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# The Remnant



*... is Bearing Much Fruit*

*The Heartbeat of*  
**The Remnant**

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# Baptism of the Holy Ghost & New Testament Reality

by Denny Kenaston

[Part 2]

Sermon transcription from Leadership Seminar 2002

Continued from the previous issue...

I guess the burden that I have this morning is simply this: Here we have this New Testament, and all of the beautiful things that are written in it. But what does it do for us if we're not going to walk in the anointing of the Spirit of God? What does it do for us? The New Testament becomes a book full of dreams, that's all. It becomes a book of heavy reminders of unreality in our lives. It can be a book of discouragement as we look again, and again, and again. We open the Bible read what it says and then confess, "I'm not there...I'm not there...I'm not there...and I'm not there. I read those words about spiritual weapons, but I don't know what spiritual weapons are in reality. I read about the armor, but I don't understand what that means in reality. I read about a 'spiritual ministry,' but what is spiritual ministry to me?" The New Testament becomes a book full of dreams to us.

Just a few thoughts and meditations from the heart of a pastor. My heart is soaring in the lofty revelations of the New Testament. I'm *thrilled* with the New Testament. When I read in the New Testament, it exists in

my heart. I see, and I want to say, and I want to tell, and I want to preach, and I do.

God began to lay all of these things on my heart. I don't know if I can tell you when, but I began to give them to the people, week after week, not in condemnation, but to lay them out and say to the brothers and the sisters, "*Brothers, this is it! Look at it! Look what the Bible says! Look what the New Testament says! Let's go for this! Let's go for this kind of life! Come on, let's go!*" But all the while doing that and saying those words, as the weeks and months go by and turn into years, it takes a while to get through, realizing that so many of

the people do not live anywhere near this. They don't live anywhere near this, and if you're a minister in this room, you know that's the way it is. You know it.

Slowly it dawned upon me as I prayed. You know, when you minister to your people, and you know you're giving them solid meat, good stuff, things that could change their life, and you don't see them changing, you have to then say, "*What's wrong, here? Is there something wrong with me?*" And I'm sure that there's something wrong with me. But slowly it dawned upon me as I prayed about it (I pray about it much), that these people can't do



Denny Kenaston

this stuff. They've never been empowered by the Holy Ghost. They can't do this stuff.

I'm getting up on Sunday morning, preaching out of Ephesians, Chapter 3, "Strengthened with might by His spirit in the inner man." I would finish my sermon, and go sit down and everybody just sat there, and they didn't even say anything. At first I thought, "Hey, maybe I didn't do that right." No one's saying anything. I try to figure it out, but I think I figured it out. They're just sitting there thinking, "Oh! I am no where near that! I have nothing to say! I'm just going to sit here." It began to dawn upon me: These people can't do this. They've never been empowered with the Holy Spirit! They've never been overwhelmed with the Spirit of the living God. They've never been strengthened with might by His spirit in the inner man (Ephesians 3:16). They don't know the reality of Christ dwelling in their hearts by faith. They are not comprehending the breadth and the depth and the

***"Praise God for the reality that is in the New Testament! Praise God for the reality of the New Covenant. Praise God we listened to the reading of the will again, this morning, and I found out I was richer than I ever thought I was!"***



lengths and the height. They do not know the experiential knowledge of the love of Christ which passes knowledge and can't be explained! They need the Holy Ghost to make it a reality, and, brothers, so do you. To make it a reality, you need the Holy Ghost.

You ministers, you preachers, you know what I'm talking about. You know it's that way. If at all, in the sincerity of your heart you've examined the reality, and so many that are in the flock, you will know they just hardly know anything about all of this. What a miserable way to go to church, Sunday by Sunday, hearing all of these lofty things lifted up before your eyes, and going home, not being able to live in the reality of any of it. It's kind of miserable, isn't it? When instead we should be going home thrilled!

*"Praise God for the reality that is in the New Testament! Praise God for the reality of the New Covenant. Praise God we listened to the reading of the will again, this morning, and I found out I was richer than I ever thought I was! Praise God I've got I've got money in my pocket! I went to Church Sunday morning and now my pockets are full. I found out I had so much more wealth than I thought I did!"*

But dear brothers, it's not wealth just because it's written in this Book. It's only wealth after you've been to the bank and picked up the check. If it's only wealth that's in this Book, that's a miserable way to live, standing outside the bank, looking inside of all of the money stacked up inside of there, living in poverty, not knowing how you're going to take the next step that you're supposed to take in your New Testament life, and you're looking inside the door of the bank and all of the money stacked in there, but the door's locked and you can't get any of it! What a miserable way to be a New Testament Christian!

But that's reality in many, many people's lives. They're just kind of gazing in there, "Oh, that's beautiful. My, yes. Look at all of it! Wow, that's glorious, but we can't get it." Dear brothers, these things are made real in the life of the believer by the power of the Holy Spirit and there's no other way—no other way!

Here are the words of the New Testament, "I am crucified with Christ, nevertheless I live. Yet not I but Christ liveth in me," Isn't that a beautiful verse? Wouldn't that be a beautiful life, to walk through life in the reality of that? "I am crucified through Christ, nevertheless I live. Yet not I but Christ liveth in me, the spirit of wisdom and revelation in the knowledge of Him." Do you know what that verse means, brethren? That's talking about the spiritual revelation of the Lord Jesus Christ! It's talking about a spiritual revealing of Christ and His glory, and His majesty, and

His character, and His beauty being imparted to my heart and my life, but it won't be imparted if I don't see it, and I won't see it if I don't live in the unction of the Holy Ghost. It's just some nice story, otherwise. Just some nice story about a nice man.

Listen to the words of the New Testament, "Changed from glory to glory..." Oh, you want to be changed this morning, brethren? You want to be changed? "Changed from glory to glory, even as by the Spirit of the Lord." See these verses? They're the New Testament! We read them all of the time! God wants them to be a reality to us. That verse, if I understand that verse at all, what that verse is saying to me is this: That I should be living in the unction of the Holy Ghost, and under that unction, I should open up this

Bible with an open face beholding as in a glass, the glory of the Lord in the pages of this book. And as I gaze by the Spirit on the glory of the Lord in the pages in this book, I am changed into this very image. Isn't that a right interpretation of those verses?

You might say, "Well, Brother Denny, you're going way over our heads today." I may be going over our heads, but this is normal New Testament Christianity, and if it's going over our head we need to come to grips with the fact that we're anemic. I mean, we sing the song, "Oh, to be like Thee, blessed Redeemer, Oh, to be like Thee." That song doesn't become a reality in our life. We aren't changed into the image of Christ if we aren't going to live in the power of the Spirit of the Living God. And that's why men can go for twenty years, and still there's not much about them. Twenty years? Why? Well, they read their Bible, they go to Church, you know, all of that stuff. But there's not abiding anointing in their life, and because there isn't, they don't have much imparted as the weeks go by and the years go by, they stay relatively the same.

"Where the Spirit of the Lord is, there is liberty." That is the power to do God's will. Beautiful verse, that verse speaks victory. That verse speaks of being more than conquerors. Amen? Where the Spirit of the Lord is, we are more than conquerors. Christ in you, the hope of glory. See these verses. Oh listen, I could do this for a long time, I mean my heart is full of all of these verses. I've been reveling in the revelation of the new covenant. But, how about it—theological statement or living reality? Christ in you, the hope of glory. Paul says, "It is a history that has been hidden from the foundation of the world, but now it's being revealed in these last days, through His holy apostles and prophets." A mystery. Christ can live in you, and that is the hope of glory. You want your one-way ticket to heaven in your back pocket? That's how you keep that one way ticket in your back pocket. Christ living in me, in reality, the hope of glory.

"But if the Spirit of Him that raised up Jesus from the dead, dwell in you...." That word "dwell" means to

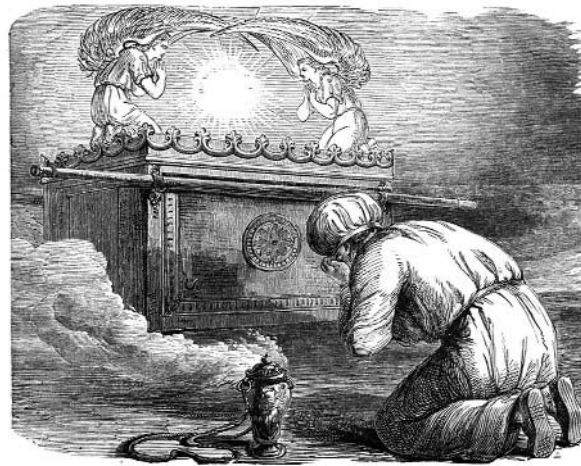
make a home. It doesn't mean to visit every now and then. "...dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies. How is the resurrection going to take place? By His spirit that dwelleth in you." Christ in you, in reality, is the hope of glory. That's the reality of the hope of the resurrection. "It is God that worketh in you, both to will and to do of His good pleasure!" What a beautiful way to live! With God living inside of me, motivating me, inspiring me, empowering me, leading me to be motivated to want to do, and empower me to do His good pleasure. That's beautiful! I can handle that kind of Christian life, how about you? Amen! Lord, I'll vote

for that one! "Dead indeed unto sin, but alive unto God"—and I could just go on, and on, and on. There are so many of them. It's the reading of the will, brethren! It's what Jesus bought and paid for by His death, and through the resurrection. It's the will and testament of Jesus Christ.

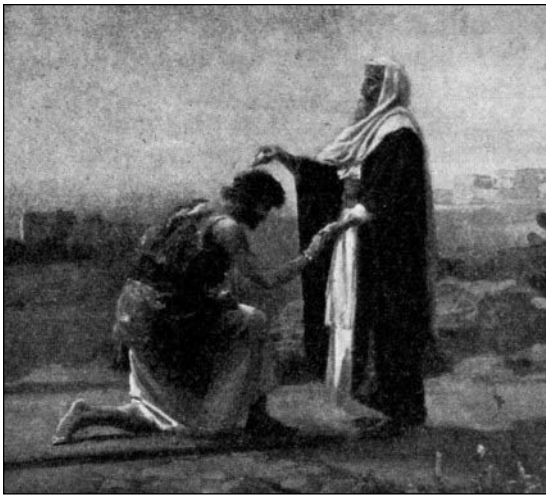
This is the in-Christ experience in the life of a believer that we are talking about here. The in-Christ experience in the life of a believer. You know all of those verses in the Bible, "in Him." In whom? "In Christ." This is the in-Christ experience in the life of a believer. The anointing of the Holy Spirit is the in-Christ experience in the life of a believer. That's it.

To be in Christ is to be in the anointing. To be in the anointing is to be in Christ. Why? He is the anointed. That's what His name means. He is the anointed. He is anointed now, brethren. To be in the anointing is to be in Christ. We are the body of the Anointed One. Can I say it that way? That's right, isn't it? "Now ye are the body of Christ in members in particular." Paul says, "Ye are the body of the Anointed One." You can stay on that verse for about two weeks. "Ye are the body of the Anointed One."

Or, let me say, "Are you the body of the Anointed One?" He has no hands but our hands. He has no body to live out His glorious holiness through, but our bodies. Are you the body of the Anointed One? These are good questions to consider this morning.



***What a beautiful way to live! With God living inside of me, motivating me, inspiring me, empowering me, leading me to be motivated to want to do, and empower me to do His good pleasure. That's beautiful!***



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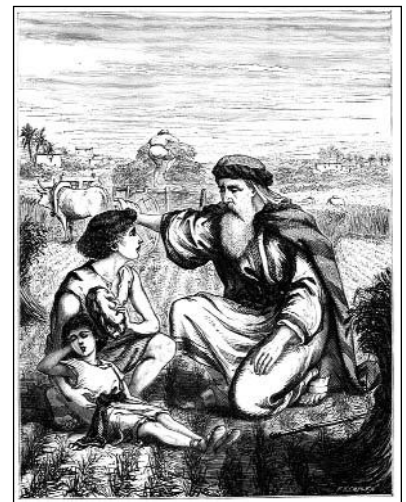
These are good questions. I mean, it changes things quite a bit. We can't sit in here this morning and say, "Yeah, the worldly Church out there—it's apostate. And they're this, and they're that, and they're worldly, and they're departing." We can't sit here this morning and throw any stones, brethren.

I thought about it this morning. I thought about the dear Charismatic people and the Charismatic movement all around the United States as I was meditating on all of this, and their interpretation on what we've been speaking about this week is, you know, you go to an altar, and you have this ecstatic experience, and like I said yesterday, I'm not saying that all of that is wrong. There is a reality there in some, but with so many of them, it is an emotional, ecstatic experience that they go through on Sunday morning, and they live in unreality the rest of the week long. But the greatest burden of that is that they're so utterly deceived that they think that because they have that ecstatic experience on Sunday morning...I mean, you meet some of those people and they hit right between the eyes as soon as they meet you, "HEY, DO YOU SPEAK IN TOUNGES? WELL, I'VE GOT SOMETHING YOU DON'T HAVE!" And I have to tell myself, what a deception! No reality. No blessing. No holiness. No victory. None of these beautiful things that we've been speaking about. But yet this puffed up idea in their mind that because they had an experience at the altar call and everyone "got with it in the Lord," that they are the spiritual elite upon the earth. My heart just broke for them. My heart just broke this morning. I thought, Lord—so deceived.

Then I thought about this: we have ours too, you know. If we're living in the natural, then we have our own natural interpretation of the Remnant, you know, "We're the Remnant! Oh, we look different, and we this, and we that—but if we don't have the anointing on our hearts and our lives, we'd better shut our mouth, too."

