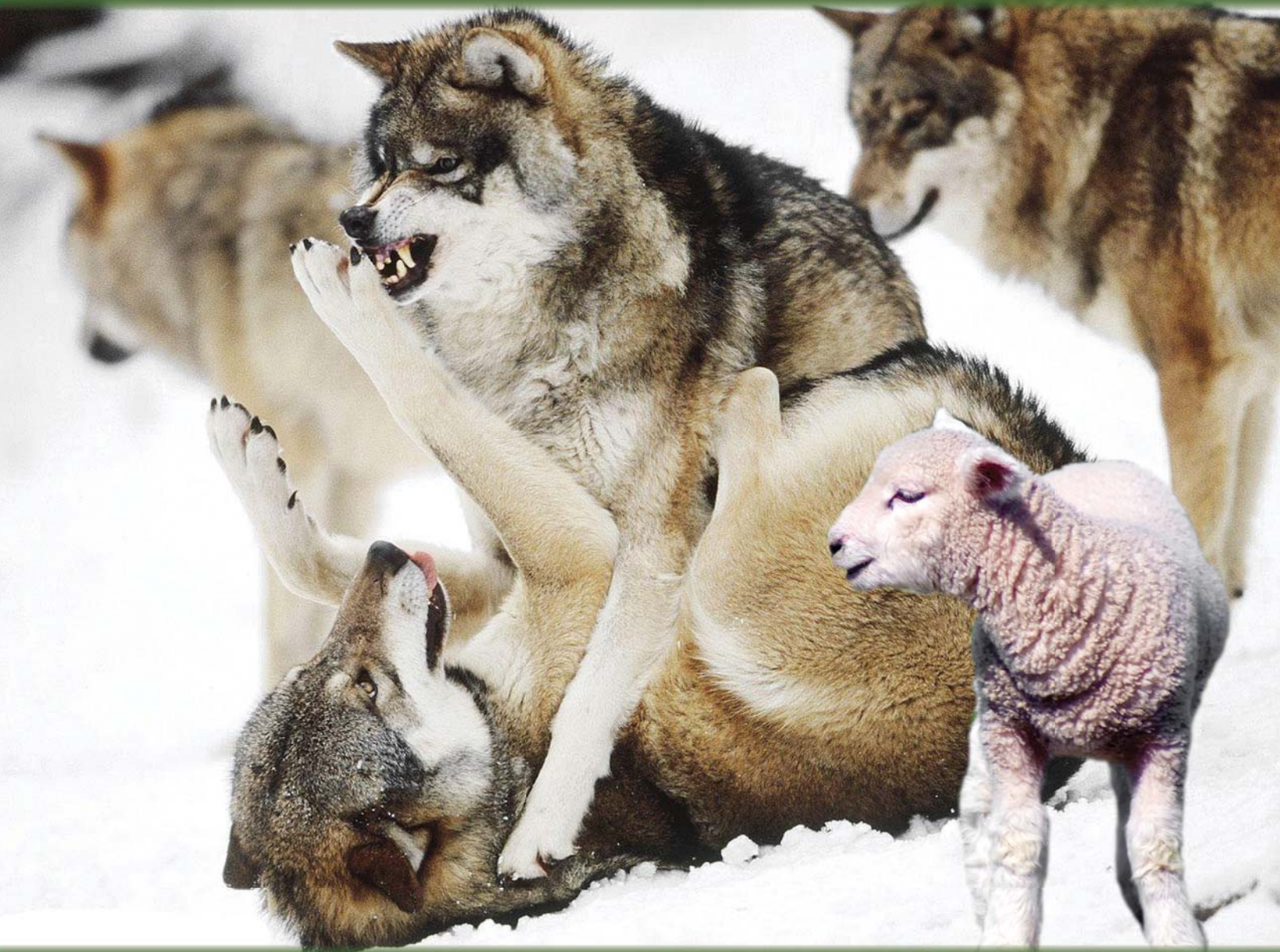


The Heartbeat of



September/October 2011
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The Remnant



Lambs among Wolves

See page 7

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The Remnant

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Thank you!

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From the Editor

“Do you feel that!” asked my coworker with surprise. As she spoke, I looked around the library and noticed that the whole room was slightly shaking back and forth. Soon we all realized that we were experiencing an earthquake. It was my first. It was small, only a 5.9 on the Richter scale. The epicenter was also pretty far away, at a city in Virginia, right outside of Washington DC. Not much damage occurred, but the feeling was strange, one that you don’t soon forget.

A week later another stirring thing occurred as Hurricane Irene came through, tearing up things from the Outer Banks to New York City. But even more upsetting than shaking buildings and closed beaches, a week before the earthquake the European and American stock markets took a dive that seemed to signal once again of an approaching economic crisis. Truth is ... the economic picture probably caused more quaking than both the earthquake and hurricane combined.

I ponder my response to all of this. Why is it that when one of these little tragedies occur I feel a strange sense of anticipation or eagerness? You know? I wonder about myself sometimes. On one hand I think, “Isn’t it a bit sick to get excited about the end of the world?” There’s something morbid about getting enthusiastic about oncoming catastrophic disasters or getting animated about seeing a graph of the Dow Jones that resembles a barrel going over the Niagara Falls.

Events like these perplex me. I genuinely hurt over the suffering that is experienced by people, resulting from these catastrophes. I wish there was more that I could do to help. On the other hand, during these times I feel a strange, renewed hope to keep watching for the coming of my Lord. I’m reminded of Jesus’ warning about His coming: “And what I say to you, I say to all, Watch!” Mk. 13:37

So I’m watching ... and I get a bit eager. However, being a student of history, I realize that through the centuries almost every committed group of Christians have felt this way. Many spoke about the imminent return of

Christ. But that doesn’t stop me. Jesus’ words are still the same: “And what I say to you, I say to all.”

I’m part of that “all”—now it’s my turn. In saying that, I notice that when I keep looking down the road watching, sometimes I start seeing things. At times I question if what I am seeing is really there or not. In the desert, thirsty travelers, seeing an oasis in the distance, desperately ask themselves, “Is this real, is this a mirage, or is this just a cruel hallucination?” Both a mirage and a hallucination can be disappointing. But they say that there is an important difference between a mirage and a hallucination.

A hallucination is merely a figment of someone’s imagination—there is nothing real about it. A mirage, however, is a reflection of something real—it’s just further ahead than originally thought. As I watch the signs of the times, I watch trusting that Jesus meant what He said. I watch and realize that if this is not the final day, than at the very least it is a mirage and not a hallucination. It is a reflection of something real. It is simply further ahead than I originally thought. The kingdom—in its fullness—is coming.

In preparation for that day, God told us that He wants to purify us. It seems that with me, most of the times it takes more than an earthquake to do it. The writer of Hebrews put it this way: “Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.” He. 12:26-29

I thank God for that grace spoken of here. I need it when He strips off those “things that are shaken.” I long for the coming of the Lord, even if that coming causes me some groaning and travailing. Paul says that the whole of creation is groaning right along with me: “For

Continued on p. 5

How Shall We Preach?



Yost H. Miller (1918-2009)

There are two types of preaching coming from pulpits, stemming from differing views of what constitutes the Gospel message. The one is often referred to as being “spiritual” and the other as “legalistic.” Although they should complement each other, they are often seen as contradicting one another. To make it as clear and simple as the Holy Spirit enables me to make it, please consider the following description of the two.

The so-called spiritual view assumes that if our preaching is Spirit-empowered, and composed of prayer-saturated, Christ-centeredness, it will not be necessary to name things that pertain to righteous and holy living, and that we must trust the Holy Spirit to do that for us. If any specific applications are made of what is holy or sinful, it is labeled as legalistic. Even though the applications are based on New Testament principles, it is seen as departing from grace and reverting to law for righteousness.

The other view likewise emphasizes total dependence upon God, the need for prayer, and the imperative of preaching Christ and Him crucified. In contrast, however, these also believe that Spirit-led preaching includes making clear what identifies with Bible principles of holiness and, on the other hand, what identifies with the world, the flesh, and the devil. The Spirit-led preacher is not fearful of being labeled legalistic, but he is fearful of depreciating the Word of God by not making proper applications to life. He trusts the Holy Spirit to bring effective convic-

tion to both the principles and their applications. He is a proper requirement for true spiritual ministrations of the Word. Paul spelled out many applications along with the principles. (See 1 Corinthians 6:1-8; and chapters 7 and 8, as well as numerous other places).

Churches in Holmes and Wayne County, Ohio, witnessed a very effective demonstration of spelling out proper applications in 1951-56. George Brunk was used of God to bring sweeping revival at that time. We were given to see the positive side of what many call legalism today.

Brother George preached the Word of God vigorously and profoundly. He made applications and named things in a way that all who heard could understand clearly what obedience to the principle required of them. People repented with visible evidences. Restitutions were made. Worldly and sinful items were burned. There were testimonies of deliverance from tobacco, liquor, immorality, foul language, bitterness, worldly dress, jewelry, and so on.

Sinners were testified to and invited to come to Christ and the church. There was no room for abstract conversions without exterior evidence, as is too often the case. Store owners threw their tobacco out and quit selling it. Women wore their veils during the week, not only when they went to church. The Word of God grew mightily and prevailed.

An entire sermon was preached on the evils of television. There was no blushing about making applications of Bible principles against this tool so effectively used for evil mind control. Many ministers testified in the tent meetings about Sunday morning confession and testimony services in their churches taking up all the time, so that they didn't get to preach.

I mention this so that we may be bold to make applications and name things that need to be named. Let us not be intimidated by the fear of being labeled as legalists. Those who operate in the misty indefiniteness of superspirituality and its claims of pietistic excellence, have yet to prove the validity of their view.

Of course, as in all our preaching, we must guard against extremes, with a godly, Spirit-led sense of moderation and balance. We need straightforward preaching of

We need straightforward preaching of the Word in a commanding, Christ-centered way, making appropriate, well-defined applications.

the Word in a commanding Christ-centered way, making appropriate, well-defined applications. Things that obviously pertain to the sinful, fleshly, worldly life of lust and

This unwittingly leaves the impression that the Gospel is distinct from its practical applications to life.

pride need to be exposed. That which identifies with holiness, godliness, and righteousness needs to be promoted. Having done our duty we must still trust the Holy Spirit to bring conviction unto repentance with visible evidence, to the glory of God.

Some visiting evangelists refrain from this type of preaching, reasoning that they should just preach the Gospel. This leaves the making of applications entirely for the home ministers. This unwittingly leaves the impression that the Gospel is distinct from its practical

applications to life. That tends to undermine the efforts of the home ministerial team to keep biblical order in the church. But when evangelists and pastors all speak basically the same message (1 Co. 1:10), the church is edified and strengthened.

In summary, then, the first manner of preaching is essentially pietistic in its content. Its message is confined to the inward aspect of the Christian faith which, of course, is essential. But that alone ends in a certain incompleteness, without addressing also the exterior responses of the faith. "Show me thy faith without thy works, and I will show thee my faith by my works." Ja. 2:18 When the inward aspect of faith does not bring our outward responses into proper balance, our faith is in question and our testimony is empty.

Unknown to far too many of our people, this was one of the basic distinctions between our Anabaptist heritage and mainline Protestants. Where Bible principles are taught without brotherly agreement on how they should be applied to life, there is always a predictable result, well-proven by history: there will be drifting toward the lifestyle of acculturated churches, and of the nonprofessing world as well.

So we must preach the Word of God "as they that must give account" (Hebrews 13:17), with an urgency that commands unto "the obedience of faith." Ro. 16:26 Even as Paul instructed Titus, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Ti. 2:15 ~

Originally published in "Calvary Messenger," November 1993

Editorial, *Cont. from p. 3*

we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Ro. 8:22-23 The earthquakes, hurricanes, and stock market crashes—right along with the emotional upheavals of my life—are all part of that anguish of the "whole creation that waits for the full redemption."

One of the things I need to include in this issue is to announce that the magazine is now under the publishing oversight of Ephrata Christian Fellowship. Charity Christian Fellowship and Ephrata Christian Fellowship are no longer continuing a joint media ministry. I would rather not mention it, but I think it is appropriate to be transparent to the readers.

I also wish I could say that I am unmoved by the events that led to this change. However, to be honest, I am very disappointed. I do want to say, however, that I am thankful for those who continue to bless and support this ministry. The staff of *The Heartbeat of the Remnant* is committed to producing a magazine that upholds truth and encourages the church to be radical followers of Jesus Christ.

It seems that there is a lot of shaking going on these days in many churches and Christian circles. My prayer is that the church will hear what God is saying to us during these challenging times. As God shakes away everything that can be shaken, let us all hold on to our only true anchor—Jesus Christ. Let us allow Him to create His "kingdom which cannot be moved." Maranatha—Lord come quickly!

In this issue, we take a look at a good, thorough confession made by a bunch of preachers of days gone by. What would happen if the ministers in our land openly confessed and repented? Would the flock follow? Then we take a deep look at the life of John Kline, a man who gave himself to serving the flock, even ultimately giving his life rather than quit serving.

