

The Heartbeat of

The Remnant

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... is a Secure Refuge in our God

The Heartbeat of
The Remnant

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Mathilde Wrede

The Angel Of The Prisons

In 1900, the International Prison Congress was held in St. Petersburg. The greatest jailor on earth, the Tsar of all the Russias, the turnkey of the great ice dungeon, Siberia, opened the sessions. Grand dukes and other notables of Russian high society were present in force. There were gala dinners and receptions. At one session a French sociologist in evening dress read a paper on incorrigibles. It shone in faultless rhetoric. "This class of criminals are hopelessly sick. No reclamation is possible. All that can be done is, in one or another way, to render them harmless."

When the last word had fallen a slight figure was seen making her way to the platform. She asked the indulgence of the chairman, and then in a silvery voice, speaking in French, said: "There is, gentlemen, one agency by which every criminal can be transformed, even one who is, as they say, incorrigible. That is the power of God. Laws



"Laws and systems cannot change the heart of a single criminal but God can. I am persuaded that we ought above all to occupy ourselves with the souls of prisoners, and with their spiritual life."

and systems cannot change the heart of a single criminal but God can. I am persuaded that we ought above all to occupy ourselves with the souls of prisoners, and with their spiritual life."

The congress applauded. It was a message social congresses do not often hear.

The apparition was Miss Mathilde Wrede, the Baroness Wrede, in fact, though she never seemed concerned about her title. She bears a more unique title, "The Angel of the Prisons."

Her father was the provincial Governor of Vasa, Finland. She first became interested in the imprisoned by watching some who came to make repairs on the governor's house and grounds, men under guard and of gloomy countenance. Again, as a little girl, she saw by accident the smith welding red-hot irons on a group of prisoners. After that the lovely birthday furniture of her chamber, which her father had given her as a



present, failed to satisfy her. It was prison-made.

She was brought up in a world of culture, educated carefully with the lovely training of the Scandinavian schools, and was a gifted musician. One evening, in which she had planned to go with her father to a society function, she went instead to a revival meeting in which a layman was preaching. His text was John 3:16, and Mathilde Wrede responded, as tens of thousands have done before to the golden words. It was an embarrassment to her father and his entourage, but in her own heart the hallelujah bird was singing. Some days after, a prisoner came to her home to repair a lock and, conversing with him, she told of the great things God had done for her. "Ah, Miss," he answered, "you should come out and tell us prisoners about it. We need it enough." She promised to go, and she went. Then she went

again. She had entered upon her life work.

To her final decision, she had remarkable guidance. She had in this early time agreed to visit a prisoner but decided to put it off in order to pay a pressing society call. On the night before, in vision or dream, which she could not tell, a prisoner came into her white chamber with irons on hands and feet, rattling as he went. In the middle of the room he halted and looked at her with sorrowful eyes. She heard words with startling distinctness: "thousands of poor, chained prisoners sigh for life, freedom, and peace. Speak to them

the word of Him who can make them free, so long as you have time."

Then the apparition vanished.

She tossed about greatly disturbed, thinking of her youth, delicate health, and the burden prison work would entail. Finally she opened her Bible. Her eyes fell first on Jer.1:6: "Ah, Lord God! Behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." With a prayer, she asked for a confirmation of her commission. The next passage that struck her eyes was Ezek.3:11: "Go, get thee to them of the captivity, unto the children of thy people, and speak to them."

Sometime after, she was called to Helsingfors, the capital, and, passing a chain-gang on the streets, asked herself why she should not utilize her



leisure in visiting the prisons there. She went to the head of the prison administration, introduced herself as the daughter of the Governor of Vasa, and asked for a permit to visit any and all jails and prisons of Finland. The director asked her age.

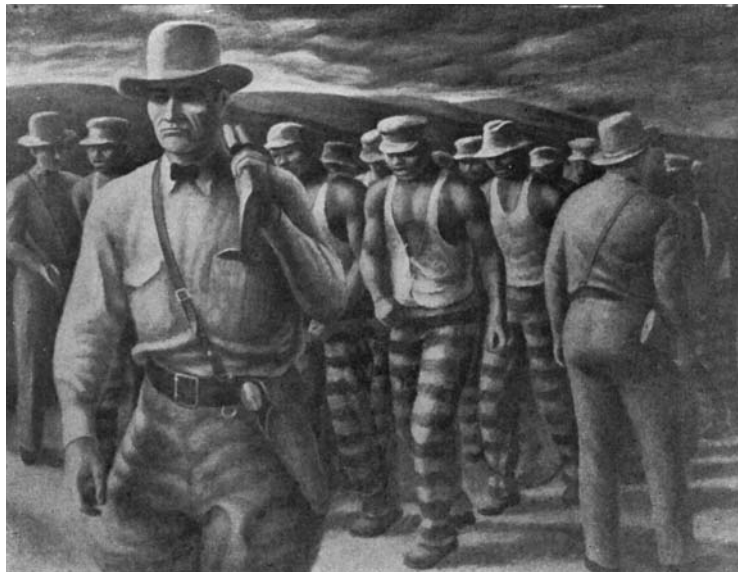
"I am twenty."

"Not exactly an advanced age."

"That is a fault that will correct itself in time."

She got her permit with the observation that it was given in the conviction that it would not be long used. "A ballroom would soon be felt to be a more suitable place for her than prison interiors."

Her ministry began in the Kakola prison, near Abo, where four hundred life-sentenced are interned. She was asked to speak to them in chapel on Good Friday. When she had finished, they were weeping. Day after day she visited them at their cell doors, preaching, teaching, writing for them, encouraging them, sympathizing with them. The most desperate, even maniacal prisoners calmed in her presence. One prisoner described the effect her first appearance made upon him, pining as he was behind the thick prison walls. "I remember distinctly the moment when, for the first time, I saw her standing in the doorway of my cell. It was as if daylight were streaming in, as



if spring had come with its greenery in the barrenness of winter."

For forty years, Mlle. Wrede ministered to men and women behind the bars. She had a government ticket on all Finnish state railways and took a general oversight not only of those in ward but of discharged prisoners, also, and of the families of prisoners both in duress and discharged. One gets the impression from reading the incidents of her life of a special *charisma* given to this woman for the work for which she was

called. Her biographer thinks the same, and, after speaking of her natural capacities, her tact, good judgment, tenderness, adds:

"She was ever known as of friendly disposition but now there streamed through her an entirely new feeling, a hot sympathy for those suffering men such as she could not have imagined before. It was as if a spark of divine love had set her heart afire."

"Idolized" is a lean word to express her place in the hearts of Finnish prisoners. The Russian government was relentlessly pursuing a policy of repression in Finland, and batches of prisoners were dispatched at intervals from Wiborg to the Siberian mines. Mlle. Wrede was on hand to bid farewell to them and to comfort them as they passed into their Siberian life sen-





tence. One can imagine the state of these breaking, bleeding hearts. On one occasion they asked her to leave before the final scene. They felt ashamed of their cropped heads and exile prison garb. When, however, on the last evening, she crossed the prison court, an arm stretched out through every grated window to her, and one of the prisoners called out sobbing, "Farewell, thou dearest, daughter of our Fatherland, thou only true friend of the prisoners."

When on vacation she usually spent some weeks with her intimate friend, the Princess Lieven, in the Kromon Castle, Livonia. On coming home, she went to her lodging in a little Helsingfors back street, hired from another friend, Miss Hedwig Haartmann, the leader of the Salvation Army in Finland. *In this, her home, she lived on the same fare as the prisoners in prison, and they knew it.* Such were the contrasts in this life – related by birth to the highest breeding and by choice to the greatest need. Daytimes she engaged in visiting the prisons; evenings were given up to other troubled, tempted men and women who came to con-

sult her. She often went about the country visiting her ex-convicts of many years standing. Everywhere she was accorded enthusiastic reception. One ex-convict invited her to his home and slept on the floor before her door like a dog so that she should

not be disturbed in any way.

She spent herself to the uttermost farthing. When, after a night of insomnia, she felt a certain reluctance to take up her daily task, she would say to herself encouragingly, "Today I have again the privilege of being occupied with my Father's business." Then while going down the stairway she would continue, "O my poor body! How tired you are! We are now going to try again to get a-going. Up to now you have shown yourself obedient and patient when love spurred you to work. I thank you. I know you will not leave me in the lurch."

So much has happened in the last years of European life that the detail of history blurs in many minds and one forgets the terrible contests between the Red and White factions in Finland that followed the Russian revolution. When it broke out, Russian soldiers stormed the Kakola prison and set the prisoners at large. These ex-convicts, together with the Jacobin elements which the revolution churned up from the

depths, took the reins in their hands and a Terror followed that made a fair imitation of that of '93. They tell of country people tied to chairs with tongues nailed down to their tables and bread placed before them. Then they were left to starve. When the Whites returned to power they paid their scores in full weight coin.

Mlle. Wrede was in family connections White; in her career, she was closely in touch with Red society as represented in the prisons in which she ministered. On the table of her living room stood during all this troubled time, a glass with two flowers, one red, one white. These typified her double relationships. Her door was open to both Reds and Whites. All in need, all who were mourning over dead or imprisoned loved ones, came to her to get advice, sympathy, and help. She often quoted the words in Acts, **"And Paul dwelt two whole years in his own hired house, and received all that came in unto him."** In the amnesty times her quarters were overrun with ex-prisoners who in

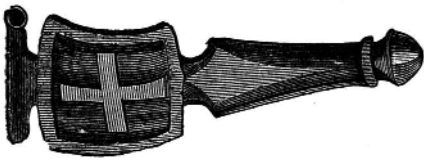


shoals, came to her and besieged her from morning till night. The Red Guardists treated her with childlike respect and kindness and she was able to intercede for many with whom it otherwise would have gone hard.

One day a pair of Finnish Bolsheviks came to her apartment and demanded money. "Money I have," she answered, "but it is for the old and sick."

"But we are hungry."

"So am I. My breakfast is coming, and you may share it with me." When it came it was a single slice of bread and little cabbage. The pair involuntarily laughed, and one whispered, "We have surely stumbled in on Mathilda Wrede."



"Yes," she said, "I am, indeed, Mathilda Wrede. As you see, the breakfast will not suffice for all, but if you will come to supper there will be enough and we will confer on how such capable and industrious men as yourselves may earn your own meals."

They went off with "many thanks" and hat in hand.

Here, as everywhere, drink is the first cause of imprisonment, drink ending in quarrels and murder. One day she was met on the street by an old prisoner who had been drinking. She asked him if he had work.

"Oh, yes, I am an asphalteur."

"Are you well paid?"