Are ye the body of the Anointed One? These are probing questions this morning. Probing questions. These are deep realities we're speaking about, brethren. Realities. You begin to see them rising up out of the Book of Hebrews if you read it about thirty times. You know the Book of Hebrews? You know, our High Priests are more excellent priests with the mediator of the new covenant, a spiritual priesthood? The minister of the heavenly sanctuary? That's our Christ. The ministry of the heavenly sanctuary. Have you been into the throne room lately? Don't you know you have a minister of the heavenly sanctuary? We have our Aaron, bless God! We have Him! Paul said to the Hebrews, "There are many, many things I would like to speak to you concerning these things, but you are dull of hearing, you cannot hear them—you cannot hear them!"

Dear brothers, what I'm speaking about here is not a New Testament option. This is a New Testament imperative. It is not an option. Sometimes, somehow, I think that we have gotten that in our mind. "Oh well, the preachers must have this—they need to be anointed. Yes, **they** need to be men of God, they're our preachers." No, this is a New Testament imperative for every child of God. I think we skipped the Book of Acts and moved—ran into the Epistles, and we're miserably stumbling around in there,



*No, this is a New Testament imperative for every child of God.  
 I think we skipped the Book of Acts and moved—ran into the  
 Epistles, and we're miserably stumbling around in there, trying  
 to figure out what this Christian life is all about.*

trying to figure out what this Christian life is all about. We skipped the Book of Acts, brethren, and the New Testament is just kind of a phase to us. We bounce around in there, and try over here. *“That’s not the way,”* so you try over this way. We’re just bouncing around in there, and we’ve skipped the Book of Acts. We cannot simply go our way living a carnal, subnormal Christian life anymore. We can’t do it. It’s time to have Judgment Day early.

Have you been immersed in the overwhelming presence of the Living God since ye believed? Remember I told you the other day that interesting little bit of information about the word *Christ*—sixty times in the Gospels. Five-hundred times from Pentecost, onward. *Christ, the Anointed*, all through the New Testament, five-hundred times. That phrase is used in the New Testament from Pentecost onward five-hundred times: *The Anointed!*

Yet the people of God are not anointed! How can this be? Christ was anointed with the Holy Ghost for His earthly ministry. (Luke chapter 3, Mathew chapter 3) But Christ is also anointed with the Holy Ghost for His heavenly ministry. Turn to Acts 2. Hold your place there, and turn to Psalm 133 for a moment. Psalm 133 says, *“Behold, how good, and how pleasant for brethren to dwell together in unity.”* And may I put it into the New Testament context, for brethren to dwell together in the unity of the Spirit. The word *behold* means, *“Stop, and gaze upon that.”*

Now verse 2, *“It is like the precious ointment upon the head that ran down upon the beard, even Aaron’s beard, that went down to the skirt of his garment.”*

You get that picture? Aaron was anointed with the precious ointment. They poured it on his head, and I think it’s very clear just from looking at that scripture that they didn’t do it like this. What do you think? They dumped it on him, and it went down

onto his head, and went down over his beard, and stared dripping down off of his beard, and started landing on his shoulders, and flowed and ran down all the way to the hem of his garment. Get the picture?

Now let’s look at the heavenly Aaron for a moment. Acts Chapter 2, verse 33. Peter must have got this in the spirit of revelation, because I know he did didn’t study for that sermon that he preached on the day of Pentecost. He didn’t meditate on that one ahead of time, but in his explanation to all of these people that are trying to figure out what is going on and why these men, these women, these one-hundred and twenty that came out of the upper room seem like they’re drunk in the middle of they day, speaking all kinds of languages and all these people from all different countries form all over the known world are

hearing these words in their own language.

Peter stands up to try to explain to them what’s going on, and of course he begins by telling them *“This is that which is spoken by the prophet Joel...”* and he quotes the verses there out of the Book of Joel. Then he goes on to preach about Christ, *the Christ*. And he says in verse 32, *“This Jesus hath God raised up whereof we are all witnesses, therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost.”* Received? Same word. Same thing. Received, baptized, filled, fallen upon—all of those are the same word. *“Jesus received the promise of the Holy Ghost, and He*

*hath shed forth this which ye now see and hear.”*

Now just picture our heavenly Aaron. He’s been to the cross, He despised the shame, He shed His blood for the sins of humanity, He bore our sins in his own body on the tree, He died for you and I, they laid Him in the grave, three days later he came up from the grave, He was raised form the dead according to the Spirit of Holiness, He walked with them



***We cannot simply go our way living a carnal, subnormal Christian life anymore.***

***We can’t do it. It’s time to have Judgment Day early. Have you been immersed in the overwhelming presence of the Living God since ye believed?***

for forty days, then He ascended back up to the Father, and only told them, “Wait for the promise of the Father—it’s coming.” So, the head of the body is in heaven, and the Father pours the oil upon the head of the Son in heaven. And the oil runs down over His head, down upon His beard, and it begins to drip down upon the rest of His body. “And suddenly, there was the sound of a rushing, mighty wind, and they were all filled with the Holy Ghost,” and the body of Christ was baptized with the Holy Ghost. That is the Christ which is mentioned five-hundred times from Pentecost to the end of the Bible.

Yesterday, we finished our meeting encouraging you in a waiting, believing, faith-filled expectancy. Remember, I warned you that you can get off and go into extremes and all of that, and I encouraged you yesterday that this whole matter is a matter of faith. It is the gift of the Holy Ghost. It is the promise of the Father. And may I say today, it’s already given; believe it! The Christ is anointed. Believe it, receive it! By grace through faith, it’s done! And I say that, having said everything that I said yesterday, having agreed with everything that Brother Manny said last night that, yes, we need to be clean, yes, our heart needs to be yielded if we’re going to move in the flow of the anointing of the Christ. It’s absurd to think that we could if we’re full of selfishness. But if our heart as we sit here today is clear... I’m not saying you have to be a perfect person. You just have to have your heart clear, and your will yielded, saying, “God—anything.”



Brother, it’s yours. It’s there. It’s here. It’s a reality. But like everything else in the Christian life, if you don’t believe it, you won’t enter in—a waiting, believing, faith-filled expectancy. Do you believe it? [Amen!] We’re really accountable now, aren’t we? I mean, the Lord is just saying to each one of us this morning...

Let’s kneel together for prayer. Can we do that?

“He is here, Hallelujah, He is here, Amen,  
 “He is here, Holy, Holy, I will bless His name again,  
 “He is here, listen closely, hear him calling out your name,  
 “He is here, you can touch Him, you will never be the same.”

Ah, brethren, do you believe that little song this morning? “He is here, you can touch Him.” By faith, by grace through faith, you can touch Him. I want you to pray this little prayer this morning if your heart is clear. If it is not, I plead with you, let it go. But if your heart is clear, I want you to pray this prayer with me:

*My dear Heavenly Father, I am your son. I know that you love me. My heart is clear, washed in the precious blood of your Son. My will is yielded. I’ll do anything you say. My dear Father, I am your son. By faith this morning, fill me with your Spirit, Lord. I receive the anointing which is already given. By faith, I receive the anointing, and I thank you for it, Father. In Jesus’ name, Amen. □*

**continued from Lost in the Church!, page 9**

pool, social party, or some other worldly attraction? Do you have a desire to see others saved? Do you witness to others about the Christian experience you now enjoy, or are you blind to win souls for Christ? In other words, are you saved and do you know it because you have the inner witness of the Spirit, the love for the brethren, the peace of God within, and the conscience void of offense toward God and man?

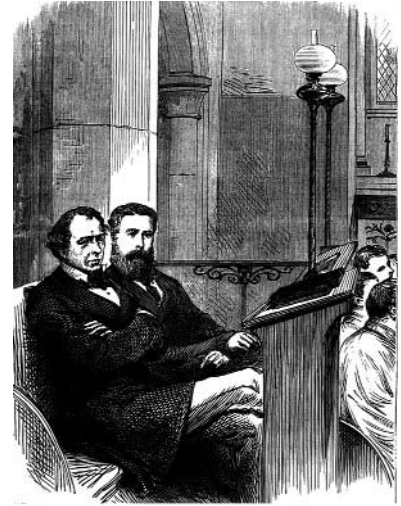
Dear reader, it is highly important that we “know in whom we have believed.” The “signs of the times”

appear to forecast the speedy return of our Lord. “Yet a little while, and He that shall come will come, and will not tarry.” Will you be ready for this event, or will you, as an unsaved church member be lost in the church? To be lost in the church when finds you, or the Lord returns, means to be forever lost. Salvation is too precious, the Saviour too loving, eternity too long, and the opportunities to be saved too numerous to justify anyone going on in an unsaved condition. “Now is the accepted time, behold now is the day of salvation.” □



# Lost in the Church!

by J. L. Stauffer  
From the Gospel Herald, 1933



What a startling phrase! "Lost" is a chilling word to anyone who has had the experience. Our emotions are stirred and whole communities and nations are aroused when some child strays away in the wilderness, or some daring aviator is lost in the forests of Canada, or the frozen ice fields of the north. Thousands of men will volunteer to search for the child, nations will send rescue planes, spend millions of dollars, and forfeit additional lives to rescue the stranded aviators. But where is the interest and concern to be found for the multitudes who are LOST in the Church; lost church members, lost in the very place where their presence should be a testimony concerning their salvation from sin?

The Samaritan woman of John 4 was a spectacular character, lost in sin. Korah, Dathan, and Abiram, while Levites, were lost in rebellion and gainsaying against the order of God. Zaccheus was a Jewish tax-gatherer and was lost with his political office. Cain had a less religion, was a servant of the evil one and was lost because of his rejection of the divinely appointed means of approach to God. The prodigal son was lost in the far country, but the eldest brother, by his revealed attitude, was lost under the home roof.

The saddest illustration of lost men in the Scriptures, however, are Judas Iscariot and Simon the sorcerer. Judas Iscariot was a personal disciple and apostle of our Lord. Judas is an illustration of one who did not continue in the grace of God and who later went into apostasy and died without hope. The awful sin of covetousness was used by the devil to trip Judas and eventually he yielded to the sin that culminated in selling his Lord for fifteen dollars. ... Judas is an illustration of a man lost under the personal ministry of the Son of God Himself. ....

The question of greatest importance to everyone is: "Is thy heart right with God?" It is evident that many people will discover the sad fact that they are lost after it is too late to get saved. Sad will be the awakening when they discover they have trusted in a

broken reed, instead of the of Christ. You may have had Christian parents, but that will not pass you through the gates of pearl without Christ. You may observe the ordinances of the household of God, which are right and proper for saved people, but it will not avail you anything if your sins are unforgiven, and you are devoid of salvation.

You may deny yourself of many worldly pleasures and pay all your financial obligations to the world and to the church, but this is no passport to glory without the grace of God.

You may be a Sunday school teacher, a church worker, a class leader and spend much of your time in Christian activity and yet not know the Lord. "Many shall say to me in that day, 'Lord, Lord, have we not prophesied in thy name? And in thy name done many wonderful works?' And then I will profess unto them, 'I never knew you; depart from me, ye that work iniquity'" (Matt. 7:22,23).

You cannot know the joy of salvation if you have never known the horror of being LOST. "The Son of man came to seek that which was lost" (Luke 19:19). No one but a lost one can have any claim on the grace of God. "Christ Jesus came into the world to save sinners." If you have never realized your sinful state, you have no salvation. Christ can do nothing for you. Have you confessed your sin? Has this confession led you to make restitution as far as humanly possible? Has the world lost its attraction to your soul? Does Jesus Christ have the pre-eminence in your life? Do you know that old things have passed away in your life and all things have become new? Does the Word of God feed your soul? Do you have a desire for it? When you hear others taking the name of your Lord in vain, does it send a chill of horror over your soul? Have you found the old companionship unhealthy for the new Christian experience? Do you long to go to the house of God to worship? Does it grieve your heart to see professed Christians going to a ball game, dance, swimming

*continued on page 8*

# Family Duty

## A Father's Duty to His Family

by John Bunyan  
Author of Pilgrim's Progress

**H**e that is the master of a family, he has, as under that relation, a work to do for God; the right governing of his own family. And his work is twofold. First, Touching the spiritual state of it. Second, Touching the outward state of it.

### First...

As touching the spiritual state of his family; he should be very diligent and circumspect, doing his utmost endeavor both to increase faith where it is begun, and to begin it where it is not. For this reason, he should diligently and frequently lay before his household such things of God, out of his word, as are suitable for each particular. And let no man question his rule in the word of God for such a practice; for if the thing itself were but of good report, and a thing tending to civil honesty, it is within the compass and bounds even of

nature itself, and should be done; much more things of a higher nature; besides, the apostle exhorts us to 'Whatsoever things are honest, whatsoever things are just, pure, lovely, and of good report, to think of them,' that is, to be mindful to do them (Phil 4:8). But to be conversant in this godly exercise in our family, is very worthy of praise, and is very fitting to all Christians. This is one of the things for which God so highly commended his servant Abraham, and that with which his heart was so much affected by. I know Abraham, says God, 'I know him' to be a good man indeed, for 'he will



**He that is the master of a family, he has, as under that relation, a work to do for God; the right governing of his own family.**

command his children, and his household after him, and they shall keep the way of the Lord' (Gen 18:19). This was a thing also which good Joshua designed should be his practice as long as he had a breathing time in this world. 'As for me,' says he, I 'and my household, we will serve the Lord' (Josh 24:15).

Further, we find also in the New Testament, that they are looked upon as Christians of an inferior rank that have not a due regard to this duty; yes, so inferior as not fit to be chosen to any office in the church of God. A [bishop or] pastor must be one that rules well his own house, having his children in subjection with all gravity; For if a man know not how to rule his own house, how shall he take care of the church of God? 'The deacon' also, says he, must 'be the husband of one wife, ruling their children, and their own house well' (1 Tim 3). Notice, the apostle seems to lay down this much, that a man that governs his family well, has one qualification belonging to a pastor or deacon in the house of God, for he that knows not how to rule his own house, how will he take care of the church of God? This, considered, gives us light into the work of the master of a family, touching the governing of his house.