For the Sisters' Corner, we look at how marriage is like gardening, weeds and all. And sprinkled throughout the magazine are shorter articles, including the reasons why Christians have refused to let a TV in their homes ... with a few probing questions as to just how different TV is from the Internet.

We hope that this issue of *The Heartbeat of the Remnant* will cause you to lift up your head amongst earthquakes, hurricanes, and crashes, both physical and spiritual! ~Bro. Dean

Dedication—A Noble Example for Young People

By Andrew V. Ste. Marie

A bit of honest soul-searching is often good for us. Young people sometimes have the idea that they can be lukewarm in their devotion to Jesus Christ and get serious and holy when they are older. This is a tragic mistake.

On page 182 of *Martyrs Mirror*, we find a record of forty young people whose dedication to the LORD JESUS puts many of us to shame:

When the East as well as the West was exceedingly disturbed on account of the violence of the persecution, there manifested themselves in the East, namely at Antioch, forty pious youths, as valiant champions of Jesus Christ, inasmuch as they openly and boldly confessed the Son of God, Jesus Christ, as their Savior.

Notice that these forty “openly and boldly confessed” Jesus Christ. Boldness is a characteristic lacking in many people today. We need to break out of our “comfort zones” and do what Jesus Christ wants us to do. We need to take seriously His final command before leaving this earth: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” Mt. 28:19-20 This command is given to all followers of Jesus, not just missionaries, elders, or evangelists, and we young people need to obey it as well as older ones! These forty young people from Antioch seem to have been doing just that.

We continue reading in *Martyrs Mirror*:

Thereupon, the Governor of that place, after they had been apprehended, strenuously exerted himself to move them from the faith; but when all his efforts proved unsuccessful, he had them stripped naked, in the coldest part of the winter, and cast into a very cold pool. But as they were still alive the next day, he caused them to be burned to powder.

This kind of dedication to the Lord Jesus is what He wants from us; it is what *Martyrs Mirror* is all about. These

forty young people were so dedicated to the Lord Jesus that they were willing to forsake all—all—for Him. Think about it for a minute ... imagine who these young people may have been. There were young men, probably looking forward to having a business and supporting a family. There were young women, looking forward to the day when they would be mothers and keep a home. There may have been some who were courting and others who were engaged. All were probably hoping for a long life of service to the Lord Jesus, whom they loved so intensely. Yet none of this moved them when they were called upon to suffer for the Lord Jesus, and nothing could move them from Him.

Knowing how the Romans and other persecutors operated, the Governor probably tried to make these Christians recant first with fair promises, then dire threats. How many of us could stay faithful to Jesus if faced with this?

Many young people seem to have a hard time resisting the fair promises of the world, even without any threats. They seem to be allured by the “pleasures of sin for a season.” He. 11:25 We need to be like Moses, who “esteem[ed] the reproach of Christ greater riches than the treasures in Egypt.” He. 11:26 We need to stand strong for the Lord against the enticing allurements of the world.

Looking at the other tactic the Governor probably used—threats—we need to ask ourselves how well we

have fared when facing petty threats, perhaps not even ones which have been verbalized to us. Have we been afraid of the thought of our friends sneering at us, accusing us of being somehow “holier than thou,” or some other such petty fear? How have we fared under peer pressure? These forty youths would have been threatened with a lot worse experiences than being laughed at. The torture methods of the Romans were disgustingly horrible, yet Christians stood steadfast under them.

Finally, having stood steadfast under the threats, these young people stood strong under actual trial. They were faithful to Christ under the most difficult and humiliating experiences. They left us a noble example. ~

The big tests might come once in a lifetime. The little tests will come many times a day. Let us use little, everyday tests to prepare us for the bigger experiences which the Lord Jesus may have in store for us later.

Be strong in the Lord and the power of His might! ~



Lambs among Wolves

George R. Brunk, Sr.

The disciples were brought up in the Jewish Church, the law of which allowed killing in self-defense and in wars under divine direction. When Jesus called them to follow Him, He sent them out as “lambs among wolves” and charged them to “be wise as serpents and harmless as doves.”

In the Sermon on the Mount, He laid down the principles of the new dispensation of the Church. Born of hate and nourished with blood, the great red dragon of **human violence** has slowly fought its way down through the centuries, devouring half the human race, and is still hungry.

This evil cannot be cured by clipping at the branches of the tree of sin and hate, but the axe must be laid at the **root**, which is the corrupted nature of the unregenerate and unsanctified human heart.

The infinite wisdom in giving the greatest sermon in the world did not begin with **externals** or details of human duty, but with **getting right inside**.

Notice the steps as the Beatitudes present them—**humility, repentance, heart-hunger, purity**, and then immediately appears the fruit of **peacemaking**.

Further on in the Sermon, He says in effect, **you formerly were taught to hate and kill—“eye for eye”—but now you are to love your enemies and not fight back**.

The Savior provided a **peace spirit in regeneration**, a **peace commandment in the Gospel**, and a **peace example** in His life.

The old habit of thought reasserted itself under pressure when the disciples wished to call down fire from heaven upon the city that refused to entertain the Lord, and in Peter when he drew his sword impulsively and cut off the ear of the high priest’s servant. In both cases the Lord rebuked the error and prevented or healed the injury.

After the Pentecostal anointing, they were **established** in the Gospel of nonresistance; **no hate, no vengeance, no self-defense, no bitter feuds, no participation in war**, in all the Gospel records.

During World War I, an eminent statesmen declared that Christianity had failed, and therefore the nations must resort to machine guns and cannon.

It was a mistake; **Christianity had not been tried!** If all professed followers of Christ in the warring nations had suddenly put into effect the Sermon on the Mount, the war would have stopped short. Jesus commands us to **love our enemies and not avenge ourselves**, but how will churches answer Him in judgment who not only **kill their enemies in self-defense and war**, but **people in the same church** allow themselves to be lined up on opposite sides in carnal strife, and kill each other in the name of God?

Delusions

During World War I, an uneducated mountaineer was called for army service, but he did not think it was right to kill his fellowmen after this fashion. But by the time he was put through the war-mill of Scripture-twisting experts, he was ready to go and proved to be the champion killer of America, and won honor, fame, and great financial gain, and likely thinks today that he has done great service for God and humanity.

Young men who had been raised under Christian influences and whose heart shuddered at the thought of thrusting the cold bayonets through the vitals of men that had never done them injury, were prodded up to the killing point by stories of diabolical frightfulness charged against the enemy, stories which now have been retracted by “honorable” statesmen of the world and acknowledged to have been only war propaganda.

The false sentiment was widely disseminated that men giving their lives for their country would thereby accomplish their own redemption. The desolated homes were assured that war would have an ennobling and purifying effect upon the soldiers and upon the nation, but alas, the crime waves follow deep and dark!

Soldiers were represented as following in the footsteps of Christ who came to **die** for men—but Christ came to

The great red dragon of human violence has slowly fought its way down through the centuries, devouring half the human race, and is still hungry.

die for men and **not to kill**, whereas **soldiers went out to kill and not to die**.

Old Testament examples like Abraham, Moses, and David were held up to prove the Christian duty to war and kill, in spite of the fact that the Gospel everywhere forbids it in many different forms of instruction. It was said by them of old time “hate your enemies” and “eye for eye” but “**I say unto you that ye resist not evil**,” Jesus said. He rebuked the disciples for wanting to call down fire from heaven upon their enemies **like Elijah did**, proving that the violence of the Old Testament is contrary to the Gospel of Christ.

An adjutant general who had been in charge of a camp of conscientious objectors cross-questioned the writer for an hour on the matter of nonresistance. He was very familiar with nearly all our arguments and owned that the New Testament teaches nonresistance for the individual Christian, but gives the sword to the civil powers; and that while a Christian cannot do violence on his

own account as an individual, he is in duty bound to do so as a representative of the Government.

I replied that on two points we agree:

1. That the Gospel requires nonresistance of the Christian as an individual.
2. That the civil powers are given the sword.
3. But on the third point we separate, for [Christians] hold that whatever is wrong for them as individuals cannot be right for them any other way in the world.

Why are young men unprepared?

It has been often charged and insinuated that the Church had not properly fortified and indoctrinated the young men that were compelled to go into CO camp, and that they were therefore, in youth and inexperience,

thrown upon their own resources under most trying circumstances.

This charge, as far as I have learned, comes only from the liberal class who had been educated away from the standards and policies of the Church, largely repudiating the orthodox leadership and being filled up with worldly knowledge and practically ignorant of the first principles of the Gospel. They have themselves to blame, for there were adequate resources all about them for complete equipment to enable them to fight the good fight of faith. Imagine a bishop's son, far advanced in education under

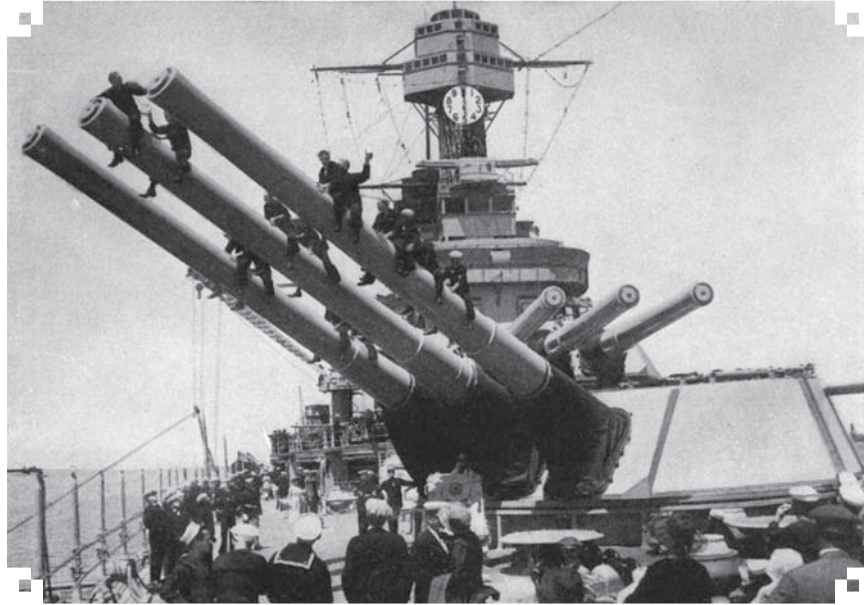
influences of a Mennonite school, surrounded by the literature of the Church, claiming neglect and professing to have sat in the army camp **trying to study out whether Christ would take the cold steel and thrust it through the vitals of His fellow man!!**

Another storm is brewing and is bound to break sooner or later upon the world.¹ Let the rising generation of young men keep in sympathetic touch

with loyal leadership and enrich their minds with Gospel truth which will enable them not only to satisfy their own hearts, but to give a convincing answer to every man as to the hope that is within them.

Broadening the path

I was on a ship loaded from stem to stern with transport troops from Australia—a woman religious war worker was with them. She opened the conversation with me and in five minutes revealed a dense ignorance of the simplest teachings of the Bible, but was otherwise cultured and learned. She asked of our people and faith. At **first she opposed**, then **marveled and admired**; and then I re-



“Madam,” said I, “the way is already made, and it is a narrow one, and there is no authority in heaven or earth to make it wide [enough to include war].”

¹ This was written in 1929, and George's words here are almost prophetic of the coming second World War. Note that in a few places the words in this article have been changed to “World War I,” as George called it the “great World War.”

lated the persecutions in the Army camps—the long sentences in penal institutions and told of our boys chained fast to iron bars in dungeons with no other crime than a determination to keep the words of Jesus. Next I told her of the published report of an army officer who inspected them saying that when he saw these persecuted Christians with no mark of crime upon their pale faces, he hurried away as fast as he could, for **he thought he saw the face of Jesus Christ in prison**. She cried and gave me her hand in token of kindest regards for our faith and people; but then she turned and waved her hand over the crowds of soldiers and said, **“But you see, we must make a way for these.”**

“Madam,” said I, “the way is already made, and it is a narrow one, and there is no authority in heaven or earth to make it wide.”

I listened to an eloquent address of an Indian chief in the line of succession from the famous Powhatan, father of Pocahontas, on the wrongs done to the American Indians who, he claimed, were willing to **share** their territory with the pale faces, but that they have been broken and scattered and plundered and driven into the western sea.

I was glad that I was able at the close to shake his hand and say, “I am a Mennonite preacher. I have always sympathized with the American Indians in their wrongs. We settled with William Penn in Germantown, Pennsylvania, and do not believe in war. I assure you that the Mennonite people have never lifted up their hands against the American Indian.” The way he grasped and held my hand, and the appreciation which shone from his face revealed the fact that an Indian too may have feeling in his heart.²

A professional man of high intelligence and culture was supporting the war against his better nature. “It’s a devilish business,” said he, “but we are in it and have to go on.” A prayer meeting was appointed to seek divine aid for the American cause, but here he revolted; he refused to attend, or ask God’s cooperation in such a fearful business.

O blood, blood! What a fearful thing it must be to have the lifeblood of fellow men upon the hands!

