidden blessing in obeying this command; a hidden treasure for those who trust and obey.

What Will People Think?

Worrying about what others will think is an indication that we need to die to *self* and consider God's reputation, not ours. Granted, people may draw the wrong conclusions if they see a man kissing a man. We may be perceived as effeminate, or perverted by those unfamiliar with the Scripture. We want to be sensitive about these matters. We want our testimony to be above reproach. So, we briefly address this matter of perception. Peter wrote, "*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which*

they shall behold, glorify God in the day of visitation" (1 Pet. 2:11). We know that people are watching, and we want a clear testimony, that God may receive the glory. I believe the manner in which we live our lives and in which we walk before men will send the right message. John MacArthur noted:

In our day, there is also a danger of certain physical signs of affection being misunderstood and abused. Those dangers have always existed and will continue until the Lord returns. But, if practiced with sensible discretion, a loving embrace and a truly holy kiss that reflect genuine, heartfelt love between Christians should not be [rejected] simply because of possible misunderstanding or misuse.

Amen. If we have the aroma of Christ, and people can tell that we are walking with God every day, there should be no uncertain testimony. No one should misconstrue a show of brotherly or sisterly affection as improper, if we are letting our light shine. When we have visitors in our assembly, should we refrain out of deference to them? No. What a powerful testimony to the unfeigned love of the brethren it is when they behold brethren greeting one another with a kiss of charity, in all sincerity. This is not a negative message but a positive one. "*By this shall all men know that ye are my disciples, if ye have love one to another*"

er" (John 13:35). One verse to keep in mind regarding these matters is Proverbs 29:25, "*The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.*"

Brothers, let me attempt to put this in perspective. We ask our wives and daughters to go out in public with a covering on their heads...knowing that the world makes comments and judgments. My wife has been called "Amish" "Hutterite" and "Sister." One man even knelt and made the sign of the cross before her. If a sister was not raised in a faith that practices the covering, and does not have the support of the other sisters...it's hard initially to wear a covering. "What will people say or think?" For nearly two years, my wife was the only sister who covered in a large denominational congregation that did not believe in the veiling. She wanted to obey and please God, not man. The Pharisees were guilty of binding things on people that they themselves would not do. Are we being Pharisaical by asking our wives to do something difficult, while we shrink back regarding the holy kiss—fearful of our manly reputation? Brethren, let me repeat...just one generation is all that it will take to lose this precious blessing of the holy kiss. I pray that my grandchildren will be blessed to worship where the simple ordinances are observed. Let's overcome our inhibitions. Let us have hearts that are pure and holy, and then greet one another in a biblical fashion. Let us prove what is *acceptable to the Lord*. □

Sinking Ship

Does Jesus Care?

by Alan Redpath



That is the question we asked, no doubt, in spirit of complaint. "If you loved us, Lord, then rescue us." How soon they began to doubt Him! How soon they were ready to rebel, even though they called Him Master! . . . "Does God care? If He does, why doesn't He rescue me? The waves are beating upon the ship of my life and it is full, and He knows I cannot take much more of this. Master,

carest Thou not that we are perishing?"

. . . There is no such thing as a law of nature that operates on its own. Behind every law that operates is the power of God, and when we speak about the law of nature we are describing the way in which God works. . . . God is permitting to continue to operate within the sphere of the human body the ordinary laws of destruction. . . . He is behind every law that He

ever made. That is why you will find that many a Christian who has gone through times of untold suffering and trouble has suddenly changed this question, "Master, carest Thou not that I perish?" and has been enabled to say, "This is the Lord's doing; let Him do that which is good in His sight." For he has come to see that God does not permit the overwhelming of the storm to touch one of His children except He has a purpose in it.

. . . Gold is poured into the furnace because it is gold and has to be refined; you do not put rubbish into that kind of furnace. Corn is threshed because it is corn, but you do not bother to do that with weeds. A diamond of exceptional beauty and quality is going to undergo far more cutting than any other stone because the owner desires more of its beauty (Learning to Live, p. 50-52).

Most gladly therefore I will rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9). □

The INTRUSION of Natural Life in the Service of GOD

by T. Austin-Sparks

We have been at pains to show that Christianity has become very largely another Judaism, an outward system and a historic tradition. But it has become more than this. In its principles, methods, and means, it has largely become conformed to this world or age. Were we wanting to deal with the negative or defective aspect of things, it would not be difficult to write whole chapters on the weaknesses of present-time organized Christianity; but we would rather use our time and space on the positive line.