"Oh, yes."

"Then you no doubt put your money in the bank."

"Sure! I carry each week much money to the bank."

"That's good. In what bank do you deposit it?"

"It all goes to the Sinebrychoff Bank (one of the great breweries of Helsingfors)."

"But L-, that is terribly sad. If you haven't self-control enough to do otherwise, give me your money and I will deposit it in a real bank."

"No, thanks. I'll keep it. I am used to beer and must have it as long as I can get a drop."

"'As long as I can get a drop.' These words re-echoed in my ears. When ever will this murderous flood of intoxicating drink that engulfs homes, bodies, and souls be stanchd?"

The story is told of a life prisoner whom Mlle. Wrede had often visited in prison, a man earnestly desirous of deliverance from sin. One day he surprised her by asking, "Would you lend me, Miss, your brooch?"

For years she had worn this silver shield inscribed in Finnish with the words, *Anno ja Rauha*, "Grace and Peace."

"Don't ask me why," he continued; "just trust it to me and an hour afterward you shall have it again."

Mlle. Wrede was wont, as far as possible, to defer to the wishes of prisoners, so she put it into his hands. An hour later it was returned but with no explanation. She could see,

however, that in his mind there was a quiet satisfaction.

Some time after, she called again on him, and without saying a word he offered her a brooch, the exact replica of hers, but apparently in ivory. "How beautiful!" she exclaimed. "Where did you get the ivory? Is it really your work? It is far lovelier than the old one."

"It is not ivory," he answered. "Some months ago I found a bone in the soup, and I immediately thought to make a brooch of it for Miss Wrede. It has been in the sunshine for a long time, to dry out all the particles of grease. Later I shaped it as yours." Then followed the unforgettable words:

"In the pot in which they cook soup for prisoners one seeks in vain for delicate morsels. Grant that this is a bone from an old cow. From it a prisoner has shaped a jewel for you. One can easily think of a life-sentenced person as an evil and worthless thing. But you have said that God in His goodness can deliver a man as bad as I have been. The sun of His love can consume all my sins as the power of sunshine has cleansed this bone. The thief on the cross was brought by Jesus to Paradise. The Lord in His mercy has a place for me in His kingdom, a great sinner but a pardoned one."

Mathilda Wrede's last words were: "Tonight I cross the frontier. Can any be as happy as I!" □



Formula for a *Burning Heart*

by A.W. Tozer

I have previously said that any Christian who desires to, may experience a radical spiritual renaissance, and this altogether independent of the attitude of his fellow Christians. The important question now is How? Well, here are some suggestions which anyone can follow and which, I am convinced, will result in a wonderfully improved Christian life.

1. Get Thoroughly Dissatisfied with Yourself. Complacency is the deadly enemy of spiritual progress. The contented soul is the stagnant soul. When speaking of earthly goods, Paul could say, "I have learned ... to be content"; but when referring to his spiritual life, he testified, "I press toward the mark." Stir up the gift of God that is in thee.

2. Set Your Face Like a Flint Toward a Sweeping Transformation of Your Life. Timid experimenters are tagged for failure before they start. We must throw our whole soul into our desire for God. "The Kingdom of

God suffereth violence, and the violent take it by force."

3. Put Yourself in the Way of the Blessing.

It is a mistake to look for grace to visit us as a kind of benign magic, or to expect God's help to come as a windfall apart from conditions known and met. There are plainly marked paths which lead straight to the green pastures; let us walk in them. To desire revival, for instance, and at the same time to neglect prayer and devotion is to wish one way and walk another.

4. Do a Thorough Job of Repenting.

Do not hurry to get it over with. Hasty repentance means shallow spiritual experience and lack of certainty in the whole life. Let godly sorrow do her healing work. Until we allow the consciousness of sin to wound us, we will never develop a fear of evil. It is our wretched habit of tolerating sin that keeps us in our half-dead condition.

5. Make Restitution Wherever Possible.

If you owe a debt, pay it, or at least have a frank understanding with your creditor about your intentions to pay, so that your honesty will be above question. If you have quarreled with anyone, go as far as you can in an effort to achieve reconciliation. As fully as possible make the crooked things straight.

6. Bring Your Life Into Accord With the Sermon on the Mount and Such Other New Testament Scriptures as are Designed to Instruct Us in the Way of Righteousness.

An honest man with an open Bible and a pad and pencil is sure to find out what is wrong with him very quickly. I recommend that the self-examination be made on our knees, rising to obey God's commandments as they are revealed to us from the Word. There is nothing romantic or colorful about this plain downright way of dealing with ourselves, but it gets the work done. Issac's workmen did not look like heroic figures as they digged in the valley, but they got the wells open, and that was what they had set out to do.

7. Be Serious-minded.

You can well afford to see fewer comedy shows on TV. Unless you break away from the funny boys, every spiritual impression will continue to be lost to your heart, and that right in your own living room. The people of the world used to go to the movies to escape serious thinking about God and religion. You would not join them there, but you now enjoy spiritual communion with them in your own home. The devils ideals, moral standards, and mental attitudes are being accepted by you without you knowing it. You wonder why you can make no progress in your Christian life. Your interior climate is not favorable to the growth of spiritual graces. There must be a radical change in your habits or there will not be any permanent improvement in your interior life.

8. Deliberately Narrow Your Interests.

The Jack-of-all-trades is the master of none. The Christian life requires that we be specialists. Too many projects use up time and energy without bringing us nearer to God. If you will narrow your interests, God will enlarge your heart. "Jesus only" seems to the unconverted man to be the motto of death. But a great company of happy men and women can testify that it became to them a way into a world infinitely wider and richer than anything they had ever known before.

Christ is the essence of all wisdom, beauty and virtue. To know Him in growing intimacy is to increase in appreciation of all things good and beautiful. The mansions of the heart will become larger when their doors are thrown open to Christ and closed against the world and sin. Try it.

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that we be specialists.
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9. Begin to Witness.

Find something to do for God and your fellow men. Refuse to rust out. Make yourself available to your pastor and do anything you are asked to do. Do not insist upon a place of leadership. Learn to obey. Take the low place until such time as

God sees fit to set you in a higher one. Back your new intentions with your money and your gifts, such as they are.

10. Have Faith in God.

Begin to expect. Look up toward the throne where your Advocate sits at the right hand of God. All heaven is on your side. God will not disappoint you.

If you will follow these suggestions, you will most surely experience revival in your own heart. And who can tell how far it may spread? God knows how desperately the church needs a spiritual resurrection. And it can only come through the revived individual. □

The Lion, The Witch, and the Happy Meal:



At the end of a short visit with my brother and his family this past weekend in South Carolina, we said our last goodbyes over a late night dinner at the local McDonald's. I don't care much for fast food—especially McDonald's—but facing a 13 hour drive home we agreed with my brother that it might make a nice grand finale for all our children.

My brother and I grew up at total odds when it came to spiritual things, he an agnostic evolutionist, and me the professing fundamentalist. It seemed we were always at odds on just about every topic. Looking back, I regret most of those debates we had in our childhood. If anything, I think I pushed him further into his godless convictions by arguing with him so often in the flesh. But now here we were almost 25 years later with our wives and children, looking at the vastly different outcomes of each of our lives.

Earlier that day we had finally gotten past the surface and I was able to ask him how he felt about God. I asked him what he felt the repercussions would be of raising children in an environment completely void of God. We then entered more discussion as he proceeded to give his old arguments and I offered my usual apologetics against the claims of the "Big Bang Theory" and evolution. From there we went on to discuss his distrust of "organized religion" and his disdain for church-going hypocrites. He concluded with the statement that he is

looking for a Christianity that is more believable than what has classically been taught. He had read enough of the Bible to consider the majority of it as “unsophisticated” and

whole place had big pictures of lions, witches and wardrobes all over it.

“Narnia” is the latest movie sensation out by Walt Disney. The movie is based

Lately it seems that Hollywood has awakened to the potential capital gains it can tap into from unsuspecting Evangelical and Catholic Christians.

was seeking a faith that “could combine science and religion together.” In essence, he said he wanted a “reasonable religion.” The idea of a holy, moral, law-requiring God was medieval to him. He wanted a god that could be seen and clearly postulated.

Feeling troubled by our discussion I later discussed the conversation with my wife. She said that she was concerned that there seemed to be no burden of spiritual need in their lives. Until they have that, she feared our words would most likely be meaningless. She recommended that we continue more urgently to pray for that hunger in their souls.

But now at the end of our visit, as I sat there groping for my final words, struggling over the obvious offenses and failed compromises of the weekend, I reached into my 4-year-old’s Happy Meal and pulled out the “toy” with the title “White Witch” on it. The theme was from Disney’s newest secular invasion “Narnia.” As I looked around I suddenly noticed that the

upon the book, *The Lion, The Witch and The Wardrobe*, written by C.S. Lewis in 1950. I asked my brother if they had seen the movie, and of course, they had. So I began to discuss some of the beliefs and practices of C.S. Lewis. Having read many of Lewis’ works, I found myself tempted to use his intellectual approach to Christianity as a type of religion that my brother might finally accept...but I had to stop myself. Like my wife said, if there is no sense of need then what’s the use? He needed to see that he was a sinner in need of a savior, not merely add psychological Christianity

Walt Disney was a 33rd degree Freemason and an illuminist. Behind all those cartoons, magazines, movies etc., is a hidden agenda to mess up our children’s minds.

to his already “sophisticated” philosophical mindset. So we gathered the children, instructed them to put the witches in the trash can, and headed back home to Pennsylvania.

On the 13 hour drive back home I thought a lot about C.S. Lewis and pondered why he is now becoming so popular. I thought about my brother’s desire for a relative, rational, and modern religion and concluded that he was not alone. Lately it seems that Hollywood has awakened to the potential capital gains it can tap into from unsuspecting Evangelical and Catholic Christians. The film “The Passion” brought in record sales and since then many smaller film companies have joined in to win the Evangelical and Catholic dollar. The seasoned gold hunter Walt Disney is not at all new to these tactics and is an age old enemy of Christianity and the Cross. Wes Penre, who warns about the influence of many secret societies says, “Walt Disney was a 33rd degree Freemason and an illuminist. Behind all those cartoons, magazines, movies etc., is a hidden agenda to mess up our children’s minds. Disney’s production over the years is filled with Masonic symbolism, occult over- and under-

tones, mind control and indoctrination. He is preparing our younger generations for the New World Order, and introduces them to sorcery (black magic) as being a ‘cool thing.’”