An uncondemned killer

A Fundamentalist Calvinist preacher had a good reputation as a champion of the historic faith, but **nonresis-**

² Even in George’s time some people still felt that Indians were not fully human, almost incapable of normal feelings.

tance and nonconformity to the world were two of the fundamentals that he had overlooked, as is true of most denominations. Bad blood had been aroused between the preacher and religious and political enemies. An opposer visits the preacher’s office ... the preacher kills him ... a court clears him on ground of self-defense. He is reported to have gone into the pulpit the next Sunday and to have preached on the text, “There is therefore now no condemnation!”

By the civil law free, but what Gospel?

It seems clear that Calvinistic error tends to encourage violence. How could John Calvin rest after having Servetus slowly tortured to death by fire?³

His Calvinism would allow him to put it over on God as having infallibly decreed everything that comes to pass.

His Calvinism would allow him to believe that no crime of his could in any way affect his salvation.

A Calvinistic group of conscientious objectors in England published a booklet against war, making it the **work of the devil, betrayal of Christ, and wholesale murder**, but closed the last page by assuring those Christians who do go into it, that by so doing they shall not forfeit their salvation!

And now a preacher kills a man and calmly assures himself that there is no **condemnation!**

Does the **Spirit** of Christ clear him?

Does the **Word** of Christ or of the apostles clear him?

Does their **example** clear him?

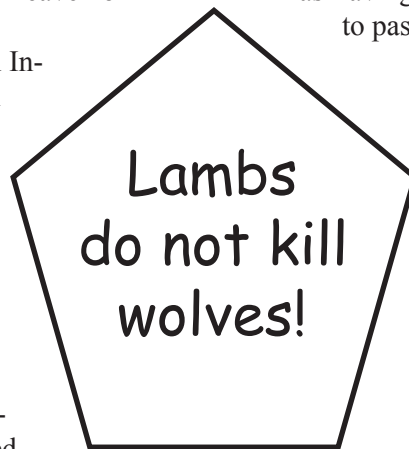
Verily not, except perchance through repentance and confession.

And what of such as trust in the doctrine that God has infallibly decreed their crimes⁴ and that they therefore were unavoidable? Or those who trust in the doctrine that no sin of a “believer” can affect his salvation?

False theories can help a person into sin, but can never help him out.

Lambs do not kill wolves! ~

Taken from—*The Sword and Trumpet*, April, 1929. Bold wording is original.



³ Michael Servetus was a Spanish theologian who was burned at the stake on October 27, 1553 on the outskirts of Geneva, with the full approval of Calvin.

⁴ In other words, God has predestined them to commit crimes, since God is sovereign and man is incapable of making free will choices as to whether he will sin or not.

The True Holy War

Anonymous

This is a time of great reason to war against the enemies of our soul: a time to suffer, a time to sacrifice, a time to groan, a time to die.

We are well aware that it has been given to the beast to make war against the saints and overcome them. And he is doing just that; he is making war against the saints, and we seem to be losing our influence in the marketplace, schools, media, Internet, and so more. Slowly the Antichrist spirit is working to see that the truth be hated, and the lies loved.

One of these much loved lies is the hideous notion that if something makes you sad it is wrong, and if it makes you happy it is right. Sadly, this one lie has destroyed more people than Hitler or Stalin ever could.

Think with me, the word of the Lord says: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin."

Can we agree that suffering is to be part of our weapons in this war against the flesh, the world, and the devil? Yes, surely there can be no doubt in this regard, seeing that we are to glory in tribulation.

Here we are to consider that as it was given to Pontius Pilate to seemingly overcome the Lord Jesus, because it was given him from above, even so, the Christian will likewise be despised and rejected in the name of so-called "human wisdom." Yes, they will be hated and unwelcome among the ceremonially religious mainstream "churches."

What a sad sight when we are avoiding suffering, tribulation, and rejection, thinking that it is wisdom! There is a war, and it is not "out there" in some far country. No! It rages in our

own bosom. Let us fight the good fight of faith; let us arm ourselves with the right mind.

Come now, saints of God, arise and take your place in the ranks of God's army; prepare to suffer with Christ! Speak forth the word of God with boldness, "cry aloud, spare not, and show my people their sin. Let them see that they have left Me, the Fountain of Life and have hewed them out broken cisterns." Bring supplication and prayer with strong crying before our God, for this generation is immensely deceived. O how terrible is the wrath of God that awaits those who hold the truth in unrighteousness.

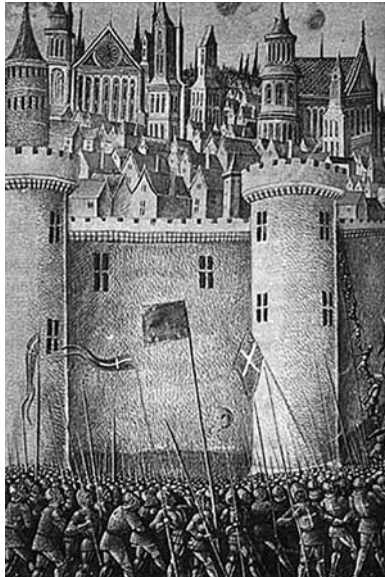
We are to hate iniquity and love righteousness in our lives; a holy hatred for selfishness, pride, jealousy, envy, anger, lust, covetousness, unbelief, friendship with the world, and any other work of the flesh lurking in us. Let us have a deep thirst and hunger after righteousness; a heart that loves the rebuke given to it, to be humbled, misunderstood, forgotten, and any other virtue that can be used of God to form Christ Jesus in us.

When we fight and war with our brothers, it is a clear sign from God that we have lost the war against self. We would do right to put away the pointing of the finger, and seek after holiness without which no man shall see God.

The war against the flesh is won by the weakest and most needy one, for he runs to the throne of God to find grace to help him in time of need. He, like David, cries out to God saying, "O Lord, deliver me from my enemies that are too strong for me!"

Are you armed and ready for war?

"As cold waters to a thirsty soul, so is good news from a far country." Proverbs 25:25 ~



Two methods to try to conquer evil. Which did Jesus choose?





The Preachers Confess!

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Re. 2:5.

Introduction

In 1651 the Church of Scotland drew up what they called an “humble acknowledgment of the sins of the ministry.” While we at *The Heartbeat of the Remnant* have little confidence in a State Church that is in allegiance with the civil government, we also know that any person or church can experience revival if they will humble themselves and repent of sin in their life. It is impossible to know just how serious the ministers took this document, but the mere fact that they were willing to publish it is a sign that there was at least some desire for revival. Whether we are an ordained minister or not, this confession should stimulate us to look at our heart. The following points are extracts, not the entire document.

Before entering the ministry

Lightness and profanity in conversation, unsuitable to that holy calling which they strove for, not thoroughly repented of. Not studying to be in Christ before they be in the ministry; nor to have the practical knowledge and experience of the mystery of the gospel in themselves before they preach it to others. Neglecting to fit themselves for the work of the ministry, in not improving prayer and fel-

lowship with God, opportunities of a living ministry, and other means, and not mourning for these neglects. Not studying self-denial, nor resolving to take up the cross of Christ. Negligence to entertain a sight and sense of sin and misery; not wrestling against corruption, nor studying mortification and subduedness of spirit.

Entering the ministry without respect to a commission from Jesus Christ, by which it hath come to pass that many have run unsent. Entering the ministry not from the love of Christ, nor from a desire to honor God in gaining of souls, but for a name and for a livelihood in the world, in spite of a solemn declaration to the contrary when they became a minister.

After entering the ministry

Ignorance of God; lack of nearness with Him, and taking up little of God in reading, meditating, and speaking of Him. Exceeding great selfishness in all that we do; acting from ourselves, for ourselves, and to ourselves. Not caring how unfaithful and negligent others were, so being it might contribute a testimony to our faithfulness and diligence, but being rather content, if not rejoicing, at their faults. Least delight in those things wherein lieth our nearest communion with God; great inconstancy in

our walk with God, and neglect of acknowledging Him in all our ways. In going about duties, least careful of those things which are most remote from the eyes of men. Seldom in secret prayer with God, except to fit for public performance; and even that much neglected, or gone about very superficially.

Glad to find excuses

Glad to find excuses for the neglect of duties. Neglecting the reading of Scriptures in secret, for edifying ourselves as Christians; only reading them just enough to do our duty as ministers, and oftentimes neglecting even that. Not given to reflect upon our own ways, nor allowing conviction to have a thorough work upon us; deceiving ourselves by resting in the fact that our hard conscience does not bother us, and looking upon the same as an evidence of a real change of state and nature.

Poor guarding of and watching over the heart, and carelessness in self-searching; which makes much unacquaintedness with ourselves and creates separation from God. Not guarding nor wrestling against seen and known evils. Easily drawn away with the temptations of the time, and other particular temptations, according to our inclinations and fellowship.

Instability and wavering in the ways of God, through the fears of persecutions, hazard, or loss of reputation; and declining duties because of the fear of jealousies and reproaches. Not esteeming the cross of Christ and sufferings for His name as honorable, but rather escaping from sufferings, due to self-love. Deadness of spirit, even after all the sore strokes of God upon the land. Little conscience made of secret humiliation and fasting, by ourselves apart and in our families, that we might mourn for our own and the land's guiltiness and great backslidings; and little applying of public humiliation to our own hearts. Finding of our own pleasure, when the Lord calls for our humiliation.

Not laying to heart the sad and heavy sufferings of the people of God abroad, and the nonthriving of the kingdom of Jesus Christ and the power of godliness among them. Refined hypocrisy; desiring to appear what, indeed, we are not. Studying more to learn the language of God's people than their practice. Artificial confessing of sin,

without repentance; professing to expose iniquity, and not resolving to be sorry for sin. Confession in secret much slighted, even of those things whereof we are convicted. No reformation, after solemn acknowledgments and private vows; thinking ourselves exonerated after confes-



Foolish jesting away of time with impertinent and useless discourse, very unbecoming the ministers of the gospel.

sion. Readier to search out and censure faults in others than to see or deal with them in ourselves. Accounting of our condition and way according to the estimation that others have of us. Our estimation of men depends on whether they agree with us or not.

Not fearing to meet with trials, but presuming, in our own strength, to go through them unshaken. Not learning to fear, by the falls of gracious men; nor mourning and praying for them. Not pointing out particular deliverances and punishments; not learning from them, for the honor of God and the edification of ourselves and others. Little or no mourning for the corruption of our nature, and less groaning under, and longing to be delivered from that body of death, the bitter root of all our other evils.

Fruitless conversations with others, for the worse rather than for the better. Foolish jesting away of time with impertinent and useless discourse, very unbecoming the ministers of the gospel. Spiritual purposes often dying in our hands when they are begun by others. Carnal familiarity with natural, wicked, and malignant men, whereby they are hardened, the people of God stumbled, and we ourselves blunted.

Loving pleasure more than God

Slighting of fellowship with those by whom we might profit. Desiring more to converse with those that might better us by their money than with such as might edify us by their graces. Not studying opportunities of doing good to others. Shifting of prayer and other duties, when called thereto—choosing rather to omit the same than that we should be put to them ourselves. Abusing of time in frequent recreation and pastimes and loving our pleasures more than God. Taking little or no time to Christian discourse with young men trained up for the ministry. Common and ordinary discourse on the Lord's Day. Slighting Christian admonition from any of our flocks or others, as

Deadness of spirit, even after all the sore strokes of God upon the land.

being below us; and ashamed to take light and warning from private Christians. Dislike of, or bitterness against, such as deal freely with us by admonition or reproof, and not dealing faithfully with others who would welcome it off our hands.

Not praying for men of a different opinion, but using reservedness and distance from them; being more ready to speak of them than to them or to God for them. Not weighed with the failings and miscarriages of others, but rather taking advantage thereof for justifying ourselves. Talking of and sporting at the faults of others, rather than compassionate toward them. Not taking pains in religious ordering of our families, nor studying to be patterns to other families in guiding ours. Hasty anger and passion in our families and conversation with others.

Covetousness, worldly-mindedness, and an inordinate desire after the things of this life, upon which followeth a neglect of the duties of our calling, and our being taken up for the most part with the things of the world. Lack of hospitality and charity to the members of Christ. Not cherishing godliness in the people; being afraid of it and hating the people of God for piety, and studying to bear down and quench the work of the Spirit amongst them.

Trusting in our own ability

Not entertaining that edge of spirit in ministerial duties which we found at the first entry to the ministry. Great neglect of reading, and other preparation; or preparation merely literal and bookish, making an idol of a book, which hinders communion with God; or presuming on bygone assistance, and praying little. Trusting to gifts, talents, and pains taken for preparation, whereby God is provoked to blast our good topics, even though they are so well-ordered and worded. Careless in employing Christ and drawing virtue out of Him, for enabling us to preach in the Spirit and in power. In praying for assistance we pray more for assistance to the messenger than to the message which we carry, not caring what becomes of the Word. Neglect of prayer after the Word is preached.

Neglect to warn, in preaching, of snares and sins in politics; and too much, too frequent, and unnecessary

speaking by others of public business and transactions. Exceeding great neglect and unskillfulness to set forth the excellences and usefulness of (and the necessity of an interest in) Jesus Christ, and the new covenant, which ought to be the great subject of a minister's study and preaching. Speaking of Christ more by hearsay than from knowledge and experience, or any real impression of Him upon the heart. The way of most ministers' preaching is too legal. Lack of sobriety in preaching the gospel; not savoring

anything but what is new; so that the fundamentals of religion bear but little bulk.