Let us, however, appeal to our brethren in responsibility to think again and seriously before the Lord as to the true nature and origin of much that goes to make up the means of

propaganda and publicity of work for God. Let us take account of such things as the prominence given to human honors, glories, titles, reputations, distinctions. That men have gained these or been given them in various spheres of life - politics, philanthropy, industry, adventure, war, sport, entertainment, science, art, or education - may be quite all right in itself, but that those things should be so

largely used as the ground of appeal may just imply that Christ is not sufficient as standing on His own merits, but must be surrounded by these natural embellishments. Must Christ be recommended or His servants accepted because of some human association of the word "great" in some earthly connection?

Again, let us be very careful, for the same purpose, of the encroachment of the entertainment feature of sacred service. "Lovers of pleasure" is an endtime characteristic, and the age is running headlong thither. Is it necessary to go with the age in order to attract? Is the gospel dependent upon this "make up" for its effectiveness and appeal?

Once more: let us watch that we are not carried away by the illusion of bigness. Many a once powerful instrument of God, personal or collective, has lost its spiritual

value and impact when it has become big or popular. There is a Satanic snare in bigness, and we may by this illusion lose our very faculty for seeing just where God is doing His deepest work, and

how. Often God's truest work is hidden. It is becoming difficult, if not impossible, for



many servants of God to believe or understand that anything of real account can be done unless it is well known and in the public eye.

When David put the Ark upon a new cart and things went just so far and then came to an ignominious and tragic impasse, it was not due to a lack of sincerity, devotion, zeal, energy, or wholeheartedness, but because he had all unwittingly drawn up from his subconsciousness an idea and method which had originated with the Philistine diviners. Those diviners had once put the Ark upon a new cart to send it back into Israel. David had fled in an hour of weakness to dwell in the land of the Philistines and had been infected with the methods and means of that world. When God made the breach upon Uzzah that he dies before the Lord, it would have been too hard and severe, in the light of the zeal for the Lord, if there had not been some extra factor. That factor was the hand of another spiritual system back of "this present evil world" of which the diviners were the representatives and servants and whom God had already plagued and cursed. There was no reason why Uzzah should be spared and the Philistines destroyed if the same factor obtained in both cases.

No amount of zeal can save us in the end if the principles are false. But note how subtle it all was. There was not the remotest idea that things

were basically wrong. The idea of bringing up the Ark (the Testimony) to its right and full place was right and according to God's mind. The earnestness and utterness left nothing to be desired. The motive and its passion were wholly commendable. But somewhere, somehow, Antichrist (in principle) was hidden in the constitution of things, the energy of the flesh, the soul-life actuated or taken charge of by that which was not the Spirit of God.

If the soul, which is the natural side of man's being, is predominant on any or all of its sides, intellectual, emotion-



al, or volitional, then the door is wide open to deception; and deception, being what it is, does not mean that there is no zeal for God, but rather that it is zeal but not according to knowledge. It is only as the child of God lives in and is governed by the Holy Spirit through his renewed spirit, not firstly his soul, that he will be made aware of "the things that differ", even in his service for God.

David was eventually shown what the Holy Spirit had indicated in the Scriptures as to God's principles of service, and he found by tragic

experience that spiritual principles are more important than zeal and energy, although these latter were no less when the true basis was established. Satan is very subtle and will espouse our zeal for God if by so doing he can eventually bring shame and dishonor into God's testimony.

God sees through it and would warn us of it. The trouble so largely is that, as in David's case, the drive and abandon associated with a great idea for God just ride rough-shod over quiet waiting upon God and inquiry of Him as to His mind concerning the means and methods to

be employed. The point at which disaster will befall very much that is engaged in for God in all sincerity is that which leaves no time for quiet detachment, for unhurried waiting upon God. There may be prayer, but it is prayer with a drive of work

behind it, instead of the other way round. The question is, Did you get that method, that means, that program in the secret place with God, direct from Him? Have you put everything back until all heat and hurry have been subjected to the judgment of the Holy Spirit? Or are you just getting on with it because it is for the Lord?