That Disney has had an agenda against conservative Christianity is no new thing. What surprises me now is the wide spread acceptance that C.S. Lewis has received through Disney. Walk into any Christian bookstore, pick up most any Christian book catalog or go to a Christian book website and you'll see Narnia and C. S. Lewis plastered everywhere. C.S. Lewis has never been so popular! But

Renaissance literature at Cambridge University from 1954-1963. However, after 1954 he was primarily a writer. He claimed a change in his life which caused him to begin believing in God and abandon his belief of atheism. He wrote many books defending his view of Christianity. One of his most popular books, *Mere Christianity*, was basically a Christian defense against the claims of atheism. However,

church. Much like my brother, many people then were losing faith in the simplistic message of the Bible. Science was growing exponentially and the church was losing ground daily. As a last ditch effort, the church began to look for a "reasonable" faith that could be explained scientifically. This was the scene onto which the notable atheist and intellectual C.S. Lewis emerged, claiming to have converted to Christianity. He began to write books, debate and give seminars on Christianity all over the world. The world was a bit taken back by his intellectual approach and in 1947 he even made the cover of Time magazine, labeling him the "apostle to the skeptics." However, unlike the apostles of old, who rebuked the culture and religious structure of the age by presenting an uncompromising gospel, I am afraid that C.S. Lewis allowed the simple Gospel to become polluted in his attempt to win over the intellectuals. Talking about holy things in an unholy way can be very damaging. Sporting his cigar and beer drinking demeanor as he debated Christian themes, I feel he often rendered many holy doctrines of the Bible as mere esoteric nuances and trendy dialogs.

C. S. LEWIS,
his brother, W.H. Lewis, J.R.R. Tolkien,
Charles Williams and other friends
met every Tuesday morning between
the years 1939-1962 in the back room
of this their favourite pub. These men,
popularly known as the Inklings, met
here to drink Beer and to discuss,
among other things, the books they
were writing.



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what did C.S. Lewis believe? Exactly what is he teaching our children and others through his books and subsequent movies?

Clive Staples Lewis spent the first part of his life an ardent intellectual atheist. He was a literature professor at Oxford from 1925 to 1954, and professor of medieval and

what he is probably most famous for is a series of sorcery-fantasy books called *The Chronicles of Narnia* which claim to be full of hidden Christian messages and overtones.

C.S. Lewis originally became popular in a time when science, psychology, relativism and cynicism were all coming strongly against the

One of the hardest things for intellectuals to accept is the narrow, egocentric-sounding concept that Christianity is the only way to Heaven. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me (John 14:6)". Being completely at

odds with such an exclusive idea, the skeptics and intellectuals were glad to hear from C.S. Lewis in his book *Mere Christianity*, that some pagans may belong to God without knowing it. He wrote, "There are people in other religions who are being led by God's secret influence to concentrate on those parts of their religion which are in agreement with Christianity, and who thus belong to Christ without knowing it. For example, a Buddhist of good will may be led to concentrate more and more on the Buddhist teaching about mercy and to leave in the background (though he might still say he believed) the Buddhist teaching on certain points. Many of the good Pagans long before Christ's birth may have been in this position." Narrow minded as it may seem, the Bible clearly teaches that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12)".

Another thing that intellectuals have a difficulty with is all the talk about Heaven and Hell. Gold, music and crowns in Heaven—fire, darkness and torment in Hell, seems too much like a child's story to be reasonable and believable. Unfortunately, C.S. Lewis felt the same way. Speaking on Heaven, Lewis intellectualized the Biblical language saying "All the scriptural imagery (harps, crowns, gold, etc.) is, of course, a merely symbolical attempt to express the inexpressible. Musical instru-

ments are mentioned because for many people (not all) music is the thing known in the present life which most strongly suggests ecstasy and infinity. Crowns are mentioned to suggest the fact that those who are united with God in eternity share His splendor and power and joy. Gold is mentioned to suggest the timelessness of heaven (gold does not rust) and the preciousness of it."

In reference to Hell, instead of seeing literal fire and torment, Lewis implied that Hell was merely a state of mind. In *The Great Divorce* he said "...every shutting-up of the creature within the dungeon of its own mind is, in the end, Hell." If Hell becomes intellectu-

alized then certainly witches, demons and goblins would be considered safe amusements for our children. I found it interesting that when asked about so called "white witches," the late Anton LaVey, author of the *Satanic Bible*, and high priest of the Church of Satan, scoffed at the distinction saying "There is no difference in Satanism, between white and black witchcraft or magic." It is sad when demon possessed mad men have more wisdom and insight than many professing Christians.

The Bible itself, with such unbelievable stories as the parting of the Red Sea by Moses, Noah and the ark, or even Elijah's fiery chariot, is

simply too much to swallow for the a modern scientific man. Unfortunately, Lewis dismissed many of these historical events as Christian mythology. In *The Problem of Pain*, Lewis wrote "I have the deepest respect for Pagan myths, still more for myths in the Holy Scriptures." In his book, *Reflections on the Psalms*, he wrote "I have therefore no difficulty accepting, say, the view of those scholars who tell us that the account of Creation in Genesis is derived from earlier Semitic stories which were

Pagan and mythical." Jesus not only believed these stories were true but preached that these men were still living in heaven and God was still their God. 1Cor 10:11 states:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Distinguishing between which myths to believe and which to discard seemed to be a struggle for C.S. Lewis. In an interview with Roger Lancelyn Green for his book, *C.S. Lewis: A Biography*, Lewis was speaking of the difficult time he had when his wife was struggling with sickness saying "I had some ado to prevent Joy and myself from relapsing into Paganism in Attica! At Daphni it was hard not to pray to Apollo the Healer. But somehow one didn't feel it would have been very wrong - would have only



been addressing Christ sub specie Apollinis.”

As influential as Lewis has been as a Christian apologist, after reviewing many of his beliefs, the embarrassing question that still has to be asked is ‘was C.S. Lewis even a Christian?’ Many foundational teachings seem to be missing in his works. Speaking of the Atonement, Lewis said that

through every crack when we read C. S. Lewis’s Chronicles of Narnia stories. Lewis was no theologian, and there’s no doubt that his views were squidgy on the question of eternal punishment. He held other views that make old-model evangelicals shudder. But one wonders if he really would have been in sympathy with open theists’ quest for a

end it leads countless Narnians astray. The god of open theism is like an ass in an ill-fitting lion’s skin. And it is leading many away from the glorious God of Scripture...God is both good and fearsome. His wrath is as real as his love. And though He has “*mercy for thousands, forgiving iniquity and transgression and sin, [He] will by no means clear the guilty*” without satisfying His own justice and wrath (Exod. 34:7).

**There is no substitute for the blood,
no short cut through repentance,
and no innovation without the Holy Spirit
convicting of sin, bringing repentant sinners
to grace and salvation. As simple, foolish
and unsophisticated as that may seem,
there is still no other way.**

There is no substitute for the blood, no short cut through repentance, and no innovation without the Holy Spirit convicting of sin, bringing repentant sinners to grace and salvation. As simple, foolish and unsophisticated as that may seem, there is still no other way. Jesus warned us of false ways of salvation saying “*Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers (John 10: 1-5)*”. Why is the Church not heeding the Master’s warning and fleeing from these strange voices?

“Christ’s death was not a substitution for us, but rather something like the Roman Catholic idea of the storing-up of grace.” The late Dr. Martyn Lloyd Jones said of him: “Because C.S. Lewis was essentially a philosopher, his view of salvation was defective in two key respects: (1) Lewis believed and taught that one could reason oneself into Christianity, and (2) he was an opponent of the substitutionary and penal theory of the Atonement (Christianity Today 20-12-63)”.

John MacArthur, in a thought provoking paper entitled “*Open Theism’s Attack On The Atonement*” criticizes C.S. Lewis’ idea of salvation saying:

...the wind of [new-model theology’s] influence blows in

tamed and toned-down deity. ...That same basic false assumption was the starting point for the heresy of open theism. New-model theologians began with the assumption that God could not be good and terrible at the same time, so they set out to divest Him of whatever attributes they did not like. Like the Socinians and liberals who preceded them, they have set out on a misguided quest to make God “good” according to a humanistic, earthbound definition of “good.” They are devising a god of their own making...In the final book of the Narnia series, a wicked ape drapes a lion skin over a witless ass and pretends the ass is Aslan. It is a sinister and dangerous pretense, and in the

Writing to the Corinthians the Apostle Paul said many

continued on page 17



HOW MEN GROW

by G.G. Warren

To rightly estimate any phase in any man's life, we must consider it as a chapter in the process of his growth upward—or downward.

Consider Jacob at Bethel when a ladder came down from Heaven ministering God's love to him.

Some find fault with Jacob's vow at Bethel as being selfish and mercenary. If God will do this for Jacob, then Jacob will do this for God! How much nobler to stay one's self upon God with a generosity such as Abraham's, which trusts all to Him!

But Jacob was at the very beginning of his spiritual life at Bethel. He had just had his first glimpse of the vision which was to shape that life to its close. He naturally rises to no height of self-abandonment. He honestly states the case as it strikes him, and takes God at His word in the practical commonplace way which was characteristic of him.

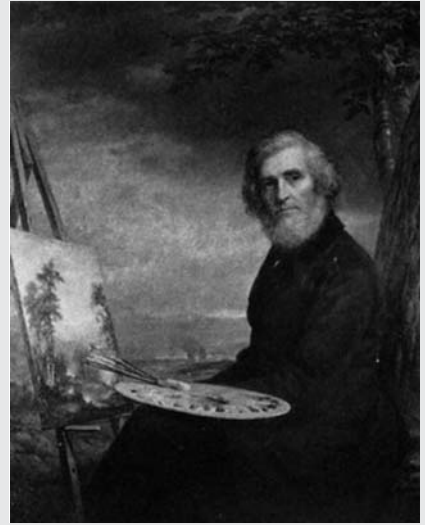
But at Jabbok, Jacob went further. Once more Divine powers and presences come into his life and this time he has no bargain to make with them. He doesn't ask for safety for himself, or the preservation of his property, or the mollification of his brother's anger. He asks just the blessing which God can bestow, and leaves it to take any shape or to carry any meaning which God may give it. He drives no bargain now, but trusts and adores. Then it was there that his old name Jacob, the Supplanter, ceased to fit the man, and he became Israel, "a Prince of God."