Not preaching Christ in the simplicity of the Gospel, nor ourselves the people's servants, for Christ's sake. Preaching of Christ, not that the people may know Him, but that they may think we know much *about* Him. Preaching about Christ's leaving of the world without brokenness of heart, or stirring up of ourselves to take hold of Him. Not preaching with bowels of compassion to them that are in danger of



Not preaching with bowels of compassion to them that are in danger of perishing.

perishing. Preaching against public sins, neither in such a way, nor for such an end, as we ought—for the gaining of souls and drawing men out of their sins; but rather because it is to our advantage to say something of these evils.

Attitude toward our opponents

Bitterness, instead of zeal, in speaking against evil people, sectarians, and other scandalous persons. Not studying to know the particular condition of the souls of the people, that we may speak to them accordingly; nor keeping a particular record thereof, though convinced of the usefulness of this. Not carefully choosing what may be most profitable and edifying; and lack of wisdom in application to the several conditions of souls; not so careful to bring home the point by application.

Choosing texts whereon we have something to say, rather than those suited to the conditions of souls and times, and frequent preaching of the same things, that we may not be put to the pains of new study. Such a way of reading, preaching, and prayer as puts us in these duties farther from God. Too soon satisfied in the discharge of duties, and holding off challenges of conscience with excuses.

Indulging the body, and wasting much time idly. Too much eyeing our own credit and applause; and being pleased with it when we get it, and unsatisfied when it is lacking. Fearfulness in delivering God's message; letting people die in reigning sins without warning. Studying the discharge of duties rather to free ourselves from censure than to approve ourselves to God.

Not making all the counsel of God known to His people; and particularly, not giving testimony in times of defection. Not studying to profit by our own doctrine, nor the doctrine of others. For most part, preaching as if we ourselves were not concerned in the message which we carry to the people. Not rejoicing at the conversion of sinners, but content with the unthriving of the Lord's work amongst His people, as suiting best with our minds; fearing, if they should thrive better, we should be more put to it, and less esteemed of by them.

We preach not as before God, but as to men; as doth appear by the different pains in our preparation to speak to our ordinary hearers and to others to whom we would approve ourselves. Negligent, lazy, and partial visiting of the sick. If they be poor we go once, and only when sent for; if they be rich and of better note, we go oftener and unsent for. Not knowing how to speak with the tongue of the learned a word in season to the weary.

Lazy and negligent in catechising. Not preparing our hearts before, nor wrestling with God for a blessing to it, because of the ordinariness and apprehended easiness of it; whereby the Lord's name is much taken in vain, and the people little profited. Looking on that exercise as a work below us, and not condescending to study a right and profitable way of instructing the Lord's people. Partial in catechising, passing by those that are rich and of better quality, though many of these stand in great need



Not knowing how to speak with the tongue of the learned a word in season to the weary.

of instruction. Not waiting upon and checking up on the ignorant, but often passionately upbraiding them.

Confessing our shortcomings

(The rest of the article is not part of the Church of Scotland's original confession, but are Horatius Bonar's thoughts.)

We have been unfaithful. The fear of man and the love of his applause have often made us afraid. We have been unfaithful to our own souls, to our flocks, and to our brethren; unfaithful in the pulpit, in visiting, in discipline, in the church. In the discharge of every one of the duties of our stewardship there has been grievous unfaithfulness. Instead of the special particularization of the sin reproved, there has been the vague allusion. Instead of the bold reproof, there has been the timid hint. Instead of the uncompromising condemnation, there has

been the feeble disapproval. Instead of the unswerving consistency of a holy life whose uniform tenor should be a protest against the world and a rebuke of sin, there has been such an amount of unfaithfulness in our walk and conversation, in our daily deportment and intercourses with others, that any degree of faithfulness we have been enabled to manifest on the Lord's Day is almost neutralized by the lack of circumspection which our weekday life exhibits.

Worldliness stunts the conscience

We have been carnal and unspiritual. The tone of our life has been low and earthly. Associating too much and too intimately with the world, we have in a great measure become accustomed to its ways. Hence our tastes have been corrupted, our consciences blunted, and that sensitive tenderness of feeling has worn off and given place to an amount of callousness of which we once, in fresher days, believed ourselves incapable.

Perhaps we can call to mind a time when our views and aims were fixed upon a standard of almost unearthly elevation, and, contrasting these with our present state, we are startled at the painful changes. And besides intimacy with the world, other causes have operated in producing this deterioration in the spirituality of our minds. The study of truth in its dogmatical—more than in its devotional—form has robbed it of its freshness and power; daily, hourly occupation in the routine of ministerial labor has engendered formality and coldness; continual employment in the most solemn duties of our office, such as dealing with souls in private about their immortal welfare, or guiding the meditations and devotions of God's assembled people, or handling the sacramental symbols—this, gone about often with so little prayer and mixed with so little faith, has tended grievously to deprive us of that profound reverence and godly fear which ever ought to possess and pervade us. How truly, and with what emphasis, we may say: "I am carnal, sold under sin." Ro. 7:14 The world has not been crucified to us, nor we unto the world; the flesh, with its members, has not been mortified. What a sad effect all this has had, not only upon our peace of soul, on our growth in grace, but upon the success of our ministry!

We have been selfish. We have shrunk from toil, difficulty, and endurance, counting not only our lives dear unto us, but even our temporal ease and comfort. We have sought to please ourselves, instead of obeying Romans 15:2: "Let every one of us please his neighbor for his good to edification." We have not borne "one another's burdens, and so fulfill the law of Christ." Ga. 6:2 We have been worldly and covetous. We have not presented ourselves unto God as "living sacrifices," laying ourselves, our lives, our substance, our time, our strength, our faculties—our all—upon His altar. We seem altogether to have lost sight of this self-sacrificing principle on which even as Christians, but much more as ministers, we are called upon to act. We have had little idea of anything like sacrifice at all. Up to the point where a sacrifice was demanded, we may have been willing to go, but there we stood; counting it unnecessary, perhaps calling it imprudent and unadvised, to proceed further. Yet ought not the life of every Christian, especially of every minister, to be

a life of self-sacrifice and self-denial throughout, even as was the life of Him who "pleased not himself"?

We have been slothful. We have been sparing of our toil. We have not endured hardness as good soldiers of Jesus Christ. Even when we have been instant in season, we have not been so out of season; neither have we sought to gather up the fragments of our time, that not a moment might be thrown idly or unprofitably away. Precious hours and days have been wasted in sloth, in company, in pleasure, in idle or aimless reading, that might have been devoted to the closet, the study, the pulpit, or the meeting! Indolence, self-indulgence, fickleness, and flesh-pleasing have eaten like a canker into our ministry, arresting the blessing and marring our success. It cannot be said of us, "For my name's sake [thou] hast labored, and hast not fainted." Re. 2:3 Alas! we have fainted, or at least grown "weary in well-doing." We have not made conscience of our work. We have not dealt honestly with the church to which we pledged the vows of ordination. We have dealt deceitfully with God, whose servants we profess to be. We have manifested but little of the unwearied, self-denying love with which, as shepherds, we ought to have watched over the flocks committed to our care. We have fed ourselves, and not the flock.

We have been cold. Even when diligent, how little warmth and glow! The whole soul is not poured into the duty, and hence it wears too often the repulsive air of routine and form. We do not speak and act like men in earnest. Our words are feeble, even when sound and true; our looks are careless, even when our words are weighty; and our tones betray the apathy which both words and looks disguise. Love is lacking, deep love, love strong as death, love such as made Jeremiah weep in secret places for the pride of Israel, and Paul speak "even weeping" of the enemies of the cross of Christ. In preaching and visiting, in counseling and reproof, what formality, what coldness, how little tenderness and affection!

We have been timid. Fear has often led us to smooth down or generalize truths which if broadly stated must have brought hatred and reproach upon us. We have thus often failed to declare to our people the whole counsel of God. We have shrunk from reproof, rebuking, and

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Afraid to tell the whole truth

We have been timid. Fear has often led us to smooth down or generalize truths which if broadly stated must have brought hatred and reproach upon us. We have thus often failed to declare to our people the whole counsel of God. We have shrunk from reproof, rebuking, and

exhorting with all long-suffering and doctrine. We have feared to alienate friends, or to awaken the wrath of enemies. Hence our preaching of the law has been feeble and straitened; and hence our preaching of a free gospel has been yet more vague, uncertain, and timid.

We have been lacking in solemnity. In reading the lives of some past saints, we are in company with men who in solemnity of deportment and gravity of demeanor were truly of the apostolic school. We feel that these men must have carried weight with them, both in their words and lives. We see also the contrast between ourselves and them in respect of that deep solemnity of air and tone which made men feel that they walked with God. How deeply ought we to be abased at our levity, frivolity, flippancy, vain mirth, foolish talking, and jesting, by which grievous injury has been done to souls, the progress of the saints retarded, and the world countenanced in its wretched vanities.

Preaching self instead of Christ

We have preached ourselves, not Christ. We have sought applause, courted honor, been avaricious of fame, and jealous of our reputation. We have preached too often so as to exalt ourselves instead of magnifying Christ, so as to draw men's eyes to ourselves instead of fixing them on Him and His cross. Nay, and have we not often preached Christ for the very purpose of getting honor to ourselves? Christ, in the sufferings of His first coming and the glory of His second, has not been the Alpha and Omega, the first and the last, of all our sermons.

We have used words of man's wisdom. We have forgotten Paul's resolution to avoid the enticing words of man's wisdom, lest he should make the cross of Christ of none effect. We have reversed his reasoning as well as his resolution, and acted as if by well-studied, well-polished, well-reasoned discourses, we could so gild and beautify the cross as to make it no longer repulsive, but irresistibly attractive to the carnal eye! Hence we have often sent men home well satisfied with themselves, convinced that they were religious because they were affected by our eloquence, touched by our appeals, or persuaded by our arguments. In this way we have made the cross of Christ

of none effect and sent souls to hell with a lie in their right hand. Thus, by avoiding the offense of the cross and the foolishness of preaching we have had to labor in vain, and mourn over an unblessed, unfruitful ministry.

Too little emphasis on God's Word

We have not duly studied and honored the Word of God. We have given a greater prominence to man's writings, man's opinions, man's systems in our studies than to the WORD. We have drunk more out of human cisterns

than divine. We have held more communion with man than God. Hence the mold and fashion of our spirits, our lives, our words, have been derived more from man than God. We must study the Bible more. We must steep our souls in it. We must not only lay it up within us, but transfuse it through the whole texture of the soul.

We have not been men of prayer. The spirit of prayer has slumbered amongst us. The closet has been too little frequented and delighted in. We have allowed business, study, or active labor to interfere with our closet hours. And the feverish atmosphere in which both the church and nation are

enveloped has found its way into our closet, disturbing the sweet calm of its blessed solitude. Sleep, company, idle visiting, foolish talking and jesting, idle reading, and unprofitable occupations absorb time that might have been redeemed for prayer.

Time for everything but prayer

Why is there so little anxiety to get time to pray? Why is there so little forethought in the laying out of time and employments so as to secure a large portion of each day for prayer? Why is there so much speaking, yet so little prayer? Why is there so much running to and fro, yet so little prayer? Why so much bustle and business, yet so little prayer? Why so many meetings with our fellow men, yet so few meetings with God? Why so little being alone, so little thirsting of the soul for the calm, sweet hours of unbroken solitude, when God and His child hold fellowship together as if they could never part?

It is the lack of these solitary hours that not only injures our own growth in grace but makes us such unprofit-



How deeply ought we to be abased at our levity, frivolity, flippancy, vain mirth, foolish talking, and jesting, by which grievous injury has been done to souls

able members of the church of Christ, and that renders our lives useless. In order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most rapidly and vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest. So with the soul. It is when none but God is nigh; when His presence alone, like the desert air in which there is mingled no noxious breath of man, surrounds and pervades the soul; it is then that the eye gets the clearest, simplest view of eternal certainties; it is then that the soul gathers in wondrous refreshment and power and energy.

And so it is also in this way that we become truly useful to others. It is when coming out fresh from communion with God that we go forth to do His work successfully. It is in the closet that we get our vessels so filled with blessing, that, when we come forth, we cannot contain it to ourselves but must, as by a blessed necessity, pour it out whithersoever we go. We cannot say, as did Isaiah:

“My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights.” Is. 21:8 Our life has not been a lying-in-wait for the voice of God. “Speak, LORD; for thy servant heareth” (1 Samuel 3:9), has not been the attitude of our souls, the guiding principle of our lives. Nearness to God, fellowship with God, waiting upon God, and resting in God have been too little the characteristic either of our private or our ministerial walk. Hence our example has been so powerless, our labors so unsuccessful, our sermons so meager, our whole ministry so fruitless and feeble.