- ❶ A pastor must be sound and uncorrupt in his doctrine; and indeed so must the master of a family (Titus 1:9; Eph 6:4).
- ❷ A pastor should be apt to teach, to reprove, and to exhort; and so should the master of a family (1 Tim 3:2; Deut 6:7).
- ❸ A pastor must himself be exemplary in faith and holiness; and so also should the master of a family (1 Tim 3:2-4; 4:12). 'I,' says David, 'will behave myself in a perfect way; I will walk in,' or before, 'my house with a perfect heart' (Psa 101:2).
- ❹ The pastor is for getting the church together; and when they are so come together, then to pray among them, and to preach unto them. This is also commendable in Christian masters of families.

**Objection:** *But my family is ungodly and unruly, touching all that is good. What should I do?*

**Answer:** Though this be true, yet you must rule them, and not them you! You are set over them of God, and you are to use the authority which God has given you, both to rebuke their vice, and to show them the evil of their rebelling against the Lord. Eli did this, though not enough; and so did David (1 Sam 2:24, 25; 1 Chron

28:9). Also, you must tell them how sad your state was when you were in their condition, and so labor to recover them out of the snare of the devil (Mark 5:19).

You should also labor to draw them out to God's public worship, if perhaps God may convert their souls. Said Jacob to his household, and to all that were about him, 'Let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress' (Gen 35:3). Hannah would carry Samuel to Shiloh, that he might abide with God for ever (1 Sam 1:22). Indeed a soul rightly touched, will labor to draw, not only their families, but a whole city after Jesus Christ (John 4:28-30).

If they are obstinate, and will not go with you, then bring godly and sound men to your house, and there let the word of God be preached, when you have, as Cornelius, gathered your family and friends together (Acts 10).

You know that the jailor, Lydia, Crispus, Gaius, Stephanus, and others, had not only themselves, but their families, made gracious by the word preached, and that some of them, if not all, by the word preached in their houses (Acts 16:14-34; 18:7, 8; 1 Cor 1:16). And this, for all I know, might be one reason among many, why the apostles taught in their day, not only publicly, but from house to house; I say, that they might, if possible, bring in those in some family, which yet remained unconverted, and in their sins



**"For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD...." Gen 18:19a**

**"...but as for me and my house, we will serve the LORD." Josh 24:15**

(Acts 10:24; 20:20, 21). For some, you know how usual it was in the day of Christ, to invite him to their houses, if they had any afflicted, that either would not or could not come unto him (Luke 7:2, 3; 8:41). If this be the way with those that have outward diseases in their families, how much more then, where there are souls that have need of Christ, to save them from death and eternal damnation!

Take heed that you do not neglect family duties among them yourself; as, reading the word and prayer; if you have one in your family that is gracious, take encouragement. If you are alone, yet know that you have both liberty to go to God through Christ, and also are at that time in a capacity of having the universal church join with you for the whole number of those that shall be saved.

Do not allow any ungodly, profane, or heretical books, or discourse in your house. 'Evil communications corrupt good manners' (1 Cor 15:33). I mean such profane or heretical books, etc., as either tend to provoke to looseness of life, or such as do oppose the fundamentals of the gospel. I know that Christians must be allowed their liberty as to things indifferent; but for those things that strike either at faith or holiness, they should be abandoned by all Christians, and especially by the pastors of churches, and masters of families; which practice was shown by Jacob's commanding his house, and all that were with him, to put away the strange gods from among them, and to change their garments (Gen 35:2). All those in the Acts set a good example for this, who took their curious books and burned them before all men, though they were worth fifty thousand pieces of silver (Acts 19:18, 19). The neglect of this fourth particular has occasioned ruin in many families, both among children and servants. It is easier for vain talkers, and their deceivable works, to subvert whole households, than many are aware of (Titus 1:10, 11). We have touched the spiritual state of your household. And now to its outward state.

## Second...

Touching the outward state of your family, you are to consider these three things.

That it lies upon you to care for them that they have a convenient livelihood. 'If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel' (1 Tim 5:8). But notice, when the Word says, you are to provide for your house, it gives you no license to distracting carefulness; neither does it allow you to strive to grasp the world in your heart, or bank account, nor to take care for years or days to come,



**Take heed of driving so hard after this world, as to hinder yourself and family from those duties towards God, which you are by grace obliged to; as private prayer, reading the scriptures, and Christian conference**

but so to provide for them, that they may have food and raiment; and if either they or you are not content with that, you launch out beyond the rule of God (1 Tim 6:8; Matt 6:34). This is to labor, that you may have the means 'to maintain good works for necessary uses' (Titus 3:14). And never object, that unless you reach farther, it will never do; for that is but unbelief. The word says, 'That God feedeth ravens, careth for sparrows, and clotheth the grass;' in which three, to feed, clothe, and care for, is as much as heart can wish (Luke 12:6-28).

Therefore though you should provide for your family; yet let all your labor be mixed with moderation; 'Let your moderation be known unto all men' (Phil 4:5). Take heed of driving so hard after this world, as to hinder yourself and family from those

duties towards God, which you are by grace obliged to; as private prayer, reading the scriptures, and Christian conference. It is a base thing for men so to spend themselves and families after this world, as that they disengage their heart to God's worship.

Christians, 'The time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that use this world, as not abusing it; for the fashion of this world passeth away' (1 Cor 7:29-31). Many Christians live and do in this world, as if religion were but a by-business, and this world the one thing necessary; when indeed all the things of this world are but things by the by; and religion only the one thing needful (Luke 10:40-42).

If you would be such a master of a family as is fitting for you, you must see that there is that Christian harmony among those under you, as is fitting for a house where one rules that fears God.

❶ You must see that your children and servants are under subjection to the word of God; for though it is of God only to rule the heart, yet he expects that you should rule their outward man; which if you do not, he may in a short time cut off all your stock, [even every male] (1 Sam 3:11-14). See therefore that you keep them temperate in all things, in apparel, in language, that they be not gluttons, nor drunkards; not suffering either your children vainly to domineer over your servants, nor they again to carry themselves foolishly towards each other.

❷ Learn to distinguish between that injury that in your family is done to you, and that which is done to God; and though you should be very zealous for the Lord, and to bear nothing that is open transgression to him; yet here will be your wisdom, to pass by personal injuries, and to bury them in oblivion: 'Love covereth a multitude of sins.' Be not then like those that will rage and stare like madmen, when they are injured; and yet either laugh, or at least not soberly rebuke, and warn, when God is dishonored.

'Rule thy own house well, having thy children—with others in thy family—in subjection, with all gravity' (1 Tim 3:4). Solomon was so excellent sometimes this way, that he made the eyes of his beholders to dazzle (2 Chron 9:3, 4). But to break off from this general, and to come to particulars.

Do you have a wife? You must consider how you should behave yourself in that relation: and to do this right, you must consider the condition of your wife, whether she is one that indeed believes or not. First, If she believes, then,

- You are engaged to bless God for her: 'For her price is far above rubies, and she is the gift of God unto thee, and is for thy adorning and glory' (Prov 12:4; 31:10; 1 Cor 11:7). 'Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised' (Prov 31:30).
- You should love her, under a double consideration: (1.) As she is your flesh and your bone: 'For no man ever yet hated his own flesh' (Eph 5:29). (2.) As she is together with you an heir of the grace of life (1 Peter 3:7). This, I say, should engage you to love her with Christian love; to love her, as believing you both are dearly beloved of God and the Lord Jesus Christ, and as those that must be together with him in eternal happiness.
- You should carry yourself to and before her, as does Christ to and before his church; as says the apostle: So should men love their wives, 'even as Christ loved the church, and gave himself for it' (Eph 5:25). When husbands behave themselves like husbands indeed, then will they be not only husbands, but such an ordinance of God to the wife, as will preach to her the carriage of Christ to his spouse. There is a sweet scent wrapped up in the relations of husbands and wives, that believe (Eph 4:32); the wife, I say, signifying the church, and the husband the head and savior thereof, 'For the husband is the head of the wife, even as Christ is the head of the church' (Eph 5:23) and he is the Savior of the body.

This is one of God's chief ends in instituting marriage, that Christ and his church, under a figure, might be wherever there is a couple that believe through grace. Therefore that husband that carries himself indiscreetly towards his wife, he does not only behave himself contrary to the rule, but also makes his wife lose the benefit of such an ordinance, and crosses the mystery of his relation.

Therefore, I say, 'So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:' (Eph 5:8, 29). Christ laid out his life for his church, covers her infirmities, communicates

to her his wisdom, protects her, and helps her in her employments in this world; and so should men do for their wives. Solomon and Pharaoh's daughter had the art of thus doing, as you may see in the book of The Song of Solomon. Therefore bear with their weaknesses, help their infirmities, and honor them as the weaker vessels, and as being of a frailer constitution (1 Peter 3:7).

In a word, be such a husband to your believing wife, that she may say, God has not only given me a husband, but such a husband as preaches to me everyday the behavior of Christ to his church.

*Second*, if your wife be unbelieving or carnal, then you have also a duty lying before you, which you are engaged to perform under a double engagement: 1. For that she lies liable every moment to eternal damnation. 2. That she is your wife that is in this evil case. Oh! how little sense of the worth of souls is there in the heart of some husbands; as is manifest by their unchristian behavior toward and before their wives! Now, to qualify you for a behavior suitable,

- Labor seriously after a sense of her miserable state, that your heart may yearn towards her soul.
- Beware that she take no occasion from any unseemly behavior of yours, to proceed in evil. And here you have need to double your diligence, for she lies in your bosom, and

therefore is capable of espying the least miscarriage in you.

- If she behaves herself unseemly and unruly, as she is subject to do, being Christless and graceless, then labor to overcome her evil with your goodness, her adversity with your patience and meekness. It is a shame for you, who have another principle, to do as she.
- Take fit opportunities to convince her. Observe her disposition, and when she is most likely to bear, then speak to her very heart.
- When you speak, speak to purpose. It is not necessary for many words, provided they be pertinent. Job in a few words answers his wife, and takes her off from her foolish talking: 'Thou speakest,' saith he, 'as one of the foolish women. What? shall we receive good at the hand of God, and shall we not receive evil?' (Job 2:10).
- Let all be done without bitterness, or the least appearance of anger: 'In meekness instructing those that oppose themselves, if—peradventure they may recover themselves out of the snare of the devil, who are taken captive by him at his will' (2 Tim 2:25, 26). 'And how knowest thou, O man, whether thou shalt save thy wife' (1 Cor 7:16).

□



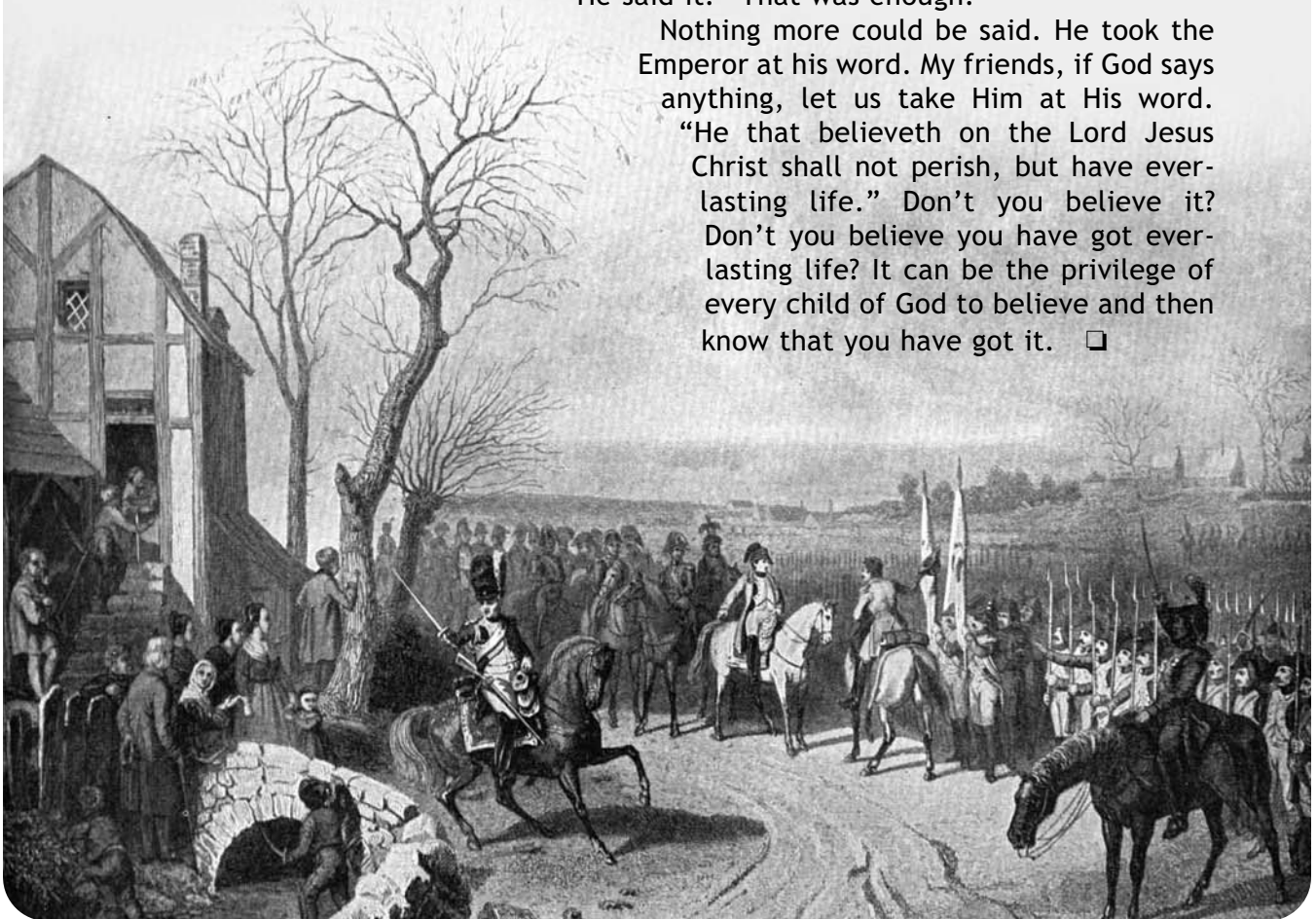
**You must see that your children...are under subjection to the word of God; for though it is of God only to rule the heart, yet he expects that you should rule their outward man... See therefore that you keep them temperate in all things, in apparel, in language, that they be not gluttons, nor drunkards...nor they carry themselves foolishly towards each other.**

# “I Make You Captain of My Guard!”

It is said of Napoleon that while he was reviewing his army one day, his horse became frightened at something, and the Emperor lost his rein. The horse lost restraint and went away at full speed, putting the Emperor's life in great danger. As hard as he tried he just could not get hold of the rein. Suddenly a private from the ranks saw it, and sprang out of the ranks towards the horse, and was successful in getting hold of the horse's head at the peril of his own life. The Emperor was very much pleased. Touching his hat, he said to him, "I make you Captain of my Guard."