And so God takes us from one stage to another, from narrow and selfish views of our relation to Him, to the hour when of all His gifts we ask nothing but the blessing that expresses His gladness in us, and helps to our gladness in Him. □



Painting for Eternity

by Theodore L. Cuyler



When Apelles, the Greek painter, was asked why he bestowed so much labor upon his pictures, he replied, "Because I am painting for eternity." He used the word as a bold figure of speech; but we may use the word literally when we say that we are painting the pictures of our lives for eternity. We use fast colors. Whatever pure and holy word or deed be wrought into that picture will stand there, imperishable and immortal. Whatever selfish or sinful thing be painted on that life-canvas can never be washed out, except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes, the process of painting stops! No strokes of penitence or of faith can be added to it then. No guilty spots can be washed out then. The painting is finished, and finished for ever.

Death frames the picture, and sends it on to the Judgment Day for exhibition. Not a "private preview" before a select company, but a public exhibition before an assembled multitude whom no man can number. For God will bring every word and every work into judgment, whether it be good or whether it be evil. The picture of our lives which is presented before the "great white throne" will be forever unchangeable. If the

canvas is adorned with deeds, however humble, for the glory of God, then the life-work will stand as an everlasting memorial of Divine grace. If the life was only spent for the gratification of sinful self, then the wretched picture of it will only be held up to "shame and everlasting contempt."

We may desire most intensely to alter the portraiture then, and to improve it, but the pencil and the colours were left behind us; the hand will have lost its cunning for evermore. We may importunately beg and beseech the righteous Judge to give us one more opportunity. The irreversible answer will be, "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still. He that is righteous, let him be righteous still; he that is holy let him be holy still." Seeing that these things are true, what manner of persons ought we to be in all holy conversation and godliness.

When the noble Russell was executed as a martyr to freedom, he handed his watch to a friend who stood beside him on the scaffold. "Take this watch," said he, "for I have no more to do with *time*. My thoughts now are only about eternity." The utterance of the dying martyr is a word in season for us all. We pastors who are setting about the

Master's work anew may well take note of the fact that we are preaching for eternity! Let every parent who reads this paragraph inquire of conscience, "Am I training up my children not only for this world, but for the world to come?" Let every man of business ask himself whether he is only aiming to fill a bag that is full of holes, or, as God's steward, is laying up treasures in heaven? Young friend, are you training yourself in self-indulgence, or for the immortal crown?

Upon the walls of an institution in Montreal, I saw this summer, this brief line—"Nothing is long except eternity." That was a motto for every pastor's study, and for the walls of every dwelling. Let us all write it up before us on the arch of the heavens. "Nothing is worth living for but eternity."

Let the clanging bells of time
With their changes rise and fall!
But in undertones sublime—
Sounding deep beyond them all—
Is a voice that *must* be heard,
As our moments onward flee,
And it speaketh but this word
'Eternity! Eternity!'

continued from page 14, The Lion, The Witch, and the Happy Meal: Christians Beware!

centuries ago *"The cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of*

God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. (I Cor. 1:18-29)".

In conclusion, the next time Disney thinks they can rattle the Christian's cage and

we will come running in, bringing our children's open minds to sit and listen to their destructive doctrines and lies, show them your strength and stay at home and teach your children from the Word of God! Teach them to listen carefully for the Shepherd's cry and be ready to flee the voice of the stranger. Teach them to beware of this bloodless, intellectual 'Christianity' and stay close to the simple truths found in the Word of God. Without question *"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour (1 Peter 5:8)".* □



Our Fellowship Is With The Father

by Campbell Morgan

I wonder sometimes whether any more startling or profound word is to be found in the New Testament concerning the relationship into which men and women in Jesus Christ are brought with God. This indeed is a sea wherein all our thoughts are drowned. We may approach the great theme and see some of the gleams of light that break from it, and yet when we have meditated on it prayerfully and carefully, under the guidance of the Spirit, it still stretches out beyond us, baffling our thoughts, incapable of being expressed in any words of

earth's poor language, waiting for its final exposition, for the language and illumination of the Father's house.

"Our fellowship is with the Father." The emphasis is placed upon the word that indicates relationship. It is the most startling announcement—*fellowship*. How differently the minds of men think of God. There are those who hate the very thought of Him. There are those who fear Him with a slavish fear. There are those who only think of Him as a king to whom they are bound to submit themselves. But the distinctive and overwhelming

glory is, that it brings us into a new relationship, that of fellowship. All enmity is banished from the heart; all fear, save the fear of filial love, is forever swept away; henceforth we enter, through Christ Jesus, upon the profounder, more wonderful, more intimate relationship indicated by that great word "fellowship."

It seems to me almost impossible for us to begin to attempt a description of what friendship with God means. The word "friend" is one of the most sacred and beautiful words in our language, and a word sadly abused. There is a great difference between an acquaintance and a friend. I thank God for my acquaintances, but I have not many true friends in the world, nor have you. A friend is so precious that no human being ever has very many of them on life's pilgrimage and pathway. How many people are there with whom you feel perfectly safe? How many with whom you feel, sitting alone, that you can pour out everything that is in your heart, the mean thing as well as the noble thing, the doubt as well as the confidence. There are very, very few; but that is friendship. "Our fellowship it with the Father." We have been brought into such a relationship with God, that if we do but know Him and understand its truth, we can together fulfill that very idea of friendship. I can feel perfectly safe when I have entered in to my inner chamber and have shut the door against all others than my Father. I can say to Him everything that is in my heart.

Dear young believer, have you discovered that? If not then you have not yet experienced one of the most precious things in life as a Christian, one of the deepest and profoundest blessings that has come in Christ Jesus. There is one thing God never wants to hear from you, and that is a word of the nature of hypocrisy. He never wants to hear you say that your will is resigned to His, when your heart is hot and restless and you think He is dealing hardly with you. When you think so, He wants you to tell Him. He wants you to dare to pour out in His listening ear everything that is in your heart— your meanness, your littleness, your baseness, your doubts, and your fears. Oh, but you say, I would be afraid to do it. There is the secret to a good deal of lack in your life. Begin to do it, and you will find that He will sift the things you say to Him, and He will blow away that which is unworthy, and retain that which is best.

Notice a quotation from Dryden, in that poem, "All for Love":—

"...We were so mixed.
As meeting streams,
both to ourselves were lost.
We were one mass;
we could not give or take
But from the same;
for he was I, and I he."

That is the perfection of friendship, and that is the very inner heart of the meaning of this word "fellowship." I give to God, but I can only give to Him only Himself as He has

given Himself to me. God gives to me everyday. What does He give to me? God gives to me my new self in Christ. As two streams have mingled, so the life of the soul in Christ and the infinite life of God have mingled, and all my frailty finds its forcefulness in His might, and all His might finds its means of expressing itself along the line of my frailty.

This is the fact; "our fellowship is with the Father." Now, how far do we practice it? There is such a thing as practicing friendship, practicing fellowship. We have only been talking about the nature of the great fact of friendship with God, in and through Jesus Christ.

In every life there ought to be time for the practice of fellowship with God. Here is one peril of the age. Oh, this rushing, restless, feverish age! We are swept off our feet by the rush of our work. Carried along from day to day, tumbling like a turbid stream, and there is not restfulness, not practice of fellowship, no time for it. Time for everything else, but not for that, and everything else is weakened for lack of it. First take time to talk with God, and secondly,—and this is more neglected than the first—take time to let God talk to you. The first need emphasis; take time to talk with Him. I do not say pray, though it would be right to say it, but we have so largely associated the work "prayer" with petition. We have been busy asking for things. Talk to Him. Tell Him all about your own life; about your home; about your chil-

dren. Ask Him for things if you wish, but the nearer you live in communion the fewer petitions there will be in your prayer. Practice the art of talking to God. Tell him everything, and then take time that He may speak to you.



Oh, that this message may at least call a halt amid all the activity of the church, and call every one of us back to the practice of our fellowship. Beloved, fellowship is a fact. I am not asking you to create the fact, but to show it. The fact is created in Christ. In Jesus I have been made the friend of God. The trouble is not there, the trouble is that I have not practiced it. And let me say that when a soul begins to practice this waiting for God and for His speech, then will come a new sense of Christ, such as the soul has never had before. □

Soul Idolatry Excludes Men Out of Heaven

by David Clarkson (1621-1686)

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Ephesians 5:5

A covetous man is an idolater. Not only the covetous, but the immoral, are idolaters. For the apostle, who here makes covetousness to be idolatry, considers voluptuous people to be idolaters also, where he speaks of some who make their belly their God (Phil. 3:19). Indeed, **every reigning lust is an idol**—and every person in whom it reigns is an idolater. “The lust of the flesh, the lust of the eye, and the pride of life.” **Pleasures, and riches, and honors** are the carnal man’s trinity. These are **the three great idols of worldly men, to which they prostrate their souls!** And giving that to them which is due only to God, they hereby become guilty of idolatry. That this may be more evident—that covetousness, immorality, and other lusts are idolatry—let us consider what it is and the several kinds of it.

Idolatry is to give that honor and worship to ‘the creature’, which is due to the Creator alone. When this worship is communicated to other things, whatever they are, we thereby make them idols, and commit idolatry. Now this worship due to God alone, is not only given by the **savage heathen** to their stick and stones—and by **papists** to angels, saints and images—but also by **carnal men** to their lusts.

There is a Twofold Worship Due Only to God

1. External, which consists in acts and gestures of the body. When a man bows to or

prostrates himself before a thing, this is the worship of the body. And when these gestures of bowing, prostration are used, not out of a civil, but a religious respect, with an intention to testify divine honor, then it is worship due only to God.

2. Internal, which consists in the acts of the soul and actions answerable thereto. When the mind is most taken up with an object and the heart and affections most set upon it, this is ‘soul worship’—and this is due only to God. For He being the chief good and the chief end of intelligent creatures, it is His due, proper to Him alone, to be most minded and most loved. It is the honor due only to the Lord to have the first, the highest place, both in our minds and hearts and endeavors.

Now according to this distinction of worship—

There are Two Sorts of Idolatry

1. Open, outward idolatry, when men, out of a religious respect, bow to, or prostrate themselves before anything besides the true God. This is the idolatry of the heathen, and in part, the idolatry of papists.

2. Secret and soul idolatry, when the mind is set on anything more than God; when anything is more valued than God, more desired than

God, more sought than God, more loved than God. Then is that soul worship, which is due only to God.

Hence, “secret idolaters” shall have no inheritance in the kingdom of God. Soul idolatry will exclude men out of heaven as well as open idolatry. He who serves his lusts is as incapable of entering heaven, as he who worships idols of wood or stone!