Seeking the Spirit’s strength

We have not honored the Spirit of God. It may be that in words we have recognized His agency, but we have not kept this continually before our eyes, and the eyes of the people. We have not given Him the glory that is due unto His name. We have not sought His teaching, His anointing—the “unction from the Holy One, [whereby] ye know

all things.” 1 Jn. 2:20 Neither in the study of the Word nor the preaching of it to others have we duly acknowledged His office as the Enlightener of the understanding, the Revealer of the truth, the Testifier and Glorifier of Christ. We have grieved Him by the dishonor done to His person as the third person of the glorious Trinity; and we have grieved Him by the slight put upon His office as the Teacher, the Convincer, the Comforter, and the Sanctifier. Hence He has almost departed from us, and left us to reap the fruit of our own perversity and unbelief. Besides, we

have grieved Him by our inconsistent walk, by our lack of circumspection, by our worldly-mindedness, by our unholiness, by our prayerlessness, by our unfaithfulness, by our lack of solemnity, and by a life and conversation so little in conformity with the character of a disciple or the office of ambassador.

Too little imitation of Christ

We have had little of the mind of Christ. We have come far short of the example of the apostles, much more of Christ; we are far behind the ser-

vants, much farther behind the Master. We have had little of the grace, the compassion, the meekness, the lowliness, the love of God’s eternal Son. His weeping over Jerusalem is a feeling in which we have but little heartfelt sympathy. His “seeking of the lost” is little imitated by us. We shrink from His unwearied “teaching of the multitudes” as just too much for flesh and blood. His days of fasting, His nights of watchfulness and prayer, are not fully realized as models for us to copy. His counting not His life dear unto Him that He might glorify the Father and finish the work given Him to do is but little remembered by us as the principle on which we are to act. Yet surely we are to follow His steps; the servant is to walk where his Master has led the way; the under shepherd is to be what the Chief Shepherd was. We must not seek rest or ease in a world where He whom we love had none. ~

Adapted from *Words to Winners of Souls* by Horatius Bonar.



... God is nigh; when His presence alone, like the desert air in which there is mingled no noxious breath of man, surrounds and pervades the soul.

He Died at

The story of

Mik

In our minds, let's travel back in time to the late 1850s and imagine a scene ...

Two boys push their sticks through the July dust, pretending—as boys are wont to do—that the sticks are plows and horses turning over the rocky Virginia mountain soil in preparation to plant the corn. The morning sun is rising high over the ridge now, and the heat of the day is just beginning to show itself fierce when the sound of horseshoes clashing with rocks cause the boys to stop their plowing and glance down the rock-strewn path toward the creek below. A shaggy ol' mare appears with a black-coated man, in a large black hat, on its back.

"It's Johnny Kline!" they blurt out, almost in unison.

And with that, two pairs of bare feet speed up the path toward the log cabin. Bursting through the open front door, they exclaim the news, as only little boys can do.

"It's Johnny Kline! It's Johnny Kline! Johnny Kline is coming!"

The other children look up from their various duties and amusements, and spontaneous smiles spread as if a contagion has hit the home. The mother quickly sizes up the house and begins to straighten the furniture a bit—as mothers are wont to do—and commands one of the boys to run and tell father, who is in the field behind the house hoeing corn.

Two bare feet peel through the corn rows, as only a country boy can do, and before the feet have stopped their pounding, the morning news is gushing out, "Daddy, come! Johnny Kline is coming! He's coming up the path! I saw him!"

"OK, son, I am coming." And with four more quick slashes at some especially pernicious-looking weeds, the father shoulders his hoe and strides towards the cabin below, his quick gait belying his own excitement at the news.

Visitors in the "hollers" of the Virginia mountains were rare, and the mere fact of someone coming up the path would have caused a stir in the household. But when that familiar old mare and that familiar black coat and hat, with that familiar white hair hanging out from under it, made their appearance, it was nearly impossible for the children to keep from smiling and giggling with excitement as they bounced from window to window, peeping

in embarrassed joy at the visitor as he dismounted and tied the reins to the rail, then loosened the saddle on ol' Nell.

The mountain people of Virginia (during the Civil War, the western counties of Virginia would break away from Virginia and call themselves West Virginia) were an independent lot: tough as hickory saplings, hard to get to know, "uned'rcated," and suspicious by nature of strangers invading their hidden "hollers." But Johnny Kline had travelled their rocky paths for many years now, and by his kind and gentle nature had won the hearts of many of these backwoods folks, to the point that they almost revered him. No, he would refuse to be called "Reverend," but due to his repeated visits in these almost forgotten places, the mere mention of his name would strike a genuine reverence in their hearts for many years after his death.

The reason was quite simple: Johnny Kline cared about them. And they knew that.

Fourth generation revival

John Kline was born June 17, 1797, in Dauphin County, Pennsylvania. He was the great-grandson of Elder George Kline. His great-grandfather had emigrated from Germany as a Lutheran minister and taken up residence in New Jersey where he met the Schwarzenau Brethren, later called the "Dunkers," the "German Baptists," or the "Church of the Brethren." George joined the fledgling



t His Post

Johnny Kline

e Atnip

movement and was later ordained among them. In those early days, zeal for revival was fresh and the Brethren won converts—like George—into their movement.

But as usually happens, the following generations lost some of “the cutting edge” of the kingdom message, and

too many of them settled into the formalities of going to meeting, keeping the ordinances, and maintaining an outward separation ... all of which are very good and right. But the kingdom of God is more than keeping ordinances and attending preaching services. The kingdom of God is also being delivered from a self-centered life ... into a life of service to others.

More than one hundred years had passed since the German Baptist revival had begun, and too many were sleepy. The frontiers of America were opening up and there were rich farmlands to clear and houses and barns to build. It was oh, so easy to slip into the routine of “church,” and let the extension of God’s kingdom take a backseat to the everyday pressing needs of frontier life.

John Kline found himself a young believer in such a church. The historical records do not indicate that John was ever tempted to abandon his church. In fact, throughout his diary he constantly exclaims thanksgiving and joy in the fellowship he found among his Brethren. He wrote in a letter to a friend:

... as to the progress of the church, it is but little I think, and it is owing to the coldness of our brethren.

We are all too much for the world and accumulation of worldly things. This brings darkness and a gloss over the Gospel, and of course makes people think that they are just as good as any other Christian. It is true that according to morality and honesty, they are often equally as good, but large numbers of our children do not have, as it were, any parental rule. They are taught more how to rise in the world than how to love Christ and deny themselves. This is the way things are going. They generally have a taste for the world in the things of the world. But, oh, how will it be with these parents who speak so little with their children of Christ and self-denial, who only have the world at heart? I am fearful, oh I tremble, when I think of it, and my heart weeps over the daughter of Zion who has defiled herself.

Did he ever wonder if fourth generation churches—sleepy, though doctrinally orthodox—could be revived? I certainly have wondered that. In fact, it is probably more correct for me to say that I seriously doubt that will happen, in the majority of cases.

John simply put his hand to the plow ... and became an instrument of revival. Just because very few in his church were reaching out in evangelistic endeavors did not stop him from starting an endeavor. Rare as it is that a sleepy, fourth generation church revives, John proved that it can happen!

Into the hills

John lived on a farm at what is now Broadway, Virginia. Broadway is located in the Shenandoah Valley, nestled up to the Appalachian range on the west. The Valley was comfortably settled and economically prospering in John’s day. But the story changed as soon as one followed the north branch of the Shenandoah River through a narrow gap—Brock’s Gap—in the first range of hills. In these rugged mountains lived the poor folks, those who could not afford the rich farm lands of the broad Valley, much less the lands of the coastal plains further east. These folks were “mountain people.” They were poorer, less educated, less respected, and—in the beginning of John Kline’s ministry—practically unchurched.

John Kline set out to change that. I don’t think he sat down one day and said, “You know, I think I will make a



goal of starting several churches in the mountains before I die.” No, he simply saw a need and stepped in to fill it. It meant more than preaching. It meant, sometimes, giving economic aid to those who listened to his preaching. He wrote in his diary concerning the poor people west of the Gap:

We found some of the members in a very poor condition. One sister, in particular, moved my feelings deeply. Her husband is somewhat dissipated and does not provide for his family as he should. She is the mother of three small children; and, judging from their present appearance, they have undergone a good deal of suffering for lack of food and clothing. None of them have any shoes; and the thin coverings they have on are so patched and darned that one can hardly tell the kind of goods they were originally made of. I inquired how they were off in the way of food. She replied that they had about a peck of corn meal in the house and several bushels of potatoes buried in the garden; and she reckoned they could do right well till she could get some more washing and other work to do. I gave that patient, uncomplaining sister three dollars out of my own pocket money.¹ ‘It is more blessed to give than to receive.’ There is a day coming when we shall more fully realize this truth than now.

Good habits

It is not hard to start a bad habit. In fact, all we have to do is start coasting along in life, and living a self-centered life will become as habitual as breathing. But John Kline started habits of service to others. One of these habits was to make an evangelistic trip into the mountain counties of Virginia (now West Virginia), on a regular basis. In the beginning he sometimes went alone. In later years he usually took another brother with him, as his good habits began to wear off on others. These trips were usually carried out in the fall of the year, and lasted several weeks. He would mount his faithful Nell—she took him an estimated 30,000 miles in her life, equal to more than one time around the world—and head up into the hills.

He would preach at appointed meetings, of course, but he would also visit the sick, read Scripture to the elderly,

¹ A production worker earned an average of \$0.06/hour at that time. \$3.00 would have been approximately one week’s wage.

warn sinners to repent, speak personally to the children and young folks, and in every house he stopped at he would not leave until he had tried to testify. He noted in his diary:

In all my visits I make it a point not to leave a house without making an effort to speak on the subject of religion, and say something that may leave an impression for good.

At the time of his death, the results of his labors could be seen in the formation of a number of Bible-practicing “Dunker” churches in those rugged hills. A baptism here, and two over there, and later another one here again. And over the years little congregations would form ... just from the labors of ol’ Johnny Kline and Nell, practicing his good habits year after year.

He wrote in his diary, when he was just beginning his outreaches into the mountains:

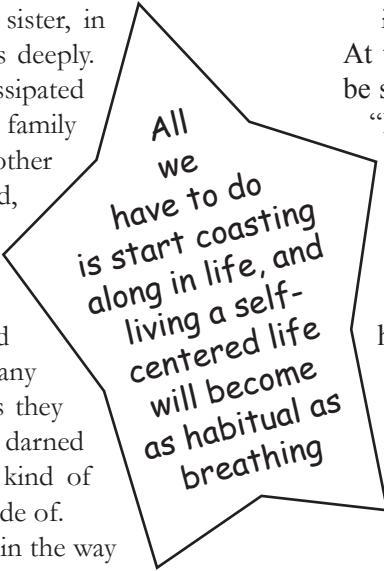
One man may sometimes strike a hard stone a good many times without breaking it; when another may take the same hammer, strike it in a slightly different place, or in a different way, and it falls to pieces. It may be that the first man’s strokes accomplished more than he knew of. The force of his blows may have diminished the solidity of the stone, and thus made it easier for the second man to break. If I cannot see much fruit of my labor here now, perhaps some, who will come after me, may.

The preacher

John focused his evangelistic attention on the neighboring counties. In addition, he usually made the trip to the annual conference of the Brethren. The conference was held at a different location each year. Sometimes it was close by, in Virginia, but more often it was in the Midwestern states. John would saddle up Nell and begin the long journey, preaching as he went. He would then return, preaching as he went. In later years, when the railroads were laid out, he went by train. The early journeys usually took a month, sometimes two. These travels became the means of his acquaintance with different congregations, and as a rule they were delighted when Johnny Kline passed through.

John’s style of preaching was generally expository. Strong’s Concordance and similar study aids have given expository preaching a knock in the head. Today there is a strong tendency to look up a bunch of Scriptures on a certain topic and speak *topically*. In John’s day it was the custom to read off a verse, or perhaps several verses, and take off preaching from there.

This style of preaching lent itself more to weaving real life stories and applications into the sermon. In this, John



All we have to do is start coasting along in life, and living a self-centered life will become as habitual as breathing

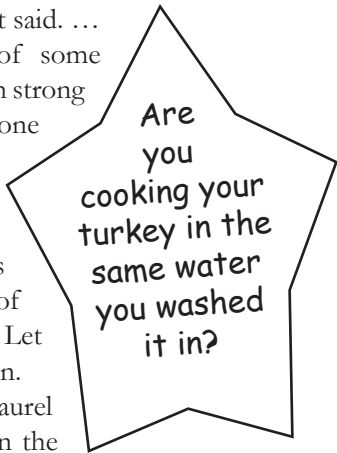
excelled. An example is found when a friend told him the story of some Indian squaws who were butchering a turkey. They pulled the feathers and then proceeded to remove the guts. Next they put the turkey on to boil, *using the very same water they had washed it in*. John used that illustration:

That minister who gets up and in a beautiful and glowing discourse sets forth the Christian “cleansed from all filthiness of flesh and spirit,” and then comes down [from his pulpit] to mix with the world, and follow its fashions and vanities, *is cooking his turkey in the same water he washed it in*. The professor of religion² who, to appearance, makes a very humble confession of his sins, with seeming repentance and deep contrition of heart, only to go away and thrust himself again into the filthiness of his former life, is cooking *his* turkey in the same water he washed it in.