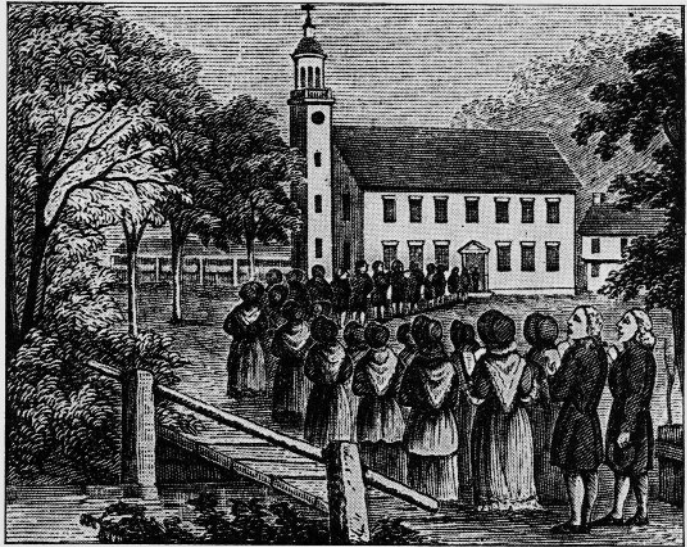
The soldier never even returned to his line, but walked right up to the front of the formation. Stepping out where no common foot soldiers go, he went up to where the chief body-guard stood. The captain of the body-guard ordered him back into the ranks, but he said "No! I won't go!" "Why not?" "Because I am Captain of the Guard." "You Captain of the Guard?" "Yes;" replied the soldier. "Who said it?" At that, the former private pointing to the Emperor; said, "He said it." That was enough.

Nothing more could be said. He took the Emperor at his word. My friends, if God says anything, let us take Him at His word. "He that believeth on the Lord Jesus Christ shall not perish, but have everlasting life." Don't you believe it? Don't you believe you have got everlasting life? It can be the privilege of every child of God to believe and then know that you have got it. □



# THE WAY OF HOLINESS

by Jonathan Edwards (1703-1758)



*Used of God to bring about the “Great Awakening” in America. Known for the sermon “Sinners in the Hands of An Angry God”. Considered by many to be the “Father of the Evangelical Church”. My question as I read this is...if he is the Father—where did the children go? ~Bro Dean*

**M**any are not sensible enough of the necessity of holiness in order to salvation. Everyone hopes for heaven, but if everyone that hoped for heaven ever got there, heaven by this time would have been full of murderers, adulterers, common swearers, drunkards, thieves, robbers, and licentious debauchers. It would have been full of all manner of wickedness and wicked men, such as the earth abounds with at this day. There would have been those there that are no better than wild beasts, howling wolves, and poisonous serpents; yea, devils incarnate, as Judas was.

What a wretched place would the highest heavens have been by this time if it were so: that pure, undefiled, light and glorious place, the heavenly temple, would be as the temple of Jerusalem was in Christ's time, a den of thieves; and the royal palace of the Most High the holy metropolis of the creation, would be turned into a mere hell. There would be no happiness there for those that are holy. What a horrible, dreadful confusion would there be if the glorious presence of God the Father; the glorified Lamb of God; and the Heavenly Dove, spirit of all grace and original of all holiness; the spotless, glorified saints; the holy angels; and wicked men, beasts and devils were all mixed up together!

Therefore, it behooves us all to be sensible of the necessity of holiness in order to salvation; of the necessity of real, hearty and sincere inward and spir-

itual holiness, such as will stand by us forever and will not leave us at death, that sinners may not be so foolish as to entertain hopes of heaven, except they intend forthwith to set about repentance and reformation of heart and life.

## WHAT IS HOLINESS

I shall answer to this question in three things which fully comprehend the nature of holiness, which are not in themselves distinct as so many parts of holiness, but the same thing in three different lights, to give us the fuller understanding of it.

**1** Holiness is a conformity of the heart and the life unto God. Whatever outward appearance men may make by their external actions, as if they were holy, yet if it proceeds not from a most inward hearty and sincere holiness within, it is nothing. Amariah did that which was right in the sight of the Lord, but not with a perfect heart all that he did was not acceptable to God, who searcheth the hearts and trieth the reins of the children of men, and must be worshipped in spirit and in truth.

And whatever holiness they may pretend to have in their hearts, whatever hypocritical pangs of affection they may have had, it is all to no purpose except it manifest itself in the holiness of their lives and conversations: Jas. 1: 2627, “If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in



their affliction, and to keep himself unspotted from the world." And in the second chapter, eighteenth verse: "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." And in the nineteenth and twentieth verses, "Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" So that there must be a conformity of both heart and life to God, in order to true holiness.

Holiness is the image of God, his likeness, in him that is holy. By being conformed unto God is not meant a conformity to him in his eternity, or infinity, or infinite power. These are God's inimitable and incommunicable attributes; but a conformity to his will, whereby he wills things that are just, right, and truly excellent and lovely; whereby he wills real perfection, and goodness; and perfectly abhors everything that is really evil, unjust, and unreasonable. And it is not only a willing as God wills, but also a doing as he doth: in acting holily and justly and wisely and mercifully, like him. It must become natural thus to be, and thus to act; it must be the constant inclination and new nature of the soul, and then the man is holy, and not before.

2 It is a conformity to Jesus Christ. Christ Jesus is perfectly conformed unto God, for he is God. He is his express image. Now Christ is nearer to us in some respects than God the Father, for he is our Mediator and is more immediately conversant with us; John 1:18, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." Jesus Christ, he has been with us in the flesh and as one of us he appeared in the form of a servant, and we have seen his holiness brightly shining forth in all his actions. We have seen his holy life; we have a copy drawn, and an example set for us.

Now holiness is a conformity unto this copy: he that copies after Jesus Christ, after that copy which he has set us and which is delivered to us by the evangelists, is holy. He that diligently observes the life of Christ in the New Testament need not be at a loss to know what holiness is. Christ commands us to follow his example: Matt. 11:29, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Have you ever read the four Gospels, and did you not observe in the life of Christ wonderful instances of humility, love to God, love to religion; wonderful instances of zeal for God's glory, steadfastness in resisting temptations, entire trust and reliance on God, strict adherence to all his com-

mands; astonishing instances of condescension, humility, meekness, lowliness, love to men, love to his enemies, charity and patience? Why, this is holiness. When we imitate Christ in these things, then are we holy, and not till then.

3 Holiness is a conformity to God's laws and commands. When all God's laws without exception are written in our hearts, then are we holy. If you can go along with David in Psalm 119, where he speaks of his love and delight in God's law, in your own experience; when a man feels in some good measure what David declares concerning himself towards the law of God, then may God's law be said to be written in his heart. By God's law I mean all his precepts and commands, especially as they are delivered to us in the gospel, which is the fulfillment of the law of God. If you feel Christ's Sermon upon the Mount engraver on the fleshly tables of your hearts, you are truly sanctified.

The new covenant is written in the hearts of those that are sanctified, of which the prophet Jeremiah speaks, 31:31,33, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. This shall be my covenant, that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The commands and precepts which God has given us are all pure, perfect, and holy. They are the holiness of God in writing, and, when the soul is conformed to them, they have holiness of God upon their hearts; 11 Cor. 3:3, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in the fleshly tables of the heart." When the soul is molded and fashioned according to the image of God, the example of Christ and the rules of the gospel, then it is holy, and not else.

## CONCLUSION

Those that have not this holiness are not in the way to heaven. Those that are not thus conformed to God, to Christ, and God's commands, are not in the way to heaven and happiness; they are not traveling that road; the road they are in will never bring them there. Whatever hopes and expectations they may have, they will never reach heaven to eternity except they alter their course, turn about, and steer [towards] another point; for the way is a way of holiness, and

*continued on page 33*

# Instructions for Avoiding Dissension in the Home



by Richard Baxter (1615-1691)

It is a great duty of husbands and wives to live in quietness and peace, and avoid all occasions of wrath and discord. Because this is a duty of so great importance, I shall first open to you the great necessity of it, and then give you more particular directions to perform it.

**1** Your discord will be your pain, and the vexation of our lives. Like a bile, or wound, or fracture in your own bodies, which will pain you till it is cured; you will hardly keep peace in your minds, when peace is broken so near you in your family. As you would take heed of hurting yourselves, and as you would hasten the cure when you are hurt; so should you take heed of any breach of peace, and quickly seek to heal it when it is broken.

**2** Dissension tends to cool your love; oft falling out doth tend to leave a habit of distaste and averseness on the mind. Wounding is separating; and to be tied together by any outward bonds, when your hearts are separated, is but to be tormented; and to have the insides of adversaries, while you have conjugal outsides. As the difference between my house and my prison is that I willingly and with delight dwell in the one, but am unwillingly confined to the other, such will be the difference between a quiet and an unquiet life, in your married state; it turns your dwelling and delight into a prison, where you are chained to those calamities, which in a free condition you might overrun.

**3** Dissension between the husband and the wife, doth disorder all their family affairs; they are like oxen unequally yoked, that can rid no work for striving with one another. Nothing is well done because of the variance of those that should do it, or oversee it.

**4** It exceedingly disqualifies you for the worship of God; you are not fit to pray together, nor to confer together of heavenly things, nor to be helpers to each other's souls: I need not tell you this, you feel it by experience. Wrath and bitterness will not allow you so much exercise of love and holy composedness of mind, as every one of those duties do require.

**5** Dissension disables you to govern your families aright. Your children and domestic helpers will take example by you; or think they are at liberty to do what they list, when they find you taken up with such work between yourselves; and they will think you unfit to reprove them for their faults, when they see you guilty of such faults and folly of your own; nay, you will become the shame and secret derision of your family, and bring yourselves into contempt.

**6** Your dissensions will expose you to the malice of Satan, and give him advantage for manifold temptations. A house divided cannot stand; an army divided is easily conquered, and made a prey to the enemy. You cannot foresee what abundance of sin you put yourselves in danger of. By all this you may see what dissensions between husband and wife do tend to, and how they should be avoided.

**For the avoiding of them observe these sub-directions:**

**1** Keep up your conjugal love in a constant heat and vigor. Love will suppress wrath; you cannot have a bitter mind upon small provocations, against those that you dearly love; much less can you proceed to reviling words, or to averseness and estrangedness, or any abuse of one another. Or if a breach and wound be unhappily made, the balsamic

quality of love will heal it. But when love once cools, small matters exasperate and breed distaste.

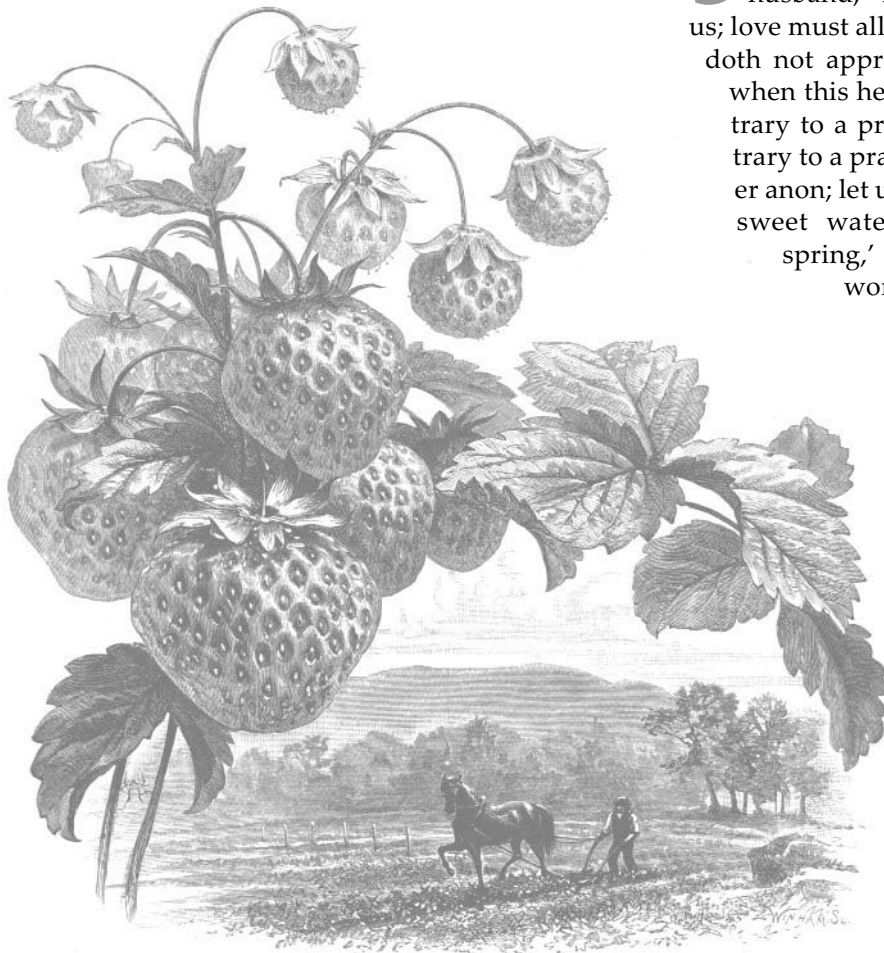
**2** Both husband and wife must mortify their pride and passion, which are the causes of impatience; and must pray and labour for a humble, meek, and quiet spirit. A proud heart is troubled and provoked by every word or carriage that seems to tend to their undervaluing. A peevish, froward mind is like a sore and ulcerated member, that will be hurt if it be touched. He that must live near such a sore, diseased, impatient mind, must live even as the nurse doth with the child, that maketh it her business to rock it, and lull, and sing it quiet when it cries for to be angry with it, will do no good; and if you have married one of such a sick or childish temper, you must resolve to bear and use them accordingly. But no Christian should bear with such a malady in themselves; nor be patient with such impatience of mind. Once get the victory over yourselves, and the cure of your own impatience, and you will easily keep peace with one another.