Before we come to confirm and apply this truth, it will be requisite to make a more clear discovery of this secret idolatry. In order thereunto, observe, there are—

Thirteen Acts of Soul Worship

1. ESTEEM. That which we most highly value, we make our God. For esteem is an act of soul worship. Worship is the mind’s esteem of a thing as most excellent. Now the Lord demands the highest esteem, as an act of honor and worship due only to Himself. Therefore, to have an high esteem of other things, when we have low thoughts of God, is idolatry. To have an high opinion—of ourselves—of our abilities and accomplishments—of our relations and enjoyments—of our riches and honors—or those that are rich and honorable—or anything of like nature, when we have low opinions of God, is to advance these things into the place of God—to make them idols and give them that honor and worship which is due only to the divine Majesty. What we most esteem—we make our god. If you hold other things in higher esteem than the true God, you are idolaters (Job 21:14).

2. MINDFULNESS. That which we are most mindful of—we make our God. For to be most remembered, to be most minded, is an act of worship which is proper to God, and which He requires as due to Himself alone (Ecc. 12:1). Other things may be minded; but if they be more minded than God, it is idolatry—the worship of God is given to the creature. When you mind **yourselves**, mind your estates and worldly interests, mind your profits or pleasures

more than God—you set these up as idols in the place of God.

When that **time**, which should be taken up with thoughts of God, is spent in thoughts of other things—when God is not in all your thoughts—or if He sometimes is there, yet if other things take a higher place in your thoughts—if when you are called to think of God—as sometimes every day we should do with all seriousness—if ordinarily and willingly you make these thoughts of God give place to other things, it is idolatry.

If either you do not think of God or **think otherwise of Him than He is**—think Him all mercy, disregarding His justice—think Him all pity and compassion, disregarding His purity and holiness—think of His faithfulness in performing promises, not at all regarding His truth in execution of threatenings—think Him all love, not regarding His sovereignty—this is to set up an idol instead of God. Thinking otherwise of God than He has revealed Himself—or minding other things as much or more than God—is idolatry.

3. INTENTION. That which we most aim at, we make our God. For to be most intended is an act of worship due only to the true God. For He being the chief good—He must be the chief end. Now the chief end must be our chief aim—it must be intended and aimed at for itself; and all other things must be aimed at for its sake in a subserviency to it.

Now, when we make other things our chief aim or main design, we set them up in the stead of God and make them idols. When our chief design is to be rich, or great, or safe, or famous, or powerful—when our great aim is our own ease, or pleasure, or credit, or profit and advantage—when we aim at, or intend anything more, or anything as much, as the glorifying and enjoying of God—this is soul idolatry.

4. RESOLUTION. What we are most resolved for, we worship as God. Resolvedness for God, above all things, is an act of worship which He demands as due to Himself alone. To commu-

nicate it to other things is to give the worship of God unto them, and so to make them gods. When we are fully resolved for other things—for our lusts, pleasures, outward advantages—and but faintly resolved for God, His ways, honor, service—this is soul idolatry.

When we resolve presently for other things, but refer our resolves for God to the future—"Let me get enough of the world, of my pleasure, of my lusts, now—I will think of God hereafter, in old age, in sickness, on a deathbed"—these are idolatrous resolutions. God is thrust down—the creatures and your lusts advanced into the place of God—and that honor which is due only to Him, you give unto idols.

5. LOVE. That which we most love—we worship as our God. For love is an act of soul-worship. To love and to adore are sometimes both one. That which one loves—he worships. This is undoubtedly true, if we intend hereby that love which is superlative and transcendent—for to be loved above all things is an act of honor and worship, which the Lord demands as His due in peculiar (Deut. 6:5). In this the Lord Christ summed up all that worship which is required of man (Mat. 22:37). Other things may be loved—but He will be loved above all other things. He is to be loved transcendently, absolutely, and for Himself. All other things are to be loved in Him and for Him. He looks upon us as not worshiping Him at all, not taking Him for a God, when we love other things more or as much as Himself (1 John 2:15). Love to the creature, whenever it is inordinate, it is an idolatrous affection.

6. TRUST. That which we most trust we make our God. For confidence and dependence is an act of worship, which the Lord calls for as due only to Himself. And what act of worship is there which the Lord more requires than this soul-dependence upon Him alone? "Trust in the Lord with all your heart" (Prov. 3:5). He will allow no place for confidence in anything else. Therefore, it is idolatry to trust in ourselves—to rely upon our own wisdom, judgments, abilities, accomplishments. The Lord forbids it (Prov. 3:5).

To trust in **wealth** or riches—Job disclaims this and reckons it among those idolatrous acts that were punishable by the judge (Job 31:24). And our apostle, who calls covetousness idolatry, dissuades from this 'confidence in riches' as inconsistent with confidence in God (1 Tim. 6:17). To trust in **friends** though many and mighty—He fixes a curse upon this as being a departing from—a renouncing of God—an advancing of that we trust into the room of God (Psalm 136:3). Psalm 118:8, 9—"It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." The idolatry of this confidence is expressed, in that the true God is laid aside. **Trust in the creature is always idolatrous.**

7. FEAR. That which we most fear, we worship as our God. For fear is an act of worship. He who fears, worships that which is feared—which is unquestionable when his fear is transcendent. The whole worship of God is frequently in Scripture expressed by this one word "fear" (Mat. 4:10; Deu. 6:13); and the Lord demands this worship, this fear, as due to Him alone (Isa 50:12, 19). That is our god which is our fear and dread (Luke 12:4, 5). If you fear others more than Him, you give that worship to them which is due only to God—and this is plain idolatry.

8. HOPE. That which we make our hope we worship as God. For hope is an act of worship—and worship is due only to God. It is His prerogative to be the hope of His people (Jer. 17:13; Rom. 15:13). When we make other things our hope, we give them the honor due only to God. It is a forsaking of the Lord the 'Fountain'—and setting up of 'broken cisterns' into His place (Jer 2:13), hereby worshiping them as God. Thus do the papists openly, when they call the virgin mother, the wooden cross, and departed saints, their hope. And thus do others among us, who make their prayers, their sorrow for sin, their works of charity, or any acts of religion or righteousness, their hope—when men expect hereby to satisfy God's justice, to pacify God's displeasure, and

to procure heaven. Nothing can effect this, but that which is infinite—the righteousness of God. And this we have only in and from Christ. He is therefore called our hope (1 Tim. 1:1); “our hope of glory” (Col 1:27). Those who make their own righteousness the foundation of their hope—they exalt it into the place of Christ and honor it as God.

9. DESIRE. That which we most desire—we worship as our God. For that which is chiefly desired, is the chief good, in the estimation of the one who desires it. And what he counts his chief good, that he makes his god. Desire is an act of worship—and to be most desired is that worship, that honor, which is due only to God. To desire anything more, or as much, as the enjoyment of God—is to idolize it, to prostrate the heart to it, and worship it as God alone should be worshiped. He alone should be that one thing desirable to us above all things. “One thing have I desired of the Lord, that will I seek after—that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.” Psalm 27:4

10. DELIGHT. That which we most delight and rejoice in—that we worship as God. For transcendent delight is an act of worship due to God alone. And this affection in its height and elevation is called glorying. That which is our delight above all things, we glory in it—and this is the prerogative which the Lord demands (1 Cor. 1:31; Jer. 9:23, 24). To rejoice more in our wisdom, strength, riches, than in the Lord—is to idolize them. To take more delight in relations, wife, or children, in outward comforts and accommodations, than in God—is to worship them, as we ought only to worship God. To take more pleasure in any way of sin, uncleanness, intemperance, earthly employments—than in the holy ways of God—than in those spiritual and heavenly services wherein we may enjoy God—is idolatry.

11. ZEAL. That for which we are most zealous, we worship as God. For such a zeal is an act of worship due only to God. Therefore, it is idolatrous to be more zealous for our own things—

than for the things of God—to be eager in our own cause; and careless in the cause of God—to be more vehement for our own pleasure, interests, advantages; than for the truths, ways, honor of God—to be fervent in following our own business, promoting our designs; but lukewarm and indifferent in the service of God—to count it intolerable for ourselves to be reproached, slandered, reviled; but manifest no indignation when God is dishonored, His name, Sabbaths, worship, profaned; His truths, ways, people, reviled—this is idolatrous.

12. GRATITUDE. That to which we are most grateful, that we worship as God. For gratitude is an act of worship. We worship that for which we are most thankful. We may be thankful to men, we may acknowledge the helpfulness of means and instruments—but if we rest here and rise not higher in our thanks and acknowledgments—if the Lord is not remembered as Him without whom all these are nothing—it is idolatry. For this the Lord threatens those idolaters (Hos. 2:5, 8). Thus when we ascribe—our plenty and riches to our care and industry—our success to our prudence and diligence—our deliverances to friends, means, instruments—without looking higher—or not so much to God as unto these—we idolize them, sacrifice to them, as the prophet expresses it (Hab. 1:16). To ascribe that, which comes from God unto the creatures, is to set them in the place of God and so to worship them.

13. When **our care and industry** is more for other things, than for God—this is idolatrous. No man can serve two masters. We cannot serve God and mammon—God and our lusts also—because this service of ourselves and of the world, takes up that care, that industry, those endeavors, which the Lord must have of necessity, if we will serve Him as God. And when our time and endeavors are laid out for the world and our lusts, we serve them as the Lord ought to be served—and so make them our gods. When you are more careful and industrious to please men or yourselves, than to please God—when you are more careful to provide for yourselves and posterity, than to be

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Emotional Freedom

by Mollie Jo Cassidy
For Young Ladies

As young ladies, we are created with a need for emotional fulfillment. Though the desire for marriage is a God-given gift, the Lord has also supplied abundant grace to live happily without a life partner, for as few or many years as He should choose. In this season of singleness, the Lord intends for us to find true freedom in being totally His and given over to His matchless love. These years also hold a unique opportunity for intense spiritual growth and ministry.

Because of its potential, this special season of life is targeted by the enemy. If Satan can enslave a soul in their youth, he succeeds in stealing many precious gifts of eternal value: a victorious Christianity, intimacy with the Lord, and an anointed ministry. Our youth years are times when many important battles are fought and life patterns are set. Often, these battles and choices are so formative that, as a result of them, we live our adult years in either bondage or freedom. As unmarried young women, perhaps our greatest battle lies in maintaining a pure heart and in keeping those God-given emotions in check. I personally believe that what we do—more exactly, who we are—in this special season of life is incalculably crucial.

Basically, I see two options. Bondage or Freedom. Bondage to emotional longings for romantic fulfillment. Or, freedom to live joyfully, contentedly, and to love the Lord with all our hearts.

Because of the love and power of my Lord Jesus Christ, I have known this sweet freedom.

It has been so beautiful, rewarding, and satisfying, that I am not content to contain my joy. The truths that I have discovered in my journey with the Lord have such life-changing potential, that I cannot hold my peace.