On another occasion he spoke of laurel, a plant well known to his hearers:

In my travels among the mountains of our Virginia, I have often seen the laurel holding out its evergreen but poisonous leaves in sprays of most enticing beauty. Miles and miles of road, in one unbroken stretch, may be seen densely hedged on either hand by this beautiful emblem of sin and death. Herds of cattle and flocks of sheep are every year driven over these roads. Every herdsman and shepherd knows the danger to be apprehended from the inclination ... to “sidle” off the plain and beaten track and pluck the green leaves of the laurel to their own destruction. Many a time have I overtaken flocks of sheep, some of which were lying along the road “*down with the staggers*.” This last is the name of the disease which is brought on by taking laurel. The old sheep avoid it. They will not taste it. ... It is hardly necessary for me to point out to you the lesson of instruction to be gathered from what I have just said. ...

The Prophet Isaiah speaks of some who “are drunken, but not with strong drink.” I fancy I hear someone in the congregation say: “I guess they must have taken laurel.” Precisely so, friend! They took the laurel that has been the ruin of thousands of the Lord’s sheep and lambs. Let me tell you exactly what I mean. The love of *worldly pleasure* is laurel of *one kind*. It blooms forth in the



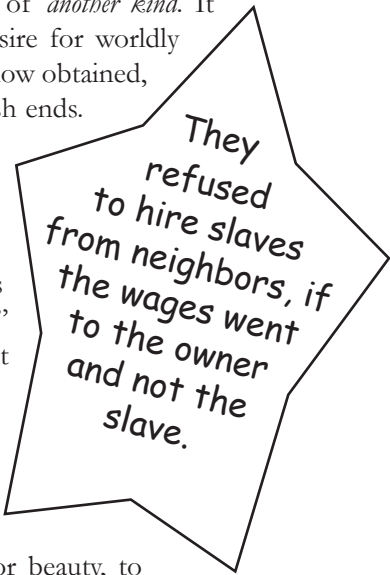
² The word “religion” did not have the negative connotations attached to it that some people now unwisely attach to it.

desire for fine dress, lively company, night gatherings, social parties, and the like things.

Worldly treasure is laurel of *another kind*. It blooms forth in the desire for worldly possessions, no matter how obtained, and only to gratify selfish ends.

I have known some old sheep to take this kind.

Ambition to be great and highly honored is still *another kind*. This is the “deer-tongued” laurel,³ the very tallest kind that grows, and has the richest-looking flowers. But it is just as poisonous as any, and it blooms forth in the desire to be admired for beauty, to be looked up to for superior power and wisdom, and to be held in high honor for great deeds. I have known *old sheep* and even *leaders of the flock* to eat this kind until they staggered considerably ...



With such practical, everyday illustrations, John was able to bring forth the rich treasures of the kingdom in terms the listeners could appreciate.

Facing culture head on Slavery

John Kline did well among the mountain people to the west of his home. His real battle was to the east, in the flat lands of the coastal plain of Virginia. Here were the rich and politically powerful slaveholders.

In 1782, about 15 years before John Kline was even born, the Brethren had declared themselves firmly against slavery. The minutes for the 1782 Annual Conference begin with these words:

It has been unanimously considered that it cannot be permitted in any wise by the church, that a member should or could purchase Negroes, or keep them as slaves.

This plain, simple declaration caused little problem in Pennsylvania, where most of the early Brethren settled. But once they began to move south of the Mason-Dixon line, it was culturally incorrect. And as long as the Brethren kept that conviction to themselves, it cost them little. They refused to hire slaves from neighbors, if the wages went to the owner and not the slave. If someone desired to unite with the Brethren, he was not permitted to do so until he

³ Rhododendron.

had released his slaves, with the exception of those under age. In this case, it was determined to be better for the owner to raise the child, send him/her to school, train him/her in an occupation, and then officially release him/her when he/she became of legal age. Again, this caused little concern to slaveholders in the south, if a man wanted to release his slaves. But as the years passed by, some of the southern States began to make it harder and harder for slaves to be freed, until it became practically impossible to legally free slaves in some areas.

What to do? The slavery question was splitting some denominations down the middle, with a northern version and a southern version. While many of the denominations did not like the idea of slavery, they were unwilling to stand up against the culture and declare it to be anti-Christian to force another person, against his will, to a lifetime of servitude. So they compromised, to be politically correct.

But the Brethren said “No.” Slavery was a sin.⁴ Other churches were making concessions because of the new laws that made it hard to release slaves. The Brethren still said “No!” John noted in his diary, concerning a council meeting at his congregation:

Decide the question as to what the churches here in the slaveholding States should require of any slave owner desiring to come into the church. A very delicate matter to act upon in the present sensitive⁵ condition of public feeling on slavery. But it is the aim of the Brethren here not to offend popular feeling, so long as that feeling does not attempt any interference

4 Not referring to “indentured servanthood,” where a person of his own free will sells himself for a determined amount of time (possibly his entire life), usually to pay off debts. Indentured servanthood is essentially a long-term labor contract. On the other hand, anyone captured against his will and sold by another person is kidnapped, which Paul listed as a sin (menstealers-1 Ti. 1:10) right along with such sins as murder, prostitution, homosexuality, and lying.

5 He uses “sensitive,” but not meaning they were sensitive in conscience, but that the subject was one that caused a lot of emotional feelings when talked about in society. Much like the topics of abortion and gay “marriage” are today.

with what they regard and hold sacred as their line of Christian duty. Should such opposition arise, which I greatly fear will be the case at no distant day, it will then be seen that it is the fixed purpose and resolve of the Brotherhood to “obey God rather than men.” It was decided in council that every slaveholder coming into the church must give up his or her slaves as property; and yet not turn them off houseless and homeless, but allow them to remain, and labor,

and be fed and clothed as usual, until suitable and lawful provisions can be made for their complete emancipation.

In this we see the Christian response to a culturally acceptable sin. Not only were the slaves to be released, but they were to be released with dignity. And if releasing them would open them up to being recaptured and resold into captivity (which became a reality in some areas), then the release was done in such a way to help prevent this. For this reason, it was acknowledged that allowing the slaves the opportunity to continue working for their previous master as employees until

they could legally be released would certainly be Christ-like. The point to keep in mind is that this option cost the slaveholder financially; he had bought the slave, and likely before he got his investment back he would start paying him prevailing wages and help him get a start in his free life. It would have been simpler to kick him out onto the street.

That’s what happens when the kingdom of God breaks into an ungodly culture!

Distilleries

One year prior to the 1782 Conference that spoke against slavery, the Brethren also spoke against another socially acceptable sin—alcoholic drinks. While the Bible does not call drinking alcohol sin, drunkenness certainly is. Recognizing the propensity of men toward drunkenness, the Brethren began to forbid the members of their



We heartily counsel all the brethren who have distilleries, that they should by all means endeavor to put them away ...

churches to operate distilleries. The 1781 Annual Meeting minutes on this subject read as follows:

We heartily counsel all the brethren who have distilleries, that they should by all means endeavor to put them away in order to escape from the evil so often arising from them, and to avoid offense ...

This may seem strange to those of us who have grown up in churches where alcohol is never used, except medicinally. But in John Kline's day, it was acceptable in most churches to sit down at the end of the day and have a beer. A totally abstemious church was rare.

But seeing the evils of the misuse of alcohol, the Brethren looked at the culture around them and basically said, "We are not going that way. We follow Christ. Alcohol is no longer a necessity [see sidebar on this page], and alcohol consumption is wrecking our society. Therefore we will not manufacture alcoholic beverages."

Not only did he never manufacture any, it is recorded of John Kline that he never even *drank* any alcohol, other than perhaps for medicinal purposes.

That's what happens when the kingdom of God breaks into an ungodly culture!

War

John saw it coming. He wrote in his diary in 1847, after being told of a slave auction in which a mother and her children—a daughter of twelve years old, and two boys eight and ten—were sold and separated:

They were now parted, never to see each other anymore. There was no hope left them of ever hearing from each other again. The gentleman said the little boys did not seem to mind it so very much; but, said he, the agony of the mother and the distress of the daughter were past description. It is to be hoped that such heart-rending scenes are not often to be witnessed; and I do believe that the time is not far distant when the sun will rise and set upon our land cleansed of this foul stain, though it may be cleansed with blood. I would rejoice to think that my eyes might see that bright morning; but I can have no hope of that.

Fourteen years passed. That "bright morning" did not come. In fact, the "cleansing of blood" appeared imminent. On January 1, 1861, John noted in his diary:

The year opens with dark and lowering clouds in our national horizon. I feel a deep interest in the peace and prosperity of our country; but in my view both are sorely threatened now. Secession is the cry further south; and I greatly fear its poisonous breath is being wafted northward towards Virginia on the



On Drinking Wine

In Bible times, the only known practical way to preserve fruit and grain juices was to let the juice ferment. The resulting alcohol would then preserve the juice for many years, if needed. When it was ready to be served, most people mixed the fermented juice about one to three with water. The resulting drink had such low levels of alcohol that it was rare that intoxication occurred. (A person would have to drink a gallon or more to get intoxicated.) But when unscrupulous men wanted a good time, the juice (wine) was not mixed with water.

With the discovery of canning methods and refrigeration, preserving fruit juices by fermentation is no longer needed in our society, and the antique method of preservation by fermentation would have passed into oblivion (like many other primitive skills have, such as using cow horns to make combs and spoons) were it not for the fact that men like to get drunk.

If making a comb from a cow horn would get men high or drunk, you can be sure that it would be a common practice still today! I repeat, the only reason preservation of fruit juices by fermentation has survived in modern society is because of the desire for intoxication! We now have good reason to banish alcoholic drinks from our churches, since alcohol is no longer needed to preserve fruit juices. ~

That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. Ph. 1:10

wings of fanatical discontent. ... The perishable things of earth distress me not, only insofar as they affect the imperishable. Secession means war; and war means tears and ashes and blood. It means bonds and imprisonments, and perhaps even death to many in our beloved Brotherhood, who, I have the confidence to believe, will die rather than disobey God by taking up arms.

And war it was. The Brethren were acquainted with war in their history. During the tumultuous days of what is called The Revolutionary War, they had been harangued by sympathizers of the American forces for refusing to partake in the rebellion against Great Britain. In fact, the persecution was part of the reason for the emigration to Virginia and other areas. Their land and property had been confiscated in Philadelphia, so they left to look for new homes.

As the year 1861 rolled on, the Civil War began. And John Kline took to the offensive. No, he did not pick up his rifle; he picked up his pen and began to write to members of Congress and other politicians, explaining the teachings of the Brethren and why they could not bear arms. His goal was ... well, I shall let John himself explain his motive, with the diary entry for December 20, 1861:

Write to John Hopkins, to John C. Woodson, and to Charles Lewis. I can but entreat these men to stand in defense of our Brethren, and try to devise some plan by which they can be exempted from the necessity of bearing arms. I feel sure that if we can be rightly understood as to our faith and life, there will be some way provided for their exemption. The Brotherhood is a unit, heart and hand against arms-bearing. These things I make known to these men; not, however, in any spirit of defiance, but in the spirit of meekness and obedience to what we in heart believe to be the will of the Lord. Many have already expressed to me their determination to flee from their homes rather than disobey God.

“Flee rather than disobey God.” It was this simple dedication to the will of God that made the Brethren strong. God gives grace to those who are willing to bear the cost of following Jesus—cost what it may. But to those who only have a form of godliness, with no surrender to do the will of Christ, grace will not flow to them.

John’s letters and pleas paid off. The recipients of the letters were moved to write in a conscientious objector exemption in their draft laws. However, there was a \$500

fine,⁶ plus a tax of two percent of the value of the goods of the person seeking exemption.

The brothers set to work collecting the payments of those affected, and when some of the young men could not afford the fine, others in the Brotherhood helped them out. John Kline himself put up some of the money for the fines.

That’s what happens when the kingdom of God breaks into an ungodly culture!

Underground Railroad

In spite of official exemption from bearing arms, some local officials did cause the Brethren problems. John Kline spent time in jail on three different occasions, but was promptly released in each occasion. And when some of the young Brethren were caught trying to escape to the North to avoid conscription, John was soon at the jail to encourage them to stand true.

On April 18, 1863, John received a caller ... at 1 a.m. It was Abraham Funk, asking for his help with a man with a broken leg.

George Sellers had escaped from the Southern army. He was part of a group of men making their way north towards freedom, by night, with some “help” along the way. Abraham Funk was one such “helper.” Leaving Abe’s house about 11 p.m., the group was walking along a road when the cry of “Rebel scouts!” went through the group. They quickly

jumped into the ditch, not realizing that it was an embankment about 100 feet deep. Only George was hurt, with a fractured leg.

Since John Kline practiced some medicine, he was called upon. He wrote in his diary for that day:

We are keeping the whole matter a profound secret to save the life of a good man. He was taken back to Abraham Funk’s, where he is at this time receiving treatment in secret from me.

About a month later, John left to attend Annual Meeting, reporting that George “is nearly well, and in fine spirits.” John Kline’s involvement in helping George was not a



In this unique photograph, Sarah Bowman and Catherine Showalter deliver food to the Brethren men in jail for refusing to bear arms in the Civil War.