**3** Agree together beforehand, that when one is in the diseased, angry fit, the other shall silently and gently bear, till it be past and you are come to yourselves again. Be not angry both at once; when the fire is kindled, quench it with gentle words and carriage, and do not cast on oil or fuel, by answering provokingly and sharply, or by multiplying words, and by answering wrath with wrath.

**4** If you cannot quickly quench your passion, yet at least refrain your tongues; speak not reproachful or provoking words: talking it out hotly doth blow the fire, and increase the flame; be but silent, and you will the sooner return to your serenity and peace. Foul words tend to more displeasure. As Socrates said when his wife first railed at him, and next threw a vessel of foul water upon him, 'I thought when I heard the thunder, there would come rain'; so you may portend worse following, when foul, unseemly words begin. If you cannot easily allay your wrath, you may hold your tongues, if you are truly willing.

**5** Let the sober party condescend to speak fair and to entreat the other. Say to your angry wife or husband, 'You know this should not be betwixt us; love must allay it, and it must be repented of. God doth not approve it, and we shall not approve it when this heat is over. This frame of mind is contrary to a praying frame, and this language contrary to a praying language; we must pray together anon; let us do nothing contrary to prayer now: sweet water and bitter come not from one spring,' etc. Some calm and condescending words of reason, may stop the torrent, and revive the reason which passion had overcome.

**6** Confess your fault to one another, when passion hath prevailed against you; and ask forgiveness of each other, and join in prayer to God for pardon; and this will lay a greater engagement on you the next time to forbear: you will sure be ashamed to do that which you have so confessed and asked forgiveness for of God and man. If you will but practice these directions, your family peace may be preserved. □





# Overheard in the Nursery

by Rachel Weaver

*Here is a little window into the lives of six mothers through a grandmother's eyes. I have no one in mind. Each mother is a composite of many of us. She is a fictional character, not a reflection of anyone. But maybe you, with me, will identify yourself as you read along and be challenged to greater heights.*

“Granny Arthritis” lay on the couch in the nursing mother’s room resting her aching back. It had flared up and was so much worse this morning. But her husband was preaching and he dearly loved to have her there to listen to him and pray for him. He declared that he could do so much better when she was there listening. So she was there, cheerfully greeting the families as they came to the service. Now the service was in full swing and Granny had gone back on her couch in the nursery to rest and be inspired.

Granny was not prepared for what happened next. It had been so long since she had spent time in the nursery. As the first message progressed, mothers came one by one with their babies to nurse them. Often they brought along their two-year-old and sometimes a four and a six, too. Granny almost missed out on the blessing of the message as she studied the interesting events unfolding around her. What a lesson on humanity she was

observing. She always did love to observe folks. Granny had been known to sit happily in the airport as she waited for her husband to return home from a preaching trip, simply observing the endless stream of folks going by. Some folks smiled and some folks didn’t. Some seemed busy and troubled and some were obviously weary. Granny noticed this morning that the mothers were passing through the nursery were just as interesting and diverse. Granny’s interest in mothers and children was more than passing. As a good help meet, she carried her husband’s people on her heart and prayed often for the needs she saw here and there. It was a

As Granny remarked to her husband later in the day,  
“There was enough food for thought in the nursery to make a whole sermon.”

revelation to her to watch these mothers as they worked with their little ones.

There was Mrs. Tension sitting on the couch pouring out her woes to Miz. Frazzle. “You have such a patient way with your children,” she sighed wearily. I can’t stand repeating commands over and over again like you do. And you do it so sweetly,” she

ended despairingly. Miz. Frazzle's attention was distracted as she said sweetly for the fourth time, "No honey, you must stay here." Her little one stiffened and slid off the couch anyway as his mother turned back to Mrs. Tension.

"At least your children always obey you," Miz Frazzle replied, frustration evident in her voice. She dashed across the room to retrieve her refractory young one. "How do you do it? It seems like I talk all day long and no one listens." A uproar ensued as her little man struggled unsuccessfully to get down again. She administered a quick crack on the leg at and he responded with a howl. Mother and child vanished from the nursery trying not to disturb the others.

"Did he receive any training for that?" wondered Granny to herself. "I really doubt he gets effective training. At least it doesn't appear that way. If only Miz. Frazzle would realize that minute by minute training at home, with consistent consequences and blessings would yield both a quiet, happy child and mother."

She looked across the nursery and whom did she see but Mistress Perfection with her little "statues" all in order, sitting primly at her side. "Well, at least *they* are trained," Granny thought with some satisfaction. "She has them all sitting quietly." Just at that moment one of the statues kicked the other, hard, in the leg. Mistress Perfection saw the whole thing and administered a decided shake and a fierce look of reproof to the offender. The offender shrank in size and shivered visibly, a look of fear on his face." "Hm-m," thought Granny. "That wasn't the first time his ears were boxed! He looks as if he does not get much relationship along with his training. He should not fear his mother. I wonder which is worse—the Frazzle or Perfection method?"

Then Granny saw Mistress Perfection watching Mom Ho-Hum. Mom Ho-Hum was sitting there listening to the message and nursing her baby as her children turned the nursery into a mess. One of them sat at her feet crumbling up a cracker and playing with the crumbs as her three-year-old shook his juice cup upside down over the crumb maker. The little one squealed and the mother absently righted the cup and took no notice of Mr. Four over in the corner demolishing Miz. Frazzle's baby book. She could almost see Mistress Perfection's thoughts. "I would never let my little ones act like that." "Right," thought Granny. "But you do not seem to know how to fill their little lives with love and blessing either." Compassion filled her heart as she thought of the fearful, obedient little ones. She wished to cuddle them closely and teach them gently, life's many lessons.

All the while Mommy Cheerful had been sitting over in the corner contentedly nursing her little baby. Her bright-eyed little ones sat reverently beside her. A gentle reproof, here and a sweet smile there kept her little subjects sweetly in line. They looked up at their mother with trusting faces and nodded happily at the others around them. "True," mused Granny. "Children do reflect their mothers. She looks as if she enjoys her little ones. She is a happy lady who seems to enjoy others and life in general. And it shows in her little ones"

Other mothers came and went with their little ones. Some modeled Mommy Cheerful and some did not. As Granny remarked to her husband later in the day, "There was enough food for thought in the nursery to make a whole sermon."

And this is the sermon that she had for herself:

No mother is perfect, not even Mommy Cheerful. This little story was meant to stop you and make you think. What kind of mother am I? All of us



What kind of mother am I? All of us  
need a check-up sometimes.

What kind of mother do you  
want to be? All of us could  
use a goal to strive for and  
a fresh vision.



Our little ones will have a much harder time coming to Jesus if they see Him as an austere, stern commander instead of a tender Shepherd. Too often the Perfection mama finds herself putting perfection before a child's spirit. Things and rules matter more than people.

need a check up sometimes. What kind of mother do you want to be? All of us could use a goal to strive for and a fresh vision.

## Mistress Perfection

(This is a mother that demands immediate attention and perfection. She has little margin for childish mistakes. Her children are on trial to prove her mothering skills.)

This good lady has a lot going for her. She has her eyes open. She cares about what her children do, enough to take the time to train them. She is orderly and careful. These things are very helpful to have in a home, especially a home filled with little ones. But this one thing she lacks—a heart of loving compassion that treats her children like she would like to be treated. Too often we train our children for our convenience and for our testimony. If the Lord Jesus has impressed on our hearts the need for order and training, then He is also trying to impress on our hearts the need to “let the little ones come unto Me.” Our little ones will have a much harder time coming to Jesus if they see Him as an austere, stern commander instead of a tender Shepherd. A good shepherd leads gently. He sings to his sheep and carries them home under his arm when they are weak or sick. He is tender and caring. Too often the Perfection mama finds herself putting perfection before a child's spirit. Things and rules matter more than people.

Do not get me wrong, rules do matter and things should be in order because we are trying to teach orderliness. But that is not our chief aim. We are training our little ones to take them to the Master and their spirits and hearts must be gently nurtured. This takes, not only time, but a real unselfish heart. I find, in myself, that so often things or rules have come first because of my own desire to have everything in order. God is still showing me where I tend to act like a drill sergeant instead of a tender shepherd. “Do this, let's get that done. Can we all hurry now. That is just not

the way to do.” None of these things are wrong in themselves, but the tone of our voice usually conveys our heart and that spirit is not always a gentle one. So learn with me to have the heart of the shepherd and cuddle more with your children. Tell them how much you love them and how much God loves them. Take time to read and sing and play and talk even when the work is not finished. It never is when there are lots of little people. Enjoy them while they are there. My babies are gone. All I have now are children that are eight and older. I can never, never turn the clock back and redo. That chapter is finished. Perhaps you can learn some of the lessons with me that I wish I had learned twenty years ago. Remember, no one will remember if things were perfect or even if your children needed some more training. But they will remember the wonderful times they had with you and how sweet you were and how much you loved them. Start today with a picture of the tender Shepherd in your mind.

## Miz. Frazzle

(Speaks over and over, sometimes sweetly and sometimes not so sweetly. Her threats and words are empty, so her children do not obey her well. Frazzled and frustrated with their disobedience, she becomes irritable and irrational. Her children never know when the sweet words will become sour and they will experience her vented displeasure. Often in her frustration she puts off discipline until her husband comes home. The poor man tries in vain to regain the order that his wife did not keep during the day, but it seems to be a losing battle.)

She usually has or tries to have a sweet spirit. She often is more gentle than Mistress Perfection by nature. She is usually a more patient person. She is less selfish and tries to please her children instead of herself. That fact becomes her downfall, for in her sweetness and gentleness she hates to discipline. She reacts when her husband disciplines and she often

accuses him of being harsh when he may be, in fact, only just. But through her gentle-colored glasses, she is sure that he or her older children do not understand the little ones. They are simply too harsh. This could be true but older children and husbands suffer lots at the hand of Miz Frazzle. They often react poorly to the children that she has trained to be disobedient. They pull back and hesitate to help with the training because they can never do it right. She in turn loses it and becomes frazzled since she now feels that she must do all the training alone!

What can Miz Frazzle do to turn her unbearable circumstances around? She is tired and frazzled and in no shape to train. Tears are just beneath the surface. What is the answer?

First, she must realize that this is who she is and that Jesus is the only answer. Then she must repent of her disobedience. She has not been faithful to teach immediate obedience to the children that God has loaned to her for just a little while. Immediate obedience is of such importance. A child who has been taught to obey his daddy and mother implicitly, will obey his God the same way. What a beautiful offering to give back to God! All of us fall short in this area, sometimes, but it is an area of supreme importance. Let me tell you, the boy who has been told to give up something to his daddy and yields it up promptly and sweetly is well on the way to responding right to his Heavenly Father. The next step is much harder. The stick-to-it and determination to be consistent will be a great effort for her. But God, again, will come to her aid. He will supply the strength she needs to be faithful, even when she is tired, almost too tired to get up.

Obedience training is a scriptural principle. "Train up a child in the way that he should go and when he is old he will not depart from it." "A child left to himself, bringeth his mother to shame."

Start with your very little ones. Most of us make the mistake of not expecting obedience when our little ones are tiny. They are so-oo cute and "they just do not understand," we say. But that is

not true. Our tiny ones understand far more than we have any clue. They even understand when we do not make them obey when we tell them, "No, do not touch mama's glasses." This sets the stage for greater and greater disobedience as time goes on. Try not to give any commands that you do not expect your child to carry out. And then expect your little one to obey you. When you tell your little one, "Its bedtime, Johnny. Amy is going to put your p.j.'s on. Expect him to allow his sister Amy to change his clothes without any fuss. If he fusses, immediately train him. If you do not, you reinforce his disobedience and make it more and more likely to occur. Eventually your older children will hardly be able to work with their younger siblings. Then they will have a problem respecting you, too, since they see your evident lack of authority. Most mothers feel like they spend all

day talking and they do. If you are unwilling to train carefully you will end up doing a lot of talking. If your children are older, start by telling your children that you have not been faithful to God in not requiring immediate obedience. Tell them that since you desire to train them to serve God with all their hearts, you must train them to be obedient to you so that they can be obedient to God. Whatever their age, begin by making obedience a must. Obedience requires a few things. The child must obey promptly, cheerfully, and thoroughly. If not, he is not obedient. Dragging the feet and pouting is a disobedient response. It requires careful training to turn these attitudes around. Actually the key is time. When a child is disobedient, stop and train immediately if at all possible. This is especially important for the very, young child. Never, never respond in anger to a child who has put off obeying you. Each of our children do respond the way we have trained them to. If your child delays, you have allowed him to. When you respond in anger, you confuse the issue. Deal kindly and patiently with each child if you wish to keep his heart.