And so, my desire in writing this article is to first of all to sing the praises of my Beloved. He



has revealed His love to me and captured my heart. His promises have not failed.

Then, I want to share my vision for emotional freedom. Someone once wisely said: "Vision without action is a dream. Action without vision is a nightmare. But action with vision brings beautiful reality." The things I share here are some of my visions. But it is more than that for me. It is beautiful reality; it is my testimony. Because vision must have action to be reality, I have included some practical things we all can do to obtain emotional freedom. But, first things first.

We Need to Have the Vision for It

For those of you who are walking in freedom, many truths I share will not be new. My desire is to encourage you; don't grow weary in well doing! May God continue to give you victory. And please pray for me and my relationship with God.

But, my burden is especially for those who are not walking in victory. Some of you may be in bondage to your emotions, and fighting a losing battle. You hope you can just "make it" through your single years. You feel a heavy weight, an intense, unfulfilled longing. You don't know the wonderful, satisfying love of Jesus Christ. You're not happy. You're not free. Oh, as you read this article, let faith and hope arise in your soul: you can be liberated to wholly love the Lord Jesus! God wants to do a great work in you. . . and He is able! May you know the Truth, Jesus Christ, Who will set you free. And "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36)

*Let's make a radical effort to remove
all damaging influences from our
lives. To purge ourselves from these
weights frees us to run our race.*

Steps to Victory

As in every aspect of the Christian walk, we cannot be victorious in our own strength. Our own efforts will prove futile and frustrating. We need divine grace, the desire and power to do God's will. When we come in brokenness before the Lord, offering up our hearts to His keeping, He accepts our consecration. The only way we can truly keep our hearts emotionally pure is by actually giving them to the Lord Jesus and entrusting them to His keeping. As the Good Shepherd, He never loses or misplaces that which is committed to His trust. ". . . for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2. Tim. 1:12)

One step we can take after initial consecration is to remove all provision for the flesh. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (1 Peter 2:11) It's hard enough dealing with our own affections and desires without adding to them the temptations that come from worldly videos, music, and books that stir us up emotionally! These things hinder love for Jesus, breed discontentment, and cloud our spiritual vision. Let's make a radical effort to remove all damaging influences from our lives. To purge ourselves from these weights frees us to run our race.

We need the wise counsel of our Heavenly Father, and our earthly parents, to know how to walk in pure relationships with young men. God has also given us common sense. If we truly desire to keep our hearts pure then we won't do things that stir up our emotions unnecessarily. ". . . make not provision for the flesh, to fulfil the lusts thereof." (Romans 13:14) Our heart's purity is too precious a thing to risk.

Avoid unhealthy situations. This includes developing any special friendships with other young men. A girl who is devoted wholly to Jesus should treat all the young men the same, with no special friendliness to any one in particular. It is Biblical to treat them as brothers in the Lord—but special, close friendships (outside of a holy courtship relationship) are dangerous and create unnecessary struggles.

Dealing with Emotions

A very foundational aspect of emotional freedom is releasing all competing affections to the Lord. A competing affection is an emotional longing or romantic attraction that hinders obedience and love toward Jesus. Regardless of our marital status, Christ requires and deserves first place in our hearts. However, emotional freedom is not an absence of desire for marriage or an indifference toward young men. Rather, this is a liberty to love the Lord wholeheartedly and without distraction. This principle is found in I Corinthians 7:35.

It is important to understand that emotional attraction toward young men is not evil. Nor is it love; it is merely a feeling of liking them. Furthermore, our emotions need not be something we despise, as a “hindrance” or “problem.” They only become a problem when they are out of place, when they control us. God’s heart is to use the battle for emotional purity to make us intimately dependent on Him. As we respond to His Shepherding, the very things that drive us to our knees will be used to make us women of

God. And then we can understand how even this struggle can ultimately result in a lifetime (and eternity) of good.

What we do with our emotions determines whether we will walk in freedom or bondage. If a young lady chooses to hold on to her desires, to feed them, and to keep them a secret, her soul will become enslaved to them. The right thing to do when we feel an emotional drawing toward a particular young man is to immediately and completely give it to the Lord. For “. . . they that are Christ’s have crucified the flesh with the affections and lusts.” (Galatians 5:24)

We read in Genesis that God, the eternal matchmaker, put Adam to sleep while He prepared him a life partner, Eve. When God’s time was fully come, Adam awoke and was made one with Eve, God’s “perfect choice.” This account of the first marriage is, to me, a picture of what God desires to do in our lives. God is able and willing to bring a true rest to our hearts. Emotionally speaking, “he giveth his beloved sleep.” (Psalm 127:2) Yet, as we rest in the arms of the Father, we can be confident that He is not sleeping! He is preparing the perfect choice of a life partner for us, as He did for Adam. In light of these truths, reflect on these tender promises of God: “. . . he that keepeth

thee will not slumber . . . nor sleep. . . The LORD is thy keeper. . .” (Psalm 121:3~5) When God “awakens” us at the appointed time, may our testimony be “I laid me down and slept; I awaked; for the LORD sustained me.” (Psalm 3:5)

The Lord has also given us human authorities, usually our parents, to help and guide us through these issues. God wants us to “give” our hearts to our parents and to keep open communication with them about our emotional



struggles. Their watchful care is a wonderful blessing! Honest accountability with our dad and mom helps us greatly in achieving emotional freedom. Even a little deceitfulness will significantly hinder victorious living. The more honest and open we are with both God and our authorities, the more freedom we will enjoy. At first, it may be embarrassing or difficult to speak to your parents about boys and desires for marriage. But, for me, it only gets easier after time.

Sometimes we face a more serious emotional drawing toward a young man, especially as we grow into womanhood. By "serious" I mean this is not just a passing whim. Maybe you really feel you'd like to marry someone in particular, and you just "can't shake" the emotional drawing you feel. In many ways, the answers are the same: give the desire to God and keep open and honest with authorities. We must be even more vigilant to guard our hearts and outward behavior toward an individual we are especially drawn to.

But, that's not enough. A trustful submission to the Father's plan will give us victory over our emotions. Submission is an act of the will under the control of God's Spirit. We may not feel right away like anything has changed. Often there's a gap between our emotions and our will, but don't let that be confusing.

In our times of need, we can call upon the Lord and pour out our hearts to Him in complete honesty. "God, I just have to tell you how strongly I feel about 'so and so.' I feel like I want this relationship, Lord. But I really want your will more. As best as I know how, I surrender and give this totally to you. . . even if you don't give that which I desire. Help me!" And He will. He draws nigh to the humble, broken heart, and fills it with His own grace.

This situation reminds me of what David said when he was offered free materials for a sacrifice unto the Lord: "And the king said. . . neither will I offer burnt offerings unto the LORD my God of that which doth cost me noth-

ing. . . (2 Samuel 24:24) Many times it's a sacrifice that really costs. Or at least it feels like it.

I want a higher perspective on surrender. I want to be so conscious of Who the Lord is and what He has done for me that I can freely sacrifice unto Him. . . no matter how hard or how painful it feels. It is fearful distrust, earthly mindedness, or willfulness that make surrender difficult. Surrender becomes a joy when we have an unwavering, child-like faith in the Father's absolute goodness and perfect love. But, as the old hymn states, ". . . we never can prove the delights of His love until all on the altar we lay; For the favor He shows and the joy He bestows are for them who will trust and obey." (John H. Sammis, "Trust and Obey")

So let us joyfully offer to the Lord even that which costs. Let us have a passion for God's will to be accomplished in our lives. Let us make a glad surrender to Him now, instead of a sad surrender later. One day in Glory every sacrifice will fade away in the joy of His Presence.



Longings Satisfied

Vigilantly guarding our hearts, without satisfying our need for love and security, will leave us empty and restless. Because of this, emotional freedom is not complete without an intimate relationship with the Saviour. As Oswald Chambers stated, "The human heart must have satisfaction, but there is only one being who can satisfy the last aching abyss of the human heart, and that is our Lord Jesus Christ."

Many people, even Christians, vainly seek for happiness in people or earthly things. In an effort to find satisfaction, we girls are especially prone to viewing marriage as the ultimate life goal. Thoughts like "Once I'm married I'll really be happy" can be part of our mindset, even unconsciously and subtly.

Of course, there is much happiness and fulfillment in marriage—God designed it to be so! However, the danger in making marriage an idol is that we look to man for what only God can do. This mistake will set us up for future disappointment. As wonderful as husbands are, husbands are human. They fail, they are limited, and they don't live forever. I am persuaded of the absolute necessity to be secured and established firstly in the love of God. Furthermore, if we believe that marriage is the source of basic fulfillment, we are incorrectly assuming that those God calls to celibacy are incapable of knowing true completion, that they're somehow missing out on the highest happiness. Worst of all, we're saying that God just can't meet our needs.

But this is simply not true. As our Creator, Jesus Christ is fully capable of satisfying our hearts. This is a ministry that He has reserved for Himself, although He adds His gifts of human love. It is the will of our Father that we are content now, with Him alone. I'm sure that even our married friends and our mothers would readily testify that God is the basis of true joy, that nothing or no one else could ever satisfy the deepest longings of our soul.

In fact, I feel that finding fulfillment in Christ is one of the best ways to prepare for marriage! When our expectation is in God, all the love and joy in marriage will be like icing on the cake. A truly happy marriage is one where each partner is firstly in love with Jesus and satisfied in Him. But first we have to get to the place where we don't need romance. . . Where we're so satisfied in God that whatever else He gives is received in overflowing gratitude as an additional blessing.

Unlike earthly marriages, our relationship with Jesus will last throughout all eternity. Therefore, it is well worth the effort to develop our relationship with Him. One vital way to

develop closeness with Jesus is by spending time with Him. Communication through reading God's Word and responding in prayer are basic ways to get close to His heart. Intimacy with the Lord is spontaneous and continual, not always structured and formal. Walking with God goes beyond the morning quiet time. He wants us to be close enough to bring every heartache and joy to Him as we go through our day to day lives.

Since I was 15 years old, I have made it my goal to find intimacy and fulfillment in the Lord

Jesus Christ. I have put romance away until the time appointed by God and have turned my emotional focus toward the Lord. And with joy I can testify that He has and still is

fulfilling the promise He made to me: "For he satisfieth the longing soul, and filleth the hungry soul with goodness. (Ps 107:9)

One of the greatest blessings of this emotional freedom is the stability and satisfaction that Jesus gives. " Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. " (Prov. 13:12) Christ is our Hope that cannot be deferred. There need be no heart-sickness when we're in love with Jesus! It is totally unnecessary to experience drastic emotional ups and downs and intense unfulfilled longings. Of course, there may be days when we feel down and struggle more. But, overall, there can be a stability and satisfaction in Christ that carries on through singlehood victoriously and joyfully.