⁶ About one or two year’s wages. However, a good work horse was worth up to \$1,000, so by selling a horse two fines could be paid.

political statement for one side or the other. It was simply trying to help another human to live righteously, even if that meant going against the grain of the surrounding culture.

That's what happens when the kingdom of God breaks into an ungodly culture!

Plain dress

Wherever the natural man goes, the natural passions and desires go. Wherever the kingdom of God goes, the natural passions and desires have to go ... that is, leave!

One natural desire of humanity is to be recognized as "somebody." Pride is another name for it. What the person is "recognized" as varies, as some (usually women) want to be recognized as pretty. Others (usually men) want to be recognized as tough. Some want to be "in," others want to be weird, some want to be cool, and some even want to be recognized as superreligious—all by the way they dress.

Jesus has another route. This route is to wear simple, utilitarian clothing that does not naturally attract the human eye as pretty, tough, "in," "weird," "cool," or even superreligious—like the special robes used by some ministers—just for the looks of it. Through the ages men have called it plain dress, or simple clothing.

In John Kline's day, Methodists, Quakers, Mennonites, Amish, and Brethren all promoted the wearing of plain dress. In fact, from a distance one could not tell who that man on the horse was—was he a Methodist, or Amish, or a Quaker?⁷ All of them wore the same basic black coat with a split up the tail so that it would naturally fall over both sides of the saddle. On his head was his umbrella and sunshade—a large-brimmed black hat with a low crown. Since a man often could not know what kind of weather he may run

into before he returned home, the hat was standard gear outside, as protection from hot sun and rain.

In contrast, the general population tried to spice up their looks by flashing colors, feathers or a tall crown on the hat, big brass buttons on the coat, a sword on the side, a wig on the head, sleeves rolled up to show off the

muscles ... anything to give them some sort of special recognition in the flesh as tough, "in," weird, cool, or handsome.

John Kline and the Brethren simply used unassuming clothes that caused no special attraction to their flesh. Modest in cut, low-key in color, and utilitarian. Some sneered and some admired them for their simplicity; neither sneer nor compliment turned them aside. The Brethren did not try to "fit in" to society, nor were they trying to be weird—they were simply taking Jesus seriously in His teachings, in practical ways.

That's what happens when the kingdom of God breaks into an ungodly culture!



While John Kline was not really a circuit preacher, his ministry bore very similar results.

John's final days

They warned John. He felt it coming.

In 1864 he made a trip to Hagers-town, Indiana to attend the Annual Conference of the German Baptists. Recognizing his leadership skills and supreme Christian character, for the last four years his brothers in Christ had chosen him to be mod-

erator of the conference.

John did not know it, of course, but he sort of sensed it: it would be his last Annual Conference. In his closing discourse, he spoke the following words, which ended up being prophetic:

Brethren and friends, let me say to you, that it is the duty, and not only the duty, but the highest attainment of Christian liberty, to be with Jesus and to give knowledge to all around that one has not only been, but now is every day, with Jesus. True godliness, however, does not desire to make a display of itself; it seeks no prominence in the world; neither does it aspire to receive the applauses of men. It does not ride upon the tempest of religious disputes,

⁷ With the exception, perhaps, of the use of a beard. The Quakers and Methodists did not tend to let their beards grow, while the Brethren, Amish, and early Mennonites all generally wore a beard. The first Mennonites in Lancaster County, PA were known as "the long-bearded Swissers" by some of their neighbors.

nor clothe itself with the whirlwind of fanatical excitement. But, like the divine Spirit from which it springs, it speaks in the still, small voice of tender compassion and love. Like its Lord, it enters the house of the humble, contrite heart, and would have no man know it; but it cannot be hid.

Now, Brethren and friends, I have only touched some of the chords in the beautiful anthem of my theme. I now leave it with you, hoping that you may learn every note in it; and by the sweet music of a good life delight the ears and warm the hearts of all who hear its rich harmonies. Possibly you may never see my face or hear my voice again. I am now on my way back to Virginia, not knowing the things that shall befall me there. But I feel that I have done nothing worthy of bonds or of death; and none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

It was May 19, 1864. The Civil War was raging. John had been given passes by both the North and South to cross the lines so that he could attend Conference. In those stormy days, the mere fact of crossing from one side of the lines to the other would be enough to raise suspicion—on either side. John knew his trip was a dangerous one. But a few days after his sermon, he took the train back to Maryland, where he then mounted on Nell once more and crossed the mountains back into Virginia, without incident.

On June 15, John went on Nell a few miles and repaired a clock for a neighbor. While there, a group of young, Rebel cavalymen saw Nell outside and called John to the door to ask him where he was going after he left there. They were neighbors ... and John indicated that

he would head straight over the ridge, for home. Did he realize that they were asking him so they could waylay him? We don't know ... but it is highly probable that he did suspect something fishy. He had been threatened already, and the day before he had warned a non-Brethren friend that this man's life was in danger from Southern sympathizers in the area.

Finishing the clock repair, John got on Nell and headed for home. On top of the little ridge, two men, Jake Acker and Joe Riddle, waited in the woods. Jake had been chosen to fire the first shot. After John passed by, Jake raised his gun for a moment, then lowered it. He could not bring himself to shoot the innocent old man in the back. "I can't shoot that man!" he told Joe.

"You ain't no soldier!" returned Joe.

And a shot rang out. White-haired John Kline fell off of Nell. Joe approached John, and seeing that he wasn't dead yet, he fired another shot at point blank range, so close that it left powder burns on John's clothes. Their dirty deed finished, the two men escaped.⁸

No one ever openly confessed to murdering John, but everyone in the community sort of knew who was responsible. Since the Brethren followed Jesus and obeyed Him, no charges were ever brought against the men. And since the Civil War still raged, the civil authorities were too occupied

to worry about the collateral effect of an old preacher getting shot.

Some of John's neighbors had wrongly suspected that John was secretly carrying information to the Northern armies in the guise of his trip to Annual Conference. It is very likely that his stand against slavery and participation in war⁹ played into the circumstances as well.

⁸ These two were not the only ones involved. Others had waited along another road in case John took an alternate route home.

⁹ John had also been against secession of the South from the



A memorial marks the spot in Virginia where Johnny Kline was martyred.

Photos © Robert H. Moore II, Provided by www.hmdb.org



And so they murdered John Kline in cold blood. He was about his business for the Lord, doing his duty of blessing his neighbors. While he wasn't killed for directly refusing to orally deny Christ, his adherence to the principles of the kingdom of God certainly led up to his death. Thus he belongs in the long list of those martyred for Jesus.

Dying at his post

Some time before his murder, Johnny Kline had written a poem about one of his fellow preachers, John Miller, who had died as a young man.

Away from his home and the friends of his youth
He hasted, the herald of mercy and truth,
For the love of his Lord and to seek for the lost—
Soon, alas! was his fall, but he died at his post.

The stranger's eye wept that in life's brightest bloom
One gifted so highly should sink to the tomb;
For in order he led in the van of his host,
And he fell like a soldier, he died at his post.

He wept not for himself that his warfare was done,
The battle was fought and the victory won,
But he whispered of those whom his heart clung to most,
"Tell my brethren for me that I died at my post."¹⁰

He asked not a stone to be sculptured with verse;
He asked not that fame should his merits rehearse;
But he asked as a boon when he gave up the ghost,
That his brethren might know that he died at his post.

Victorious his fall, for he rose as he fell,
With Jesus his Master in glory to dwell,
He passed o'er the stream and has reached the bright court,
For he fell like a martyr; he died at his post.

And can we the words of his exit forget?
O, no, they are fresh in our memory yet.
An example so brilliant shall not be lost;
We will fall in the work, we will die at our post.

John Kline wrote these words about someone else, not about his own life. However, it is safe to say that John penned these words almost prophetically concerning his own life. Yes, indeed, Johnny Kline died at his post.

May you and I follow him as he followed Christ. ~

(Note that the picture at the beginning of the story is NOT John Kline.)

Union, but not so much as a political sentiment as much as for keeping unity and peace.

¹⁰ I do not know if the young man actually uttered the words, or if John was writing in allegory.

John Kline on True Patriotism

On February 22, 1849, John Kline heard the distant roar of cannon. It would be another 12 years before the American Civil War would begin. These cannon were merely celebrating Washington's birthday. On that day, John wrote the following in his diary:

I have a somewhat higher conception of true patriotism than can be represented by the firing of guns which give forth nothing but meaningless sound. I am glad, however, that these guns report harmless sound, and nothing more. If some public speakers would do the same, it might be better both for them and their hearers. My highest conception of patriotism is found in the man who loves the Lord his God with all his heart and his neighbor as himself. Out of these affections spring the subordinate love for one's country; love truly virtuous for one's companion and children, relatives, and friends; and in its most comprehensive sense it takes in the whole human family. Were this love universal, the word patriotism, in its specific sense, meaning such a love of one's country as makes its possessors ready and willing to take up arms in its defense, might be appropriately expunged from every national vocabulary.





That they may teach the
young women ...



Marriage Is Like a Garden

Rachel Weaver

Let me take you back 33 years ago when a young man and a young lady were courting.

They lived about 600 miles apart and most of their courting was done by letter. One day, after about a year of courtship, mostly by mail, the young lady was feeling very insecure. She looked at the problems in the home where she was born and in many of the homes of the students that she was teaching. As she looked, she realized that the wife and mother of the home held a very important key to making the home happy. She knew that it also depended on the man, but she was looking at her own role. She began to wonder if she could do her part to make a happy home. She knew this was God's plan, but she had never had a good role model to watch closely. Could she do it? Was it better for her to stay single and teach school and be happy in the calling she was finding so fulfilling?

One night she wrote these things to the young man. She asked to be relieved from the relationship and she shared her fears with him. She wrote what she believed that marriage was to be, and how few people she knew that really lived that way. It was a rather long letter, and it ended with these words: "You have not done anything that makes me want to dissolve the relationship. It is rather that I am not sure that I can be who I need to be, and so I would like to end this relationship, though I have enjoyed it very much."

The young man was very surprised when he received this letter. He was happy and secure and had good role models in his home. He understood a tiny bit about where the young lady was coming from, but he did not want to lose her. He was a patient, quiet, thinking young man, and he did not panic. They were not accustomed to spending much time on the phone because it was expensive, so he did not call her. Rather he went about his normal work, thinking and praying. It was the last of March, and they were planting an early garden. He was in charge of much of the work in the garden since his mother had heart problems, and as he was planting, he began to see the likeness between a marriage and a garden. By the time the soil was tilled and the peas, lettuce, spinach, and radishes were in the ground, his allegory was ready to be written. This is what he wrote:

Tonight my books and students' report cards must wait, for I am going to have a good talk with you.

This evening we were planting garden and I made some comparisons that I want to share. I was thinking about your letter and decided that in some ways marriage is like a garden. We certainly would not plant seeds if we did not expect them to grow. Nor do we look for the whole crop the day after we plant. Neither can we do all the hoeing and watering that will be needed, ahead of time. I am planning to

do some hoeing this summer, and we will probably pull some thistles. If it gets dry, we may need to water the garden. We will train the bean vines up the poles as they grow, and certainly not before they have trailers. When the fruit is ripe we will enjoy it, since that is why we planted the garden.



I think you would consider me a very unusual gardener if I told you I was not expecting any weeds to come up, or if I thought the peas would pick themselves and the strawberries would jump into the dishpan on their own. But you also think I am a little “funny” if I told you that I didn’t think my strawberry plants would ever bear strawberries, or my lettuce, lettuce leaves. It will take some of my time to

have a garden, and there might be times when I will need to stay home to care for it, when I could have gone away if I did not have a garden.

Have you been following my line of thinking? Did you read between the lines? I think you did, but in case it is not clear I am going to make it clear. I certainly would not be courting you (planting) if I did not expect to reap a happy future. Even though the blessings of your friendship are many, I am expecting more (and Dad tells me, better ones! Sometimes I wonder how—but I believe it since he said so).

I certainly cannot solve the problems that will “grow” before they get here, nor can I add the needed “moisture” before it is dry. However, I am expecting that there will be some little problems to “hoe” out as time progresses. Maybe I will need to do some unpleasant things because they are needed (pulling thistles).

But you see, I want a “garden” in spite of that. I am ready to get a little “dirty” to enjoy the results. You and I will both need the “waters” of encouragement when things get a little “dry.” We will need to build

the home as we get there; we cannot do it ahead of time. (But we do have a blueprint.) And of course we expect to enjoy the fully-ripe fruit of love. Isn’t that why we are planting?

Now don’t you think that I would be deceived if I told you that I thought you were perfect and we would never have a bit of problems? (I want to remind you that I am not perfect either.) To be sure, if we let the weeds of misunderstanding grow until they are as tall as we are, we would certainly have trouble pulling them out! But we can “hoe” them out before they are even very noticeable. This will stimulate the “good” plants to faster growth.

I would be deluded to think that fruits of love would hop into my lap without any effort, or to think that there will likely not be any fruit of love. To be sure, it will take some of my time. I will need to spend time with “the family.” But when it is done, will I not say that it was worth it all? And if I had another chance (year), would I not do the same? Would I not be thankful?