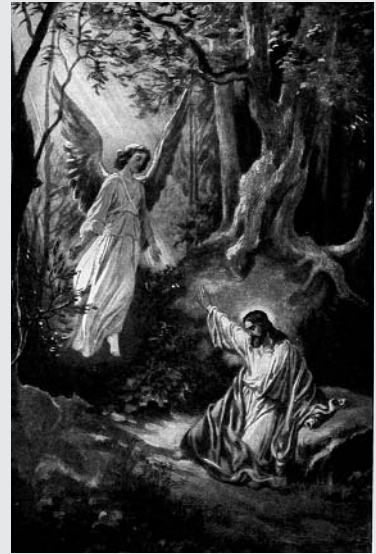
Why must judgment begin at the house of God? It cannot be because of a greater or lesser degree of Christian goodness or zeal. There must be something more in it than that! □

The Principle of Praying Thrice

by Watchman Nee

“And He left them again, and went away, and prayed a third time, saying again the same words.” Matt 26:44

“Concerning this thing I besought the Lord thrice, that it might depart from me.” 2 Cor 12:8



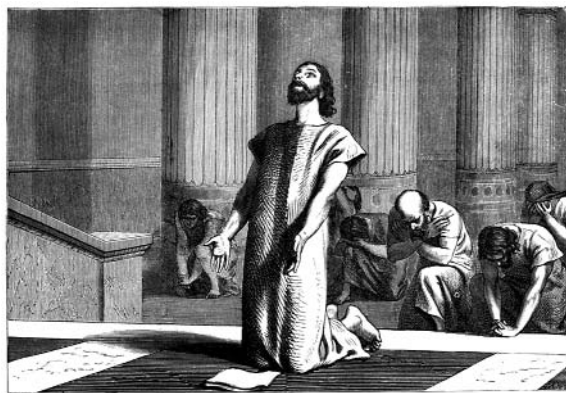
There is one particular secret about prayer that we should know about, which is, a praying three times to the Lord. This “thrice” is not limited to only three times, it may be many times. The Lord Jesus asked God three times in the garden of Gethsemane until His prayer was heard—at which point He stopped. Paul too prayed to God three times, and ceased praying after he was given God’s word. Hence all prayers should heed the principle of thrice. This “thrice” does not mean that we need only pray once, twice, and three times, and then stop. It simply signifies the fact that before we stop we must pray thoroughly until God hears us.

This principle of three times is most significant. Not only in our personal prayer do we need to pay attention to such a principle, even in our prayer meetings we must attend to it. If we expect our prayer in a prayer meeting to fulfill the ministry of the church in accomplishing whatever God wants us to accomplish, we should well remember this important principle. The principle of praying thrice is to pray thoroughly, a praying through until we are clear on God’s will, until we obtain His answer. In a prayer meeting, never reflect that since a matter has already been prayed for by a certain brother it does not need my prayer anymore. For example, a sister is sick and we pray for her. Not because one brother has already prayed for that

sister do I not need to add my prayer. No, that brother has prayed once, I may pray the second time, and another may pray the third time. This does not imply that each prayer must be prayed by three persons. Prayer must be offered with burden. Sometimes we may have to pray five or ten times. What is important is that there needs to be prayer till the burden is discharged. This is the principle of praying thrice. This is the secret to success in a prayer meeting. Let us not allow our prayer to jump about like a grasshopper: hopping to another matter before the first one is thoroughly prayed through, and before this second matter is thoroughly prayed for, we are found skipping back to the very first matter. Such hopping around prayer does not discharge burdens, and is therefore difficult to obtain God’s answer. Such prayer has little use and does not fulfill the ministry of prayer.

In order to fulfill the ministry of prayer we must have a burden for prayer before God. We do not intend to set up a law; we only wish to present this principle here. Let us recognize this one thing: burden is the secret of prayer. If a person does not feel within him burden to pray for a particular matter he can hardly succeed in prayer. In a prayer meeting some brothers and sisters may mention a great many subjects for prayer. But if you are not touched inwardly, you cannot pray. Therefore every brother and sister

who comes to a prayer meeting ought to have prayer burden so as to pray. At the same time do not be totally absorbed in only considering what burden you yourself have; you should also sense the burdens of other brothers and sisters in the meeting. For example, one sister may be troubled by her husband; one brother may be sick.



If in a prayer meeting one person asks God to save the sister's husband, and this is followed by another person who asks God to heal the brother's sickness, and in turn this is followed by still another individual who remembers before God something else, then each person is only praying for his own particular matter. Such prayer is not in accordance with the principle of praying thrice. For in the example just given, what is happening is that before one matter has been thoroughly prayed for the second topic is already being prayed for. Consequently, in a prayer meeting the brethren who are gathered must notice if a prayer burden for the first matter has been discharged. If all pray for that sister and the prayer burden is discharged, the believers can then pray for the sick brother. Before the prayer burden of the first topic has been lifted, those praying together should not switch to the second and third subjects of prayer. Suppose the entire gathering is yet involved with one particular matter. Then no one present should try to inject another prayer that is only according to his own personal feeling.