I'm not saying something that is just a great dream: it can be reality for every one of us! You can be as free as you want to be! You get as much of Christ as you want! He is a rewarder of those who diligently seek Him. I have full confidence in His ability: He is not lacking in the supply required to meet our deepest needs!

"The human heart must have satisfaction, but there is only one being who can satisfy the last aching abyss of the human heart, and that is our Lord Jesus Christ."

Ardent Lovers of Jesus Christ

Amy Carmichael is one whose life I greatly admire because of her intimacy with Jesus. Her intense devotion to Christ and the ministry kept her from falling prey to discontentment. But there was a specific time in her life where God spoke to her in a special way that gave her strength to walk through life single unto the Lord. This is what she shared with one of her Dohnavur family members: "On this day many years ago I went away alone to a cave in a mountain called Arima, in Japan. I felt many feelings of fear about the future. That was why I went there. I wanted to be alone with God. 'The devil kept on whispering, 'It's all right now, but what about afterwards? You are going to be very lonely.' And he painted pictures of loneliness. I can see them still.

"Then I turned to my God in a kind of desperation and said, "Lord, what can I do? How can I go on to the end?" and He said, "None of them that trust in Me shall be desolate." (Psalm 34:22)

"That word has been with me ever since, and I give it to you now. It has been fulfilled to me. It will be fulfilled to you. Only live for Him Who redeemed you and trust Him to take care of you, and He will."" (Candles in the Dark, by Amy Carmichael, pg. 17)

Reading her testimony almost brings chills to me as I contemplate the awesome meaning of what she shared: ". . . It has been fulfilled to me. It will be fulfilled to you." And it will be fulfilled to us, if we will also dare to believe God to keep His promises. Do we trust Christ to intimately love us . . . to sustain . . . to satisfy? According to our faith, be it unto us.

Amy Carmichael is an example of what I call a "lover" of Jesus. She loved Him on purpose, with the desire for sweet intimacy. She once penned some words that expose her heart's longings: "You will, I believe and trust, become more and more in love with a crucified Saviour. He wants lovers. Oh how tepid is the love of so

many who call themselves by His name. How tepid is our own - my own - in comparison with the lava fires of His eternal love. I pray that you may be an ardent lover, the kind of lover who sets others on fire." (Amy Carmichael, *Candles in the Dark*, pg. 107)

My heart's deep desire is to be one of the Lord's true lovers, like the Apostle John, and like Mary, who sat at His feet. Not only do I want to be close to Him, but I want my life to cause others to pursue after Him. I would like to be that kind of ardent lover who sets others on fire. I'm trusting the Lord to make me such, to continue the work He's begun. I have hopes of the Lord saying to me once He calls me Home: "thy love to me was wonderful." (2 Sam. 1:26)

In Conclusion . . .

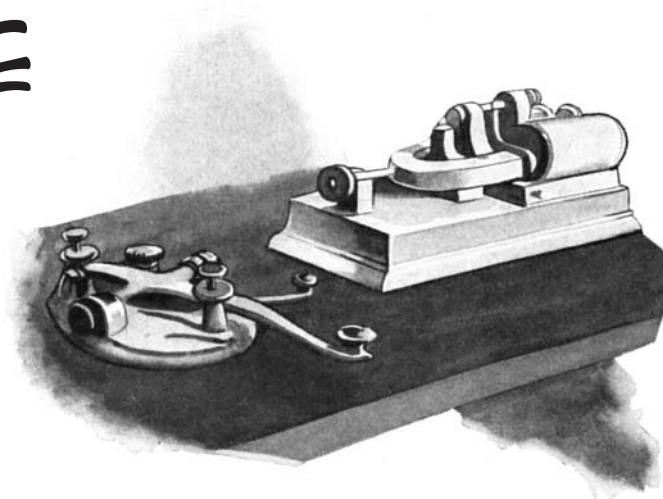
It is thrilling to think about the purity and vibrancy of a young woman who is emotionally free. In love with Jesus and satisfied in Him, her radiant joy is contagious. She carries the fragrance of Christ that draws others to seek after Him. But we know that such a beautiful testimony is not attained by wishful thinking. It begins with choices to walk in freedom, to surrender desires for marriage, to love the Lord with all our hearts, and to believe that Christ is totally capable to meet our needs.

I wonder how many of you will make these choices. Will you choose emotional freedom? Which of you, one year from now, will have the testimony of being true lovers of Jesus? Will you know the fullness of joy that is found in His sweet Presence? How many of you will you hear Him say "thy love to me was wonderful?" The choice is yours. Clearly, it's a choice that holds untold impact on lives beyond your own. The world around you will know, sooner or later, the choice you made.

I hope and pray that you will follow the Shepherd to the "high places" of His love. . . to the abundant life of joy and freedom. His love is like an inexhaustible sea, and His promises are sure enough to carry us through. We only need to take one day at a time. With restful confidence in the One Who leads . . . let us enjoy the journey. □

A PROMISE FOR SERVICE

from
Out and Out Magazine
1907



“If ye ask, I will do.” Concerning those things which only God can do, we naturally betake ourselves to prayer. For knowing that we ourselves cannot do them, we find our hope only in that asking which brings God’s doing. But let us remember, too, that our own personal service, in the things which *we can* do, needs also that asking which will bring God’s doing into it. Do we realize that everything we do, need to be saturated with the spirit of prayer that *God* may be the real doer, the real worker in the things which we are busily doing? Yet this is a mighty truth: “If ye ask, I will do” applies to your own service as well as your intercession for others.

Have you ever toyed with the key of a telegraph while the circuit was closed? If so, you have noted this fact. On that key you may write a complete message, from address to signature. Upon it every telegraphic character may be perfectly formed; every condition of expert operating may be fulfilled. But it matters not how skillful an operator you are, so long as the electric circuit is closed, all your efforts are simply sounding brass and clattering platinum. Not a single spark of electric life do you transmit; not a single message of good or ill, of bane or bless-

ing is conveyed to the waiting listener at the other end of the line.

WHY?

Because the battery is not working. And all *your* working is effort without result, activity without power.

But now you open the little brass lever which connects your key to the battery hidden beneath the table. Immediately every letter you form thrills with life, every word you write flashes a living message into the mind and heart of the far-away receiver. Through your work, dead and mechanical in itself, the electronic battery is now pouring forth its vital stream, flooding with life and power every deft motion of your flying fingers.

THE LESSON IS PLAIN

It is in spiritual telegraphy as in material. If the battery is not working, the message is mere

continued on page 22



Bird Cage

Author Unknown

A man was on the side of the road with a large birdcage.

A boy noticed that the cage was full of birds of many kinds.

"Where did you get those birds?" he asked.

"Oh, all over the place," the man replied. "I lure them with crumbs and pretend I'm their friend. Then when they are close, I net them and shove them into my cage."

"And what are you going to do with them now?"

The man grinned, "I'm going to prod them with sticks, and get them really mad so they fight and kill each other. Those that survive, I will kill. None will escape."

The boy looked steadily at the man. What made him do such things? He looked into the cruel, hard eyes. Then he looked at the birds, defenseless, without hope.

"Can I buy those birds?" the boy asked. The man hid a smile, aware that he could be on to a good thing if he played his cards right.

"Well," he said hesitantly, "The cage is pretty expensive, and I spent a lot of time collecting these birds, I'll tell you what I'll do, I'll let you have the lot, birds, cage and all for ten pounds and that jacket you're wearing."

The boy paused, ten pounds was all he had, and the jacket was new and very special, in fact it was his prized possession. Slowly, he



took out the ten pounds and handed it over, then even more slowly he took off his jacket, gave it one last look then handed that over too.

He received the cage from the man. And then (well, you might have guessed it) he opened the door and let the birds go free.

The Enemy of the world, Satan, was on the side of life's road with a very large cage.

The man coming towards him noticed that it was crammed full of people of every kind, young, old, from every race and nation.

"Where did you get these people?" the man asked.

"Oh, from all over the world," Satan replied. "I lure them with drink, drugs, lust, lies, anger, hate, love of money and all manner of things. I pretend I'm their friend, out to give them a good time, then when I've hooked them, into the cage they go."

"And what are you going to do with them now?" asked the man.

Satan grinned. "I'm going to prod them, provoke them, get them to hate and destroy each other; I'll stir up racial hatred, defiance of law and order; I'll make people bored, lonely, dissatisfied, confused and restless. It's easy. People will always listen to what I offer them and what's better, blame God for the outcome!"

"And then what?" the man asked.

"Those who do not destroy themselves, I will destroy. None will escape me."

The man stepped forward. "Can I buy these people from you?", he asked.

Satan snarled, "Yes, but it will cost you your life." So Jesus Christ, the Son of God, paid for your release, your freedom from Satan's trap, with His own life, on the cross at Calvary. The door is open, and anyone, whom Satan has deceived and caged, can be set free.

**Trust in the LORD
with all thine heart;
and lean not unto thine
own understanding.
In all thy ways acknowledge him,
and he shall direct thy paths.**

Proverbs 3:5-6

continued from page 20, A Promise for Service

clatter. *We may do*, but if *God* is not doing through us, then all our doing is naught. If we work in our own fleshly strength we will but effect fleshly results, for "whatever is born of flesh *is* flesh." God alone is spiritual life. God is the only begetter of life. Our highest function as servants is to be transmitters of the life of God to others. Our highest doing is that in which God is doing through us.

And how shall this be?