We have had to retrain in prompt cheerful obedience from



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time to time. Sometimes after a period of illness or unusual busyness we will suddenly notice that we have slipped in requiring prompt obedience. Then we have to regain lost ground. The sooner we do it the happier we are. And when we have things back in place, the peace that follows is such a blessing. Mamas are not meant to be stressed out, harried people. They should be sweet and gentle and joyful. A happy, diligent mother will produce children who will be a joy to have around and she will not be frazzled.

## Mrs. Tension

(This mother has a tense, unhappy set to her chin and mouth. She gets good obedience but the joy and peace are missing. Her children are an insecure reflection of her tenseness.)

This mother often has her household well under control, though not always. Things are usually orderly and sometimes even calm. Each child may have his chores and do them well, but there is something missing. Tension is often evident. Sometimes it is so thick that you could almost cut it. When you look at mama in the middle of those times, you will not see a shining face with a happy smile, but rather a set jaw and distressed eyes. No matter what the problem, whether a refractory child, unexpected company or a husband that is not toeing the line, this lady is definitely not happy and relaxed. If the children do not hustle and do their work she is sure to be upset. If husband comes home when she is in this mood she will either not talk much at all or she will be critical and snappy. No one can quite please her when she is in this mode. For some mothers this is an occasional, monthly problem that could be solved with proper nutritional supplements, enough rest and some much-needed exercise. For others it has become a way of life, evident by the wrinkled brow and the turned down mouth.

Mrs. Tension children are tense when she is tense. They are uncertain when the valve will blow on her pressure cooker and they will cause her dis-

pleasure. Our children do want to please us more than most of us know. They want to have a happy mama and a secure home. Tension has a way of changing all this and is particularly damaging to a sensitive child. These children often become irritants to the up-tight mother. They have a way of hitting her sore spots just right and triggering more tension. Let this child be your measuring stick. When he begins to irritate you stop and examine how you are handling life in general. Remember that when the pilot is calm, the passengers are calm, even though all is not well. A relaxed mama will make relaxed children.

Perhaps Mrs. Tension needs to stop blaming her problems on her circumstances and remember that God has the answer to any difficulty that she finds herself in. These answers are tucked in His letter to us and they really do work. Your trial is not unique. Your problem is not worse than those that others experience. You may or may not have a husband. He may or may not be living up to *your* expectations. He may or may not be godly. While all of these things make a difference in your circumstances, none of these things is an insurmountable problem with God as your Master.

I have noticed that Mrs. Tension often is not at peace with her husband. A woman who loves and respects her husband is usually not a tense, up-tight one. Since God has planned for us to be heirs together of the grace of God, we usually have more grace when our hearts are at peace and drawn together. This does not mean that a woman whose husband is an unbeliever or one who has no husband, is without hope. God is there for her and He will make her way straight. "With God all things are possible." But I am positive, from my own experience, that my tensions are at their worst when I am not in harmony with my husband. This may well be one of the answers for the many Mrs. Tensions. Seek God for a real faith in Him for any circumstances. He is there with you and He cares. Tensions will turn to trust when you understand that God does answer prayers. "Casting all your cares upon him for he careth for you." I Peter 5:7.



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## Mom Ho-Hum

(This mother doesn't really pay attention to child training or her children. It is easier for her to zone out and let her little rascals fend for themselves. There is not much to say for this type of mothering except that it results in disaster. She may be sitting at Jesus feet and taking lots of time to meet God but if she is not putting it into shoe leather, it availeth her nothing, Mum Ho-Hum will usually turn into Miz Frazzle or Mrs. Tension at some point or other, especially as her family grows. Mothers, God has given us these children. They are ours to teach and to train and to mold, to use for a bit and then to give back to God. How we train them is up to us. There are many, many books and seminars on Child Training. You can do it this way or that way. There are advocates of Michael Pearl, or the Bradwicks or Denny Kenaston. But we all must follow the Lord Jesus and walk in His ways and experience His saving power. We want to raise boys like the three Hebrew boys, and girls like Naaman's captive maid. Children like this do not just happen. They come at a great cost and to the tune of lots and lots of training and work and prayer. A ho-hum attitude will result in the ultimate loss of your children. They will not obey you. They will not obey others. They will not obey God. Sometimes as I watch the passive mother, I feel so sad. Her children run over her. She doesn't seem to notice. They deliberately do the opposite of what she says and she does nothing. When they get older they will turn to others because mother never noticed, never cared. Sometimes, I think that children ask for training when they need to have our attention. If they cannot get it another way they will get attention through disobedience. So, mom ho-hum, if you discover that you have naughty children, you may find that taking time to be with them and listen to them and enter into their interests and train them, will help you tremendously. After all, you like when your husband spends time with you, don't you? You will never, never regret the hours and days that you spent carefully nurturing and teaching your little people. They will pay you with love, respect and cheerful obedience.

## Mommy Cheerful

This is a cheerful, consistent mother who has a happy outlook on life and depends on her Saviour to help her direct her children in the right way.

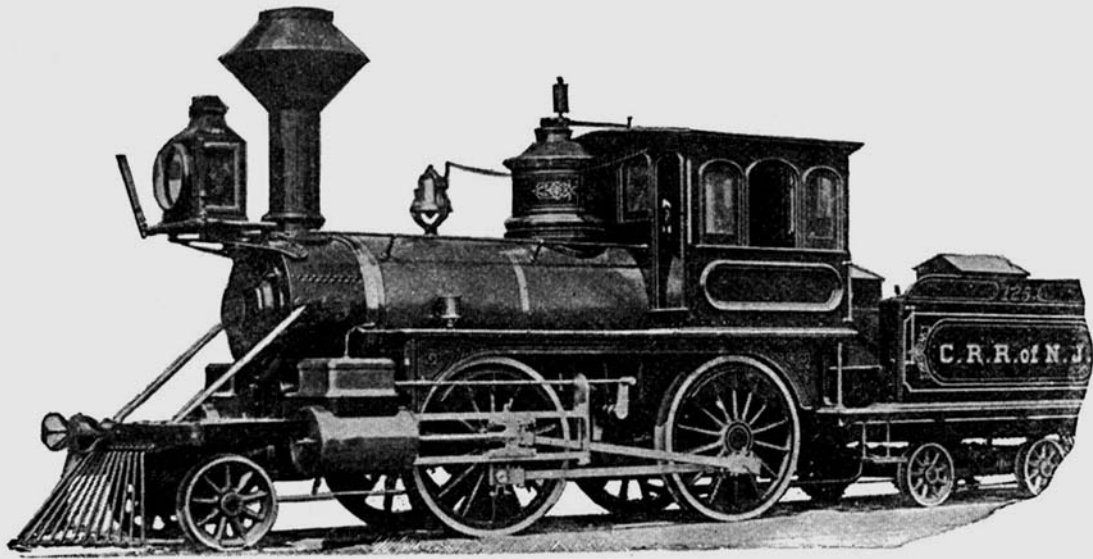
This mommy is a real person. She is all of us sometimes but most of us could be like her more of the time. When Mommy Cheerful fails, she know how to get back on track. She repents to her Heavenly

Father, then she repents humbly to her family. This is a wonderful way to show her children the way of the Cross. Mommy Cheerful really loves her little ones, her middle ones and her older ones. She loves them by diligently training them even when she is tired. She loves them by setting a good example to them in how to work and how to serve. Her children are cheerful copies of their parents. Have you ever wondered why our children are reflections of us? Perhaps because it is a very effective way for God to get our attention about the things that He wants to change in us. Mommy Cheerful is growing in respecting her husband and loving him at all times. So are her children. They are copying her. She enjoys spending time with her children and they enjoy spending time with her. They know that she is their best friend and that they are hers. She is happy and secure and relaxed and so are they. Her husband and her children will rise up and call her blessed!

All of us can be a mixture of any one of these ladies. We are not always cheerful or frazzled. We are not always tense or perfectionistic. All of us are cheerful and happy sometimes. But most of us have a long way to go and to grow. Look at yourself through Granny's eyes and you may be surprised. Do not be discouraged. "I can do all things through Christ which strengtheneth me."

The Lord Jesus loves you and is calling you to Himself. He is using your children as a way to get your attention. Do not be discouraged. You cannot do your job alone. Fix your eyes on the Master and stay focused on Him. If you begin to understand how wonderful He is and how much He loves you, you will learn to trust and obey Him. When things get difficult and you see your failures, turn and look to your Master and ask for help. He has promised "never to leave you or forsake you." When the tensions mount and you feel distressed, try singing. Singing lifts your heart and the hearts of your children. Head for your room and fall on your knees and spend a few minutes in prayer. Prayer changes things! It changes you. It changes your attitudes! That, in turn helps to change your children. Go in faith. Never be afraid! □





# SOAP IN THE WATER TANK

## **Why a Christian's Testimony is Often Powerless**

*Taken from "The Travelers Guide", 1900*

**W**ith God there are no conditions for salvation—"whosoever will;" but there are many conditions for power in service. One of these conditions is that we must not only lay aside every "sin", but every "weight"—be pure, cleansed vessels, or God cannot use us. To illustrate this, Dr. Pentecost tells a story of an engineer in America who, after being discharged for bad conduct, set out to think how he could do some damage to the Railway Company without endangering the lives of any passengers.

At last, remembering that no locomotive can work for long if the water in the boiler had soap in it, he decided to get up on to one of the water tanks from which the passenger trains got their supply of water, and slip in one or more bars of soap. This would soon dissolve and impregnate the water. Having found his opportunity and done this, his object was fully accomplished. The express train, passing that night, was soon brought to a stand still, for, after filling its boiler with water, it could get up but little steam...but lots of bubbles!

Are you powerless in His service because the adversary has slipped in something that altogether prevents the Master from using you? Find the bar of soap, and keep it out. Only a small thing wrong in our inner life, and He cannot use it. □



# Augustine the Baker (1556)

*From The Martyrs Mirror  
Submitted by Clifford Fox*

**A**round 1556, there was in Beverwijk, a brother named Augustine, a baker by trade, who had forsaken the world, and been baptized upon his faith. At this same time there was a burgomaster who was very bitter, and was filled with perverted zeal. He would go about telling people that he would be glad to furnish the peat and wood out of his own money to burn Augustine the baker.

The bailiff trying to appear just had said that he would not apprehend Augustine without previously warning him, but he did not keep his word. He came upon Augustine at a time when Augustine was at his work, kneading dough. When Augustine saw the bailiff he attempted to flee, but was instantly seized by his pursuers. Without mercy, Augustine was immediately thrown into prison.

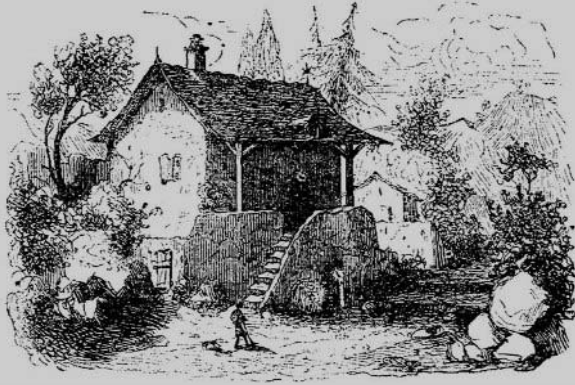
Because he was a man who was loved very much, it greatly grieved the bailiff's wife. She said to her husband, "O you murderer, what have you done!" She tried to convince her husband to let him go but it was all in vain. Augustine had to follow his Lord Jesus, who went as a lamb is led to the slaughter.

As he unwaveringly held to his faith, they passed a cruel sentence on him. He was to be tied to a ladder, and so thrown alive into the fire, and burnt. On his way to death he saw one of his

acquaintances, to whom he said, "Farewell, Joost Cornelissen." Joost, prompted by his good opinion of him, replied in a friendly manner, "I hope that we shall hereafter be together forever;" When the burgomaster heard this he quickly replied speaking as from a heart judging with partiality, "He will not get to the place whither you will go; but he goes from this fire into the eternal fire."

Then Augustine said to the burgomaster, "I cite you to appear within three days before the judgment seat of God." As soon as the execution was over, the burgomaster was instantly smitten with a raging sickness, and continually cried with a guilty conscience, "Peat and wood, peat and wood!" so that it was terrible to hear; and before the three days had expired, he died. This was a great sign of the all-seeing eye of God, who would not suffer such cruelty to go unpunished.

This is an example to all those who from obstinate blindness should commit such deeds. For it is often seen that those who think to do God service by exercising tyrannical cruelty over the pious, come to a bad end. The apostle James also says that they shall have judgment without mercy that have shown no mercy. May the Lord enlighten those who are in such blindness! ◻



# One Flesh One Covenant

## Marriage, Divorce, and Remarriage

(Part 1)

by Dean Taylor

“...Yet is she thy companion, and the wife of thy covenant.  
And did not he make one?” (Mal. 2:14-15).