Brethren should learn to touch the spirit of the entire gathering. They must learn to enter into the feeling of the whole assembly. Let us see that some matters may only need to be prayed once and the burden for such is over and done with. But other matters perhaps need to be prayed twice. While still other matters probably have to be prayed three or five times before the various burdens for them are discharged. Irrespective of the number of times, the burden must be discharged before prayer on a particular item is ended. The principle of praying three

times is none other than to pray until the burden is lifted. In all this, of course, believers should also understand the difference between personal prayer and corporate prayer. When one is praying alone he thinks only of his personal burdens; but in corporate prayer each one should notice the burden of the

meeting instead of paying attention to one's own burdens alone. Hence in a prayer meeting the brethren must learn to sense the feeling of the gathering. For some items, praying once for each of them is enough. There is no need to pray again, since the assembly has no longer any burden for it. But for other items, praying once is not sufficient. Each of these matters needs to be prayed for again and possibly a third or fifth time. Before one burden is discharged, no one should commence to pray about another item. All must wait until the first burden has been lifted and then someone can change to another subject as the Lord gives another burden for prayer.

So in the prayer meeting, let us learn to pray over a matter by allowing one person, two persons, three or five persons to pray as necessary. Yet not in the sense of each praying his own prayer, but a praying with one accord as we gather together. Praying with one accord is something we must learn. A person may be able to pray by his own self, five persons may all be capable of praying respectively, but all of us, when we come together must learn a new way of praying, which is a praying with one accord. Let us see that corporate prayer does not come automatically; it has to be learned. If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven" (Matt.18.19). This is not a small concern. We should learn how to sense the feeling of others, learn to touch what is called the prayer of the church, and learn when a prayer burden has been lifted. And thus will we know how to fulfill in the meeting the ministry of prayer. □

The Angel of the LORD

*The angel of the LORD encampeth round about them that fear Him,
and delivereth them. Psalm 34:7*

A wonderful story is told by a Moravian missionary in connection with angelic protection.

An American missionary and his wife bravely went to their station, where, twenty years before, two missionaries had been killed and eaten by the natives.

They said as they took up their work it seemed as if often they were surrounded not only by the hostile natives, but by the very powers of darkness. These latter were so real, that night after night they were forced to get up and strengthen their hearts by reading the Word of God. Again they would pray.

One day a man came and said, "I would like to see your watchmen close at hand."

The missionary replied, "I have no watchmen; only a cook and a little herd boy. What watchmen do you mean?"

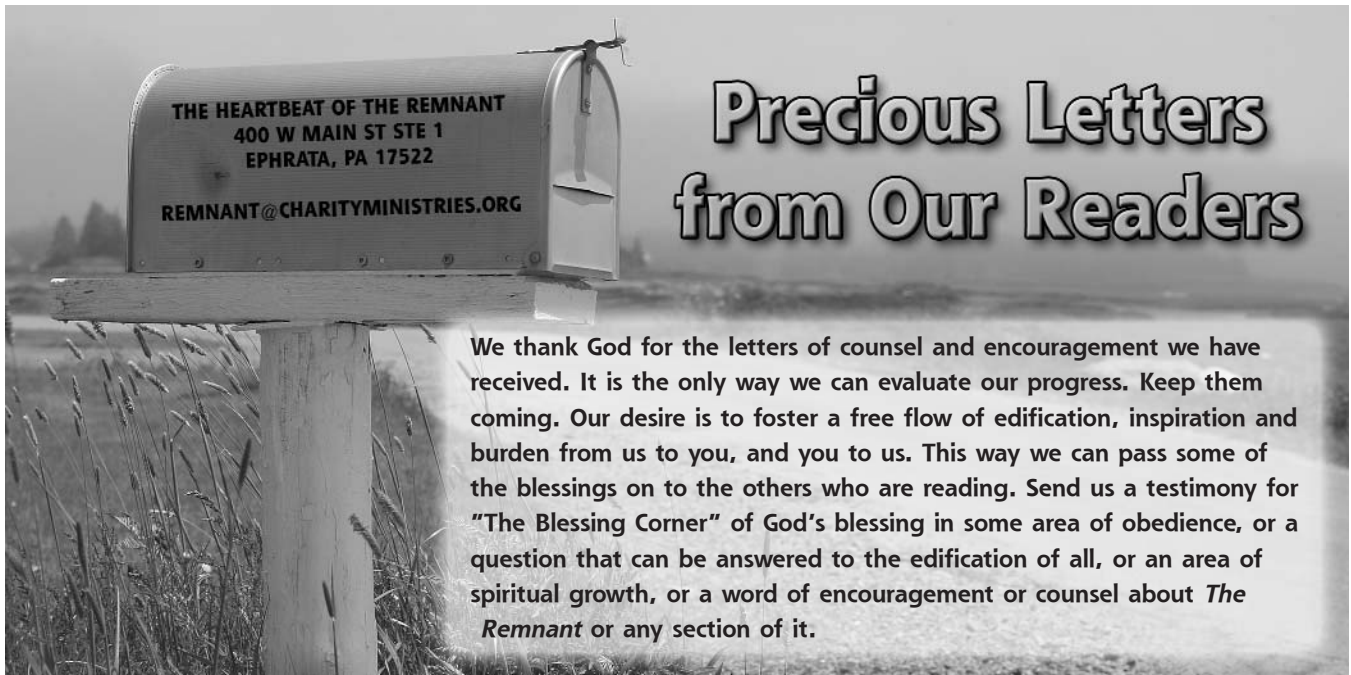
The man asked permission to look through the missionaries' home. Every corner of the house was carefully searched, and the man came out of the house greatly disappointed. Then, the missionary asked the man to tell him about the watchmen to whom he referred. Here is the man's answer.