THROUGH PRAYER

Prayer connects you with the divine battery of life and power. Prayer puts you "in the Spirit," and "it is *the Spirit* that quickeneth." From the chamber of prayer you come forth to men with the unction, the subtle power, the thrill of God's own life upon you. As you keep asking, God keeps doing. When you grow prayerless, your deeds grow powerless. Lead no meeting without *asking* that God may be the real leader through you; speak no message without *asking* that He may speak through you; begin no work without *asking* that God may work through you. For, "*If ye ask, I will do.*" □



The Heartbeat of
The Remnant

October-December 2005 Financial Report and 2005 Year-end Financial Report

10/01/05 Beginning Balance - \$5,928.61

Receipts

Tape Ministry Donations \$62,680.76
 Remnant Subscription Donations \$14,989.94

Total Receipts \$77,670.70

Disbursements

UPS & Postage \$5,391.17
 Tapes, Albums, CD's & Labels \$10,828.47
 Equipment & Software Purchases \$372.85
 Equipment Maint & Repairs \$396.00
 Mailing & Office Supplies \$976.84
 Rent \$2,250.00
 Telephone \$1,061.71
 Website Development & Maint. \$514.87
 Building Improvements \$0.00
 Miscellaneous \$506.89
 Payroll Expense \$14,600.01
 Books & Catalogs \$357.48
 Remnant Publishing & Mailing \$5,847.71

Total Disbursements \$43,104.00

12/31/05 Ending Balance \$28,638.09

Difference \$34,566.70

01/01/05 Beginning Balance \$29,425.51

Receipts

Tape Ministry Donations \$188,841.25
 Remnant Subscription Donations \$31,939.25

Total Receipts \$220,780.50

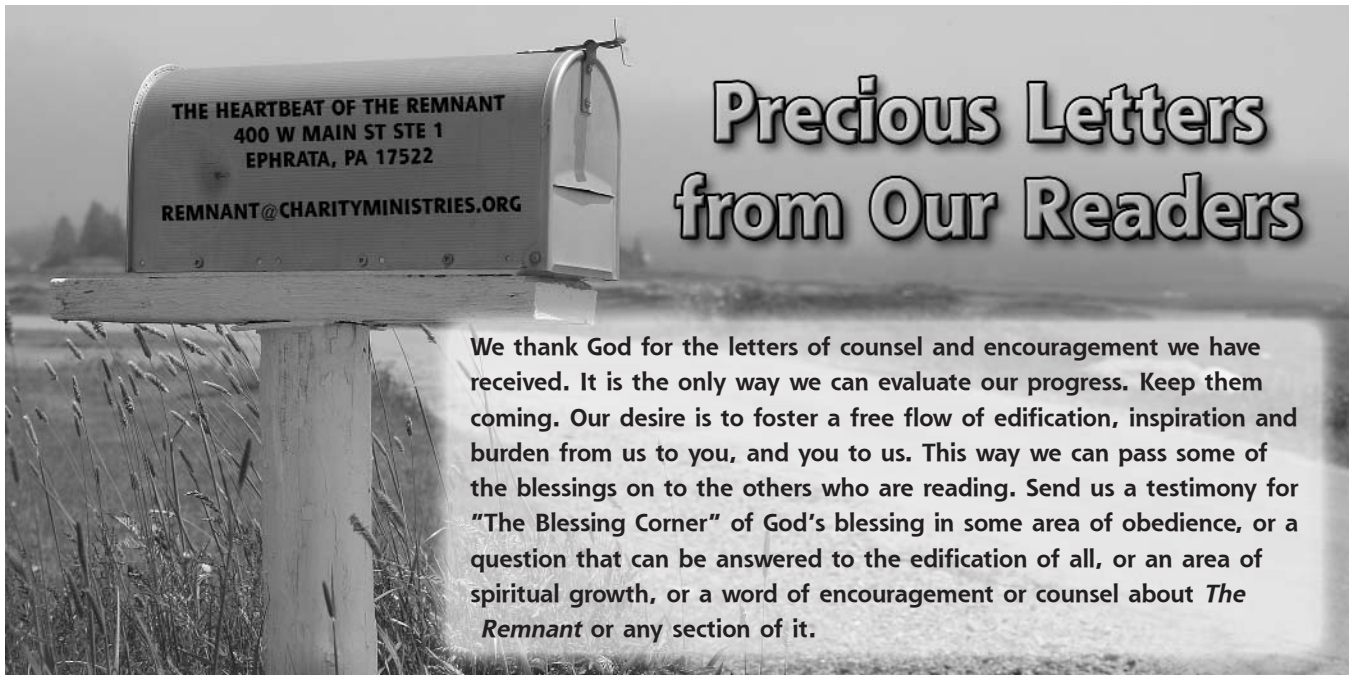
Disbursements

UPS & Postage \$22,402.94
 Tapes, Albums, CD's & Labels \$62,515.35
 Equipment & Software Purchases \$1,670.90
 Equipment Maint & Repairs \$4,989.25
 Mailing & Office Supplies \$7,076.36
 Rent \$9,000.00
 Telephone \$4,056.73
 Website Development & Maint. \$2,053.55
 Building Improvements \$5,379.54
 Miscellaneous \$10,004.95
 Payroll Expense \$55,600.04
 Books & Catalogs \$4,398.36
 Remnant Publishing & Mailing \$32,419.95

Total Disbursements \$221,567.92

12/31/05 Ending Balance \$28,638.09

Difference -\$787.42



About the illustration of sin deadening conscience...

Lepers lose fingers, toes, sometimes noses. It was always thought the disease did this. But a brilliant medical missionary began to question this. Dr Paul Brand noticed that lepers would go to bed whole and wake up without a finger. No one could ever find a trace of the missing finger. He eventually discovered that the fingers were being chewed off and carried away by rats! However could this happen? It's because lepers lose feeling. And that's our problem. We have lost feeling in part of our conscience. And then the devil – that fat rat – begins to chew us and instead of shooing him away, we don't even realize what he's doing. We desperately need God to make our consciences sensitive.

From an email



We very much appreciate your ministry. I have been very challenged by this magazine. May God continue to bless you in this

effort. In the magazine, we are encouraged to share testimonies of obedience, so, I thought I would share one. I apologize if it is too lengthy.

After spending about 9 years in a very worldly mainstream church of about 5,000 members, God brought a man into my life who really challenged me spiritually. Shortly thereafter, I and my children left that church and began to home fellowship with a few other believers, although we were not completely likeminded. All of these other families moved away to another fellowship, which left us here alone for about a year and a half. Then by God's providence, we found a likeminded fellowship here in Colorado, and began attending there. My wife did not yet practice the headcovering, as I did not yet understand it. But after a few months attending that fellowship, and doing some study, I got confused. I just didn't quite see it. I had always been taught that a woman's long hair was the covering, and it was hard to get past this teaching. So, I ended up looking into church history a little

bit. It did not take very long to figure out that pretty much all denominations up until the early 1900's practiced the covering, at least during worship service. Even the pictures on the walls of the Catacombs show women with cloth veils on. I also found a second century article by Tertullian noting some of his observations after visiting the church at Corinth, the very church that Paul wrote to concerning the veiling. He noted that all of the women wore a cloth veiling on their heads. So here was a church who understood what Paul was saying to them in their native tongue, and they all understood the covering to be a cloth veiling, not the hair! Since 1Corinthians 1:2 indicates explicitly that these scriptures are written to all saints everywhere (not just to that church at that time as many modern churches teach), this pretty much secured it for me, at least mentally. I figured that I must not have understood the scriptures. I was more inclined to believe the first 1900 years of church doctrine rather than the last 100, especially looking at the fruit that came out of those

churches compared to today's. So, my wife began to veil her head, and it did not take long to begin to see the blessings. We were at the grocery store in a local town, and as we were shopping, a Mexican man came up to my wife and began pointing at my wife's head and speaking in Spanish. He shouted for his wife to come, and she came around the corner, also wearing a veil. He was absolutely ecstatic in seeing another believer who was practicing this. He couldn't speak any English, and though I took some Spanish in high school, it all left me at that moment. I could think of a word to say, so I just said "Christ?" And he began to nod emphatically and say "Yes! Cristo! Good!" We couldn't talk at all to each other, but we both had Christ, and that was enough! Through some gesturing, we determined that he had seen us go into this store which was about 150 yards away from a K-mart at the other end of the little strip mall. They were coming out of the K-mart and saw us, with my wife covered, entering

this store, and they both ran all the way down to the store we entered just to try to find us and say hello to a fellow believer. He was so happy! It was almost like he had never found another person who practiced the veiling. Quite frankly, I also was ecstatic, especially since it was only about 3 months earlier that I was alone with my family, longing to find likeminded Christian fellowship. The covering was like a sign, a very distinctive outward sign, that we are disciples of the Lord Jesus.

Anyway, though I did not understand this truth at first, since we have begun the practice of veiling, it is so very obvious to me now, I don't know how I missed it before. In the 5-1/2 years since then, God has been so faithful to reveal to us the reasons for a godly woman to cover her head, and has given more and more insight to what the scriptures mean in 1 Corinthians 11. My wife has noticed that even ungodly people in the community treat her with a measure of reverence,

tenderness and respect that she did not receive from people before. We can only contribute this to God's blessings in obeying His commandments regarding headcovering, modesty and a meek and quiet spirit. It brings to mind the verse Jesus spoke to His disciples in John 14:21, He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. The word "manifest" means "to come to view", "disclose" or "reveal". I have indeed found this to be true. If we know what God has commanded us, even if we don't understand it fully, he will reveal the reason and blessing of the commandment if we just bow our hearts to Him and obey. He will indeed give us understanding and revelation.

Colorado



continued from page 23, Soul Idolatry Excludes Men Out of Heaven

serviceable unto God—when you are more careful as to what you shall eat, drink, or be clothed, than how you may honor and enjoy God—when you are more careful to make provision for the flesh, to fulfill the lusts thereof, than how to fulfill the will of God—when you are more industrious to promote your own interests, than the designs of God—when you are more careful to be rich, or great, or respected among men, than that God may be honored and advanced in the world—when you are more careful how to get the things of the world, than how to employ them for God—when you rise early, go to bed late, eat the bread of carefulness, that your outward estate may prosper, while the cause, and ways, and interests of Christ have few or none of your endeavors—this is to idolize the world, yourselves, your

lusts, your relations, while the God of heaven is neglected! And the worship and service due unto Him alone is hereby idolatrously given to other things!

He who makes Christ his chief aim, if at length he finds Him whom his soul loves—this quiets his heart—whatever he lacks, whatever he loses besides. He counts this a full recompense for all his tears, prayers, inquiries, waitings, endeavors.

**Therefore, my dearly beloved,
flee from idolatry!**

1 Corinthians 10:14



The Gifts of Christ

by Katharine A. Hodge

Hast thou a sin?

Some heavy weight that feign would hinder thee
From running well? To have Christ's liberty,
O captive soul, let go; let go, and see
Where Jesus will begin.

Hast thou a care?

Then roll that care of thine on to God;
'Tis not His wish for thee to bear that load;
Leave it with Him, and thou wilt tread life's road
As if thou walked on air.

Hast thou Christ's joy?

The share the happiness He gives with those
Who's lives are brimming o're with human woes;
His joy transcendeth all, and fuller grows,
This, nothing can destroy.

Hast thou His peace?

Christ's peace that passeth human thought and ken,
So calm, so pure and deep. 'Tis only when
We know such restfulness—but not 'till then—
All fretfulness can cease.

The Heartbeat of

The Remnant

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