**D**ivorce...the very word brings such pain, such heartache, such contention. It not only divides families, it splits churches, separates friends, polarizes denominations; it isolates victims, champions assailants, destroys faith, and disparages numberless children caught in the middle, asking—*“Why? Where is God?”*

The truth is—God *is* there, and He cares about these little ones; He cares about the families, He hears the prayers of the bereaved, He hears the cry of the widow and the fatherless—*He cares.*

He even sees the mistakes, the wrong choices, the disastrous scenarios; and He stands listening, ready to help. He watched the sins done in ignorance, the sins done in hard times, and the sins done blatantly to His face; and to all these He offers *blood*—the sacrificial blood of His Son, Jesus Christ, to atone, redeem, forgive, reconcile and empower these destroyed lives, so that they can become beautiful, fruitful children of God once again.

He sees the “impossible situations,” and just like He does with so many other “impossible” things in our lives, He promises to bring beauty from ashes, streams in the desert, the oil of joy for mourning, the garment of praise for the spirit of heaviness. God is glorified when He takes the impossible and says—*“DONE.”* As it says in Romans 4:17, “...even God, who quickeneth the dead, and calleth those things which be not as though they were.”

The lives affected by divorce are real people with real pains. Many have suffered betrayed trusts and bear deep scars. They are not an “argument” or a “doctrine,” they are souls—souls that Jesus died for. Because of this, they cannot be dismissed, ignored, maligned, or marginalized. As a people of God, we are called to minister to them. Moreover, as a church in America, we must recognize that this “people group” is not merely a passing fad, but an ever increasing element of our morally declining society.

With these hard situations, like all hard situations, the temptation is to ignore it and hope it will just go away. This seems to be the prevailing tendency among the churches which maintain a conservative, Biblical attitude toward divorce and remarriage. Defeating words such as, “Let someone else minister to them,” “They will never fit in here,” or “They’ll never stay,” are not words of faith. The purpose of the Church is not to exist as some sterilized, fictitious “Precious-Moments-like” figurine displayed on a shelf. We are to face the hurts, the pains, the ugly, the despised, the dark, the diseased, the impossible, and then, administer Christ to them. The subway station

graffiti often reads “*Jesus Saves,*” and if this isn’t true, then we’re wasting our time.

In the next few issues we will be examining the Biblical guidelines for marriage, divorce, and remarriage. It is my prayer that, by the grace and anointing of God, the truth of Jesus will be uplifted, and not my opinion or the opinion of an agenda or a denomination. “*Yea, let God be true, but every man a liar*” (Rom. 3:4). I’m certainly not the final word on divorce and remarriage. I am a pastor, not a theologian, and I have no desire for a religious debate for the sake of academic exercise. It is my hope that these articles might encourage all of us to reach out and minister to those who are victims of divorce, and mostly, that the scores of souls which feel caught in “impossible situations” would discover the light of the Gospel, and find Jesus there waiting with the key of faith that opens any door! Overall, it is my prayer that God would strengthen that which remains, as we seek to hold up what the Word of God has to say on these issues.

## Another World

Daily in the midst of the market place, the water well, and the synagogue—laughing at weddings and crying at funerals—observing the wink of the money changer’s eye, and the tremble of the widow’s hand, Jesus walked for 30 years—watching, pondering, and comparing. He compared all that was “man” with all that was “divine,” and taught that by grace men could become partakers of the boundless storehouse of the Kingdom of God. Although He had voluntarily laid down His divinity, He knew, even as a child, who His true father was. Even though His celestial throne was awaiting His return, Jesus knew Heaven. No idealistic thoughts were needed to remind Him to “*seek those things which are above.*” All the holiness, purity, order, majesty and worship of that place were created by Him, and it was in that place that Jesus taught us to pray: “*Thy kingdom come, Thy will be done in earth, as it is in heaven*” (Matt 6:10).

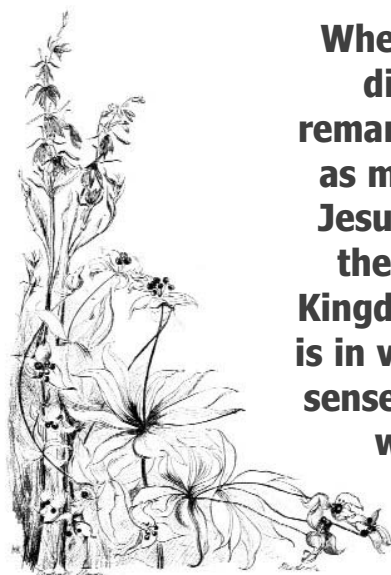
What must it have been like to be *Him*—in the everyday hustle and bustle of shopping, working, synagogue-ing, etc.? When Jesus’ time had come and he began to teach the people, His words cut through to the very heart and motive of everything we do. Even our everyday necessities were challenged by Him. He did not shrink away from bringing attention to our propensity toward living careless and godless lives. Jesus warned, “*For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark*” (Matt 24:38).

He challenged earthly securities, self-defense, judicial vindication, and all other efforts of human strength and set them at naught. He took purity and sin beyond the outward and proceeded to challenge even the inward motives of our hearts. Revenge, anger, covetousness and lust had never been taken this far before. He split the society, changed the world, and brought us a flawless image of our God.

When discussing divorce and remarriage, as well as many other of Jesus’ teachings, the clearer the Kingdom of Heaven is in view, the more sense the teaching will make. Also, the more the Church represents a faith-filled expression of the entirety of the Sermon on the Mount, the more clearly a message of repentance like this will be demonstrated, “*not just in word but in power.*”

## Marriage

Married life was, in the time of Jesus—perhaps even more than it is today—the very center of Jewish life. Indeed, it would appear that it would have been quite a strain for them to have considered the unmarried man complete. As it was recorded in the Jewish Talmud, “*The man who is not married at 20 is living in sin.*” And also, “*Any man who has no wife is no proper man for it is said ‘male and female created He them and called their name Adam.’*” However, while the married state was certainly prominent in Jewish society, divorce had also become an unfortunate experience of their time. Additionally, while the marriage bond was highly revered, the bond for the man differed somewhat from that of the woman. Polygamy, which by Jesus’ time was becoming very out of fashion, was inevitability still a part of their heritage and domestic



**When discussing divorce and remarriage, as well as many other of Jesus’ teachings, the clearer the Kingdom of Heaven is in view, the more sense the teaching will make.**

identity. What affect this mindset had on the sense of responsibility from the men is unknown; but judging from Jesus' teaching, it seems that their view was off balance, at least in part, because of their misunderstanding of what marriage really was.

Jesus raised the duty and majesty of marriage higher than it had been for a long time—"since the beginning." His illustrations to it and parables about it demonstrated that Jesus saw in the marriage relationship a type or likeness that was so close to His heart that it typified salvation, redemption and eternal fellowship in heaven. (Matt 25; Eph 5; Rev 20)

That said, as honorable as Jesus makes marriage out to be, He also showed us that marriage, itself, was not to be the very center of our identity and focus. He taught that this sacred place in our hearts was to be reserved only for Him. *"And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple"* (Luke 14:25 -26).

Radically challenging the entire vision and understanding of our life in heaven, He even disclosed that in that place, many parts of the normal married life as we know it will not even exist. *"For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven"* (Mar 12:25 ).

## The Beginning

As Jesus was traveling into the coast of Judea, he was met by a group of Pharisees who wanted to "tempt" him, by asking what his position was on divorce. However, before Jesus would enter into this discussion about divorce, he apparently felt it necessary to correct their view of marriage. As Andrew Cornes suggests in the book *Divorce and Remarriage, Biblical Principles & Pastoral Practice*, the reason the Jews were off on their doctrine of divorce and remarriage was because, like the modern church, the Jews came about it from the wrong perspective: "They began

with the Biblical passage about divorce...he began with the key passage about marriage. And one of the points he was certainly making was that their mistake stemmed from starting in the wrong place."

*"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause"*

The passage of scripture that Jesus took the Pharisees to was back to the very first marriage between Adam and Eve, found in Gen 2:18-25. Jesus answered the Pharisees saying,

*"Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh"* (Matt. 19:4-6)?

Here, taking the Pharisees back to the original marriage in the Garden of Eden, Jesus stated to them what the fundamentals of marriage actually are. He taught that since the dawning of creation, marriage essentially requires:

- **One man and one woman**
- **A man must leave his father and mother**
- **A cleaving together**
- **Becoming one flesh**

**1 One man and one woman:** Modern attempts to disparage the sanctity of marriage by suggesting the union of same sex partners defies nature, historical precedent, and common morality. However, most importantly, it defies the Law of God at the very core. History itself has borne out that even when secular nations have ignored this ordained creation principle, total moral breakdown inevitably follows. So, the primary element necessary for a lawful marriage is to have one man and one woman.

**2 The man must leave his father and mother:** Interestingly, the focus here is on the man. The changing of their place of residence naturally



**(Jesus) illustrations to (marriage) and parables about it demonstrated that Jesus saw in the marriage relationship a type or likeness that was so close to His heart that it typified salvation, redemption and eternal fellowship in heaven.**

comes to mind. However, since in the Jewish culture moving was not always the norm, its connotation suggests even more than this. It suggests a moving of the place of loyalty, identity and emotion. Before the marriage, the man was completely a part of his parents' "household." All of his identity came from there. Now, in this new household, this chief place of identity, benevolence and loyalty was to be rendered unto his wife. Cornes suggests that in our modern culture, which puts little emphasis on the honor and loyalty given to our parents, this seems but a minor and insignificant point. However, to the Israelite, this change of household identity, authority, and loyalty had a profound effect on all relationships. (ibid., 57)

**3 A cleaving together:** "...For this cause shall a man leave father and mother, and shall *cleave* to his wife: and they twain shall be one flesh?" The Hebrew word for "cleave" in this passage suggests the idea of being glued together. This word is used in Job 38:38, speaking of dirt clods which stick together after the rain. In another place, it is used by Joshua, referring to a military alliance (Josh 23:12). The word is also used referring to the leprosy that would cling forever to the dishonest and greedy Gehazi (2 Kings 5:27). In marriage, the husband and wife are "glued" together—bound inseparably into one solitary unit. (Carl Laney, *The Divorce Myth*)

In the Greek, the word "*cleave*" (pros-kol-lah'-o) means: to glue upon, glue to, or to join one's self to closely. I'll never forget a brilliant, real-life object lesson of this passage I once saw in a children's lesson. A few years ago, in order to graphically demonstrate the meaning of this word, Bro. Paul Lloyd from Charity Christian Fellowship, took a piece of wood that had been glued together the night before and attempted to separate it with great force as the children looked on expectantly. I'll never forget the result—as we all looked on in astonishment, the board indeed splintered into pieces, but the union was still intact! The message was clear.

**4 Becoming one flesh:** The most obvious use of this phrase is realized in the marital affection between man and wife. This is certainly in view in Paul's rebuke to the men at Corinth in their sin with prostitutes, "*Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What?*

*know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh" (1 Cor. 6:15-16).*

Although God ordained that there be strong emotional and spiritual ties created through marital affection, the Bible clearly shows that in marriage, this "one flesh" identity goes beyond mere physical affection. Taken in isolation, the "one flesh" attachment of fornication is certainly sharing in a privilege granted only to the married, and is a serious offence to God. However, the conjugal act, in and of itself, does not "*make*" the marriage. If this were the case, then there would have been no reason to differentiate between Solomon's wives and Solomon's concubines.

Taken in the creation context of Genesis quoted by Jesus, this miraculous union of the "*two becoming one*" is something that is accomplished supernaturally, by God. God is present at the marriage, and it is God who makes this union. The first two parts of marriage quoted by Jesus indicate an active process, "*leave and cleave.*" This last part, and the one that Jesus seems to bring the most attention to, is spoken of as an accomplished fact, "*and they twain shall be one flesh.*"

Commentator Andrew Cornes, discussing the phrase "*become one flesh*" from the Hebrew, states: "The Hebrew phrase does not describe the process, but the accomplished fact, the changed situation." In other words, the reality of becoming "one flesh" is not just an *idea* for the married couple, it is something spiritual and supernatural that God accomplishes at marriage. This is something that goes beyond basic human comprehension. In this light, it is indeed a "*mystery*," as Paul wrote to the Ephesians: "*So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh... This is a great **mystery**: but I speak concerning Christ and the church" (Eph 5:28-31).*

## Becoming Blood Relatives

When God made Eve out of Adam's rib, He was very graphically demonstrating the authenticity of this "one flesh" relationship. When Adam saw her for the first time he cried out with joy. A literal translation of what he said is, "*This one at last. Bone—my*



**...the reality of becoming "one flesh" is not just an idea for the married couple, it is something spiritual and supernatural that God accomplishes at marriage.**

bones! Flesh—my flesh! This one shall be called woman because from man this one was taken!" (Carl Laney, *The Divorce Myth*)

It is a very interesting fact that this concept of becoming "one flesh" was taken so far by Mosaic law, that once a person was married, their spouse's family then became related to them, just as if they were their own flesh and blood.

The various prohibitions of incestuous marriage found in Leviticus 18 are based not only on literal blood lines, but also on these 'blood' relationships created through marriage. Marriage thus created both vertical blood relationships in the form of children, but it also formed horizontal 'blood' relationships between spouses. In Lev. 18:18 and 20:14, it is written that a man was not allowed to marry his wife's mother or sister. Incest laws were common among ancient civilizations. What made the Hebrew culture different was that the prohibitions against marrying one's own family included not just your own blood relatives, but also those who *married* your blood relatives. (Lev. 18:8, 14-16) (Wenham & Heth, *Jesus and Divorce*)

## No Longer Twain

To these basics of marriage, Jesus added his profound, dominical explanation point!—"Wherefore they are no more twain, but one flesh" (Matt. 19:6). The entire focus of the debate was resolved in this God-ordained fact. The Pharisees were asking about the various legalities of splitting the two individuals up. However, Jesus attempted to change their entire way of thinking, informing them that contrary to what they were thinking, the married couple remained no longer as two individuals that even *could* be split up, "they are no more twain, but one flesh."