"When you and your wife came here we determined to kill you as we did the missionaries twenty years ago. Night after night we came to carry out our intentions, *but there always stood around your house a double row of watchmen with glittering weapons, and we dared not come near.* At last we hired a professional assassin, who said he feared neither God nor devil. Last night he came close to your house—we followed at a distance—brandishing his spear. *There stood the shining watchmen,* and the killer fled in terror. So we have given up our purpose to kill you, but tell me, *who are the watchmen?*"

The missionary opened the Word of God and read: "*The angel of the LORD encampeth round about them that fear Him, and delivereth them.*"

"The beloved of the LORD shall dwell in safety by him." Deuteronomy 33:12

"The LORD hid them." Jeremiah 36:26



We thank God for the letters of counsel and encouragement we have received. It is the only way we can evaluate our progress. Keep them coming. Our desire is to foster a free flow of edification, inspiration and burden from us to you, and you to us. This way we can pass some of the blessings on to the others who are reading. Send us a testimony for "The Blessing Corner" of God's blessing in some area of obedience, or a question that can be answered to the edification of all, or an area of spiritual growth, or a word of encouragement or counsel about *The Remnant* or any section of it.

Dear Friends,

We want to thank you for the most excellent article for young ladies by May Jo Cassidy in this recent issue of the Remnant. We find so many good articles each time we receive it but I wanted to write especially regarding this one.

We have three girls, two young ladies in this category, who can really glean wonderfully from this article. It is also a huge help to me as a mother in guiding them through the questions surrounding emotional desires. It was so wonderfully written, inspired by the Holy Spirit. I want to thank Mary Jo for placing herself in a position of obedience before the Lord to where she could be so wonderfully used by Him.

*God's blessing to you all,
Nancy in NY*



*Mixed opinions over
the article
"The Cowboy Spirit."*

"...I live and work on a 10,000 acre ranch and none of what was written could I even relate to.... Did the writer bother to talk to people who live and work on ranches? Is the main idea of "how we dress" the real question the author is getting at? Several times he kept back tracking about the clothes, then he would bring it back up again. Is everyone to dress like plains people? Who decides if it is modest? If a person is humble and meek? Do we all have to look alike with matching shirts, blouses that are home-made?..."

Chico, TX



"...The Last issue of the Remnant was, as usual, filled with spiritual food: wholesome, uplifting, and most edifying. The article on "the Cowboy spirit", was very well worded. People watch believers, and they can tell the genuine from the artificial. Christ can tell the difference too, For behold, He tries the reins to give every man according to His Deeds. A Meek and quiet spirit...Yea, our: clothing, lifestyle, and conduct/behavior all needs to be controlled by our Savior....Alleluia! What a blessing that article was!..."

Gladys, VA



**We have heard with our ears, O God, our fathers have told us,
what work thou didst in their days, in the times of old.
How thou didst drive out the heathen with thy hand, and plantedst them;
how thou didst afflict the people, and cast them out.
For they got not the land in possession by their own sword,
neither did their own arm save them: but thy right hand, and thine arm,
and the light of thy countenance, because thou hadst a favour unto them.
Thou art my King, O God: command deliverances for Jacob.
Through thee will we push down our enemies:
through thy name will we tread them under that rise up against us.
For I will not trust in my bow, neither shall my sword save me.
But thou hast saved us from our enemies,
and hast put them to shame that hated us.
In God we boast all the day long,
and praise thy name for ever.
Selah.**

Psalms 44:1-8.

The Heartbeat of

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