## What God Has Put Together

Jesus then concludes the question of whether or not it was ever allowable to permit divorce with this weighty command, "What therefore God hath joined together, let not man put asunder" (Matt.19:6).

This phrase suggests the idea of a covenant—a covenant in which God was an active witness in the marrying process. This is a significant point because it takes the question about the validity of a marriage out of the numerous human scenarios and possibilities, and places it entirely in the hand of God. He is saying that man may contrive any manner of legal proceedings and name it all kinds of various things, but the



**...the bottom line is that marriage is a covenantal unity between man and woman that the Lord God, himself, has performed.**

bottom line is that marriage is a covenantal unity between man and woman that the Lord God, himself, has performed. Regardless of how oblivious the couple may be to the mystery of the spiritual truth of the union, it is God who has made them one flesh.

The prophet Malachi, more than any other writer, bears testimony to this covenantal aspect. When the people of God were crying to God because they didn't understand why their prayers were not being heard, Malachi told them it was because they were divorcing their wives. He warned them that by doing this they were breaking their covenant and violating their "one flesh" relationship.

*"Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the LORD, the God of Israel, saith that he hateth putting away" (Mal 2: 14-16).*

The covenantal aspect of marriage cannot be overlooked. Unfortunately, conservative commentators on divorce and remarriage usually divide, for the most part, into two camps—those who believe that marriage is simply the forming of "one flesh," and those who believe that marriage is strictly a covenant. I believe both concepts are involved in a Biblical understanding of marriage. While I believe the emphasis of Jesus' and Paul's words were certainly on the "one flesh" relationship, the covenantal concept, especially as it pertains to the heart of God, is undoubtedly expressed in the Scripture and should not be disregarded. To ignore this aspect of God's involvement in the marital union would be dishonest and perhaps even irresponsible. We are uphold the entire Word of God. Let's remember, too, we are told it is a "mystery."

Contemporary thinking makes very little of covenants, vows and promises. Almost every culture



has some kind of marriage ceremony. The prophet Malachi is telling us that God is witness to these ceremonies and does not take the vows spoken lightly.

Ronald Martin, in his paper *“Divorce, Remarriage and Reconciliation”* speaks strongly about vows and covenants saying, “The only vows that did not stand as spoken, were the vows of a wife or an unmarried daughter, and then only if they were disallowed at the first hearing by the husband or father. All other covenants, based on a promise to God, stood as they were uttered (Num. 30:2, Deut. 23:21-23). Oaths that turned out in be for the hurt of the one who uttered them stood (Ps 15:41). This keeping of covenants was considered that important to God that He required that an animal dedicated to him could not be switched for another animal even if the dedicated animal turned out to be flawed. He would rather have a sacrifice that was less than perfect than to have a man change a vow (Lev 27:9-11). Ecclesiastes 5:4-6 clearly teaches us that it is a sin not to perform our vows, even ones that we later realize were in error. Jephthah discovered this much to his dismay (Jud 11:30-36). Joshua also realized this after he made a covenant that clearly violated the command of God (Ex 23: 32-33 Josh 9:15-21). Yet this covenant needed to stand: and even generations later, God punished Israel for violating it” (2 Sam 21:1).

## Can any vows ever be broken?

Some ask about vows that have been made to satanic secret societies like the Masons, or vows of celibacy by converted Roman Catholic priests, such as Menno Simons. Others ask about religious groups which require vows at membership, many of which are spoken without any true sincerity or conversion of

the heart. What happens if the person later realizes their vows were made fraudulently, out of peer pressure or for any other insincere, illegal or dishonest reason. Can these vows be “broken”? I can’t answer all the various angles in this particular article on marriage. Perhaps we will be able to address this concern in a future article, but let it suffice it to say that vows have always been a very serious thing in the eyes of God, from the Old Testament right on through to the teachings of Jesus. Do you think it is just coincidence that after Jesus’ teaching on adultery, divorce and remarriage in the Sermon on the Mount, that Jesus immediately introduces his teachings on oaths? (Matt 5: 36 Jas 5:12) I don’t think so.

## To Conclude

The essence of the teaching of Jesus is the cross—complete self-denial, complete abandonment of self-rights and self-interest. To look at our marriages through the eyes of the cross puts our marriages in their proper perspective. A healthy marriage is about each partner seeking to lay his or her life down for the other. This world’s pursuit of a happy marriage, with its barrage of self-help books, self-improvement seminars and “getting the most out of your spouse” attitudes are not to be the focus in a marriage where Christ is Head. As God has mysteriously joined man and wife together into one person, He has done so for a reason. He does this for a channel of grace—to seek a godly seed, a receptacle of the divine image, a beacon to the world, which testifies magnificently of the existence of another realm, one which exists for no other reason than to bring glory to God! May our marriages and all of our lives, by the grace of God, do just that. □

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### continued from *The Way of Holiness*, page 17

the unclean shall not pass over it. Christ said that it was easier for a camel to go through the eye of a needle, than for a rich man to enter into heaven, but yet he left it absolutely possible with God that it might be; but he said positively and without exception that except a man be born again, he cannot see the kingdom of God. None but those that are holy are in the way to heaven, whatever profession they may make, whatever church they may be in: for in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature.

Whatever external acts of religion they may perform, however they may be constant attendants on the public or family worship, and live outwardly

moral lives; yea, what is more, if they speak with the tongues of men and angels, though they could prophesy and understand all mysteries and all knowledge, and though they have faith that they can remove mountains; though they bestow all their goods to feed the poor, and though they give their very bodies to be burnt: yet if they have not charity or holiness which is the same thing, for by charity is intended love to God as well as man though they have and do all those things, yet they are nothing; they are as a sounding brass or a tinkling cymbal (see I Cor. 13). It is good that we should be thoroughly convinced of the most absolute and indispensable necessity of a real, spiritual, active and vital yea, immortal—holiness. □



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## Letter from the Editor and 1<sup>st</sup> Quarter 2007 Financial Report



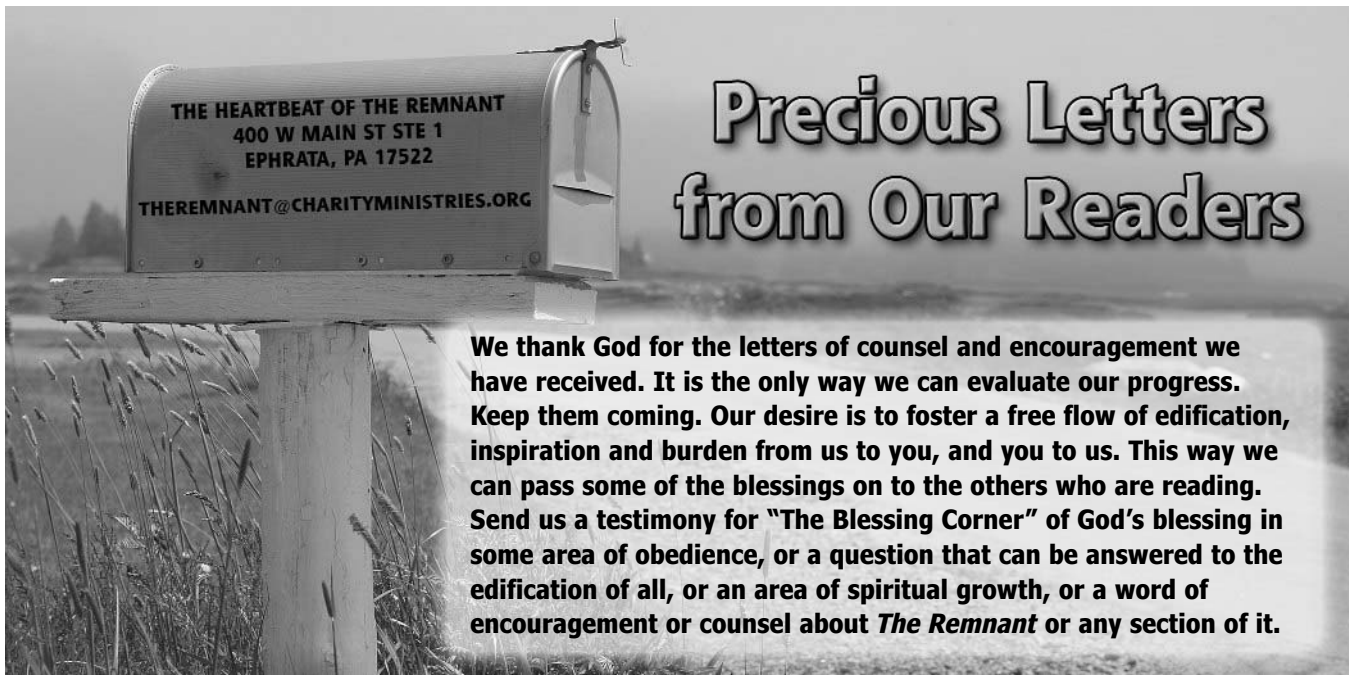
**G**od bless each of you as you receive this issue of *The Heartbeat of the Remnant*. May God speak to you as you read through this issue. I thought I might take this opportunity to share an interesting discovery I recently made—kind-of

a funny one, actually. For the last few years I have been purchasing and borrowing old books to consider for possible use in the *Remnant* magazine. These books are a blessing for many reasons. For one, I find their theology and general piety much less stained by the world and much more Christ-exalting. Also, since many of these hundred-year-old books are no longer copyrighted, it makes them easier to reprint. But lately I have noticed something. Every time I pick up one of these old books up I begin to get itchy and even break out in hives on several places, particularly on my cheeks and hands. I dismissed it for a while but I finally made the startling discovery—I'm allergic to old books! The actual culprit is probably dust mites, in reality, but it made me ask the Lord what was He saying in all of this. I felt perhaps He was leading me to bring the articles and art work more to date a little bit—while still lifting up and examining the faith of those who have gone before us, taking more effort to find those examples of radical faith and pure worship around us, and tell how it is lived out today practically in real lives. So, if you have any testimonies, digital pictures, or original drawings feel free to send them along. I could use anything. Especially useful would be pictures of real church life, i.e. brothers preaching, baptisms, fellowship times, church work days, etc. As always, pictures of family worship or children

working, playing or homeschooling would be most appreciated. For those of you who love the old articles, don't worry, I'm not finished with them yet... I'll just have to wear something like a surgical mask and gown!

--Your brother, Dean Taylor

<b>01/01/07 Beginning Balance</b>	<b>\$26,566.22</b>
<b>Receipts</b>	
Tape Ministry Donations	\$29,853.97
Remnant Subscription Donations	\$7,366.13
<b>Total Receipts</b>	<b>\$37,220.10</b>
<b>Disbursements</b>	
UPS & Postage	\$4,775.80
Tapes, Albums, CD's & Labels	\$9,486.82
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Miscellaneous	\$824.62
Payroll Expense	\$18,560.01
Books & Catalogs	\$3,619.00
Remnant Publishing & Mailing	\$5,895.23
<b>Total Disbursements</b>	<b>\$48,099.61</b>
<b>03/31/07 Ending Balance</b>	<b>\$15,686.71</b>
<b>Difference</b>	<b>-\$10,879.51</b>



# Precious Letters from Our Readers

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

Dear Remnant,

Thank you for this much needed publication. We will continue to pray for you and the Charity Gospel Tape Ministry. Your Godly ministries have touched and changed many lives. May our precious LORD bless you all.

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:8-9

*from E-mail*



Dear Brethren,

A brother gave me your magazine, which I carefully gone through. The article by Alex Marini on The age of TV. in an age of Grace, really work wonders in my life and family. When I finish reading, I gave it to my wife and having gone through also I can see her nodding her head in approval. By the grace of God, I am pastor ,but I have this devil's box at home, I do agree with you on the effects and others, thus, I told my children that the TV is having

faults, thus; this is the 12th day that the Lord had delivered me and my family, praise the Lord! I am receiving a lot of correspondence all over the world, but for the fact that yours came from that same America and change my life and family just at the first reading is in fact a testimony. I will continue to tell others and I believe that this will change their lives also. Thank you and God bless you.

*Abidjan, West Africa*



Thank you so very much for that article by Dean Taylor in the most recent Remnant. It was an encouragement for me to see that God is allowing us to see His Word the same and to have the same views of it.

We, in modern day and age, would rather hang on to our favorite petty doctrines even if it meant splitting a church rather than laying down our views and opinions to keep the unity of the brotherhood. And by the way, having such a high regard for our own view of scripture is not only

pride and immaturity, it is selfish and hateful. Why proud? We do not want to accept the humble truth of another brother. Why immature? Maturity looks at the big picture, The Great Commission, and how we ought to do everything we can to fulfill it, not spin our wheels at home. Why selfish and hateful? We do not care about how our brother feels; we just have to get this doctrine "straightened up." Oh that God would open our eyes to see what He sees! Oh that our hearts and minds would be consumed with that which resides in His heart and mind! Oh that we would base our Christianity on the Bible and not on this heathen culture of our modern day and age. A while ago I did a children's lesson on unity. I took one matchstick and asked one of the older boys to come and try to break it. Of course it snapped easily. I went on and added about 10 or 15 and asked him to try again. He couldn't do it... Jesus prayed that we would be one.

*With love,  
A servant from Manitoba*

# Home Song



Stay, stay at home, my heart, and rest;  
Home-keeping hearts are happiest;  
For those that wander they know not where  
Are full of trouble and full of care;  
To stay at home is best.

Weary and homesick and distressed,  
They wander east, they wander west,  
And are baffled and beaten and blown about  
By the winds of the wilderness of doubt;  
To stay at home is best.

Then stay at home, my heart, and rest;  
The bird is safest in its nest;  
O'er all that flutter their wings and fly  
A hawk is hovering in the sky;  
To stay at home is best.

*-Henry Wadsworth Longfellow*

*The Heartbeat of*

## The Remnant

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