Imagine with me for a moment how you would feel if this letter was only one paragraph long, telling you that if that is the way things are, I am not interested anymore. What if it was telling you that we will just forget it all? Would the color drain from your face and something go tight in your stomach? Do you



think you would care? Have the “seeds” sprouted? Are they healthy, tender plants? I think we have just “hoed” our “garden” again. This is the kind of thing that I am talking about. When there are problems or

misunderstandings, we need to work with them and communicate our hearts to each other.

Let's look at another side of it. Do you think that God would have instituted marriage if it cannot be worked out? Do you think He would have used marriage as a type of the relationship between Christ and the church if it could not be worked out correctly? What is God's attitude toward marriage anyway? Should we stagger at the promises of God? Has He not promised that He will never give us more than we can handle with Him? Why then should you think that you are not able to face marriage? Is not marriage God's all-wise plan? Did God lead you this way? If your answer is "yes," are there any grounds for doubt? "Never doubt in the dark what God told you in the light." Please understand me. I am not scolding you. I am only asking these questions to stimulate your mind. I only want to encourage you ..."

We were that young couple thirty-three years ago. A year and a few months later we were married. We experienced "dry" times and "wet" times. We pulled weeds and hoed thistles. We had "crop damage" and even "crop failure." Through it all, we desired to keep Jesus first, to claim His promises and do things His way. When things went wrong, we would try again. True to God's promises, we are experiencing a harvest of the sweet fruits of love, joy, and peace.

Many times as we look back over our lives, we remember the letter that Myron wrote when we were both young. The message is still the same. We have shared it with other struggling couples, and we would like to share it with

you. Perhaps it will make a difference in your "garden of love." Perhaps it will give you hope. Maybe it will give you the desire to try again even if your garden is full of thistles.



Do not give up—even if your ground is hard and dry. Till your ground with prayer and water it with kind words. Patiently do the day-to-day work in it, weeding and planting and tending it with care. You will not fail to be rewarded by God for your labor of love. Your Heavenly Father takes notice of each kind word and deed and every cup of cold water in Jesus' name. The promises are yours and the power to have victory is yours through faith in Christ Jesus, the Master Gardener. The fruit is worth the labor!

Go, labor on; spend and be spent,
Thy joy to do the Father's will.
It is the way the Master went;
Should not the servant tread it still?

-Horatius Bonar

"... Heirs together of the grace of life, that your prayers be not hindered." 1 Pe. 3:7 ~





The Reasons Why ...

Christian Families Will NOT ALLOW Television in Their Homes

By Daniel Mena

I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me. Ps. 101:3

Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing. De. 7:26

Abstain from all appearance of evil. 1 Th. 5:22

Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. Ez. 20:7

1. TV subtly establishes a carnal and worldly standard of values in the mind of every viewer.
2. It promotes HUMANISM as the religion of the world.
3. It advocates child rebellion to all authority—home, church, school, and civil.
4. TV subtly teaches fornication, adultery, and homosexuality as acceptable alternative lifestyles.
5. TV daily parades divorce as the normal solution to marital conflict, and openly suggests that marriage is obsolete.
6. TV by example suggests violence as a vent for anger and frustration.
7. TV offers a high mental diet of terror, bloodshed, brutality, and violence.
8. TV becomes the language instructor of the home; teaching base, vulgar, and unwholesome terms of speech.

9. TV has become the CRIME IDEA BANK of the 20th century, familiarizing the general public with the most modern and sophisticated criminal plans and tools needed to rob, terrorize, and devastate civilization. These ideas and products are slowly demonstrated and carefully explained, down to fine details.

10. TV is pornographic, with no standard of modesty or decency.

11. TV openly promotes the sinful fantasy of extramarital arrangements.

12. TV is used to bait people and instill in them a curiosity for the occult.

13. TV is as addictive as alcohol, tobacco, or drugs.

14. TV is a mind trap, using the unusual and exciting as a lure to draw the attention into the mind-mangling machine.

15. TV will establish the “NORM” in your home that everything else is evaluated by.

16. If TV is your “NORM,” then the Bible will subtly be relegated to the category of the abnormal.

17. TV is the Roman coliseum of the 20th century, where multitudes flock to be entertained on gore.

18. Much of the news on TV is either biased, half truth, or a complete lie.

19. The moral standard of TV has always been regulated by the demands of the demoralized majorities.

20. Mass media and subliminal seduction are tools being used today as political steam-rolling machines.

21. Why are so many people blinded and bound by television? It is the same spirit that Eve surrendered to in the garden. Genesis 3:6: “When the woman saw that the tree ... was pleasant to the eyes ...” The LUST OF THE EYES is a powerfully curious and egocentric enemy of righteousness.

22. TV openly and completely contradicts Philipians 4:7-8: “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are ...”

• **True**—TV is filled with lies, bias, and deception.

**Much of
the news
on TV is
either
biased,
half truth,
or a
complete
lie.**

- **Honest**—TV is dishonest, approving of sin and openly accepting the dishonorable as desirable.
 - **Just**—TV allows the wicked wealthy to profit at the cost of a warped and twisted generation.
 - **Pure**—TV content is as corrupt as a cesspool.
 - **Lovely**—Research has proven that godly love cannot be portrayed over TV. It is much more adapted to a portrayal of hatred and violence.
 - **Of good report**—TV is known worldwide for its high diet of BAD NEWS.
 - **If there be any virtue**—TV is the devil’s campaign agent for immorality.
 - **If there be any praise**—The name of the Lord is blasphemed openly on TV.
 - **Think on these things**—A child of God cannot obey Philippians 4:7-8 and watch TV.
- (Taken from an old issue of The Sword and Trumpet)

Now the big questions ...

How much different is the Internet than television?

What will be the influence of Internet use in your church, 20 years down the road?

What will be the influence of Internet use in your family, 20 years down the road?

What will be the influence of Internet in your life, 20 years down the road?

The above questions can be summarized and answered by the one big question that we need to ask ourself:

Does my use of the Internet expand the kingdom of God, or detract from it? ~

**And if thine eye offend thee,
pluck it out ...**

The Conversation of the Unborn Twins

The conversation of a set of twins in the womb of their mother ...

“Say, do you actually believe in life after birth?” the one twin asks.

“Yes, definitely! Inside we grow and are prepared for what will come outside,” answered the other twin.

“I believe that’s nonsense!” says the first. “There can’t be life after birth—what is that supposed to look like?”

“I don’t exactly know either. But there will certainly be much more light than in here. And maybe we will be walking about and eat with our mouths?”

“I’ve never heard such nonsense! Eating with the mouth? What a crazy idea. There is the umbilical cord that nourishes us. And how do you want to walk about? The umbilical cord is much too short.”

“I am sure it is possible. It’s just that everything will be a little bit different.”

“You are crazy! Nobody ever came back after birth. Life is over with birth. That’s it.”

“I admit that nobody knows what life after birth will look like. But I do know that we will see our mother then, and that she will take care of us.”

“Mother???? But you don’t believe in a mother, do you? Where is she?”

“She is here, all around us. We are and we live within her and through her. Without her we couldn’t exist at all!”

“Nonsense! I’ve never sensed a mother, consequently she doesn’t exist.”

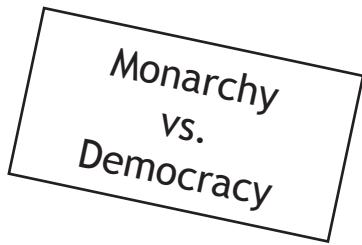
“Yes, sometimes, when we are very quiet you can hear her sing, or feel how she caresses our world.”

—Author Unknown



Is God Our King or Our President?

Nathan L. Meyers



One day I was talking with a coworker about the power of God to judge and rule the world. My coworker declared, "I think God is twisted to have destroyed the whole earth with a flood, including innocent babies." I explained that God destroyed the world because of its great wickedness. The people had the opportunity to enter the ark and save themselves and their children, but they refused. I also said, "God will again destroy the whole world, but this time with fire, not with water." "But God can't do that," my coworker cried, "this is America, the land of the free!"

Perhaps in this land of "life, liberty, and the pursuit of happiness," men have lost the concept of absolute authority. In the United States, we do not have a monarchy, but a democracy. We are not ruled by a king, but by three branches of a representative government. None of these three branches—the executive, legislative, and judicial—have absolute power. They are held in check by each other. The President can veto the legislature's laws; the Supreme Court can declare laws unconstitutional; and the President can be impeached. If citizens of the United States do not like a leader, they can decide not to reelect him. If they do not like a law, they can protest against it. If they do not like a judge's ruling, they can appeal to a higher court.

However, God is not a president, and His church is not a democracy. God is "a great King over all the earth." Ps. 47:2 In God's kingdom, the power of all three branches is vested in Him. Isaiah 33:22 says, "For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us." God has the power to judge every person, to make every law, and to execute every decision.

We know that God always was King, and always will be King of heaven and earth, but He manifests Himself as King in three different ages. In the Old Testament, God revealed Himself as the King of Israel; in the New Testament era, He is King over the Church; and at the end of the world, He will be King over all nations, ruling them with a rod of iron.

Israel rejected God as their king

Nearly 4000 years ago, God called Abraham out of his homeland and promised to make of Him a great nation. It was God's desire to be the King of this nation. The Lord led Abraham, Isaac, and Jacob. God called Moses to lead their descendents out of Egypt, and raised up Joshua to lead them into the Promised Land. There God raised up many judges to guide His nation. But the people were not content to have the Lord be their King. They came to Samuel and said, "Make us a king to judge us like all the nations." 1 Sa. 8:5 This displeased both Samuel and the Lord. The Lord told Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sa. 8:7

After giving Israel a king, the Lord did not forsake His chosen people, but they continued to forsake Him repeatedly. In Hosea 13:9-11, the Lord cried, "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king; where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath." This is a sad commentary of a people who rejected their King and their God. But sadder still is the declaration of the Jews when Pilate presented their King to them one last time and said, "Shall I crucify your King?" And the chief priests answered, "We have no king but Caesar." Jn. 19:15

Christ is King of the church

The Jews may have rejected their King and crucified Him, but Christ arose from the grave as King over a new and more glorious kingdom. Ep. 1: 20-23 He was crucified with the title "THIS IS JESUS THE KING OF THE JEWS" above His head; but He arose from the dead as "the head of the body, the church . . . the firstborn from the dead; that in all things he might have the preeminence." Mt. 27:37; Col. 1:18

The first believers testified in word and action that Jesus was their King. They were accused of doing "contrary

to the decrees of Caesar, saying that there is another king, one Jesus.” Ac. 17:7 Although these believers were respectful of their earthly rulers, they had given supreme allegiance to another King. The apostles boldly declared, “We ought to obey God rather than men.” Ac. 5:29 In the first church, Christ’s words were the final authority in everything; His judgments were unquestioned; His will was faithfully carried out. His kingdom was not an earthly kingdom, but rather a spiritual kingdom in which Christ ruled supreme in the hearts of believers and in their assemblies. The citizens of this kingdom fought with truth, conquered with love, and won by dying. They obeyed their King not because they had to, but because they wanted to serve the One who loved them and died for them.

The difference between a king and a president can be very subtle—as subtle as the serpent in the Garden of Eden was. Although both have the power to rule, a president’s actions are subject to the approval of the people, whereas a king’s actions are sovereign. The serpent came to Eve and challenged God’s commands to her. He got her to change God’s word and act according to her own laws. Eve and the serpent voted God’s word down, two to one. Eve had reduced God to a president.

The scribes and Pharisees of Jesus’ day amended God’s commandments with man-made traditions. Jesus charged these Jews with transgressing the commandment of God by their tradition. Mt. 15:3 The scribes and Pharisees had reduced God to a president by usurping the authority to add and annul laws.

In the age of the church, councils and theologians have amended and reinterpreted God’s Word. As a result, the church took up the sword, infant baptism, penance, mass, indulgences, and many other pagan devices. In the sixteenth century, Martin Luther noticed some of these errors in the Roman Catholic Church and sought to call the church back to the authority of the Scriptures. A few years after Luther began his reform in 1517, Ulrich Zwingli began a similar reform in Zurich, Switzerland. Although Zwingli opposed the Roman Catholic mass and images in the churches, he allowed the local government leaders to control his reforms. Zwingli submitted to their decisions

about how the reforms should proceed, but some of his disciples pushed for a more radical reform. They opposed infant baptism and insisted that the reformation should not be placed in the hands of the government.

Finally, the town council ruled that Zwingli’s disciples must submit to the council’s decisions or be persecuted. On January 21, 1525, these disciples met together and decided that they must obey God rather than man. They crowned Christ as their King, obeying Him regardless of what the rulers of this world decreed. These first Anabaptists, known as the Swiss Brethren, suffered dearly for their devotion to their King. On January 5, 1527, Felix

Manz was drowned; and on September 6, 1529, Georg Blaurock was burned at the stake. Many more martyrdoms followed. These believers are an example to us of what it means to make Christ our King. They obeyed His will as best they knew how, and left the outcome in the hands of their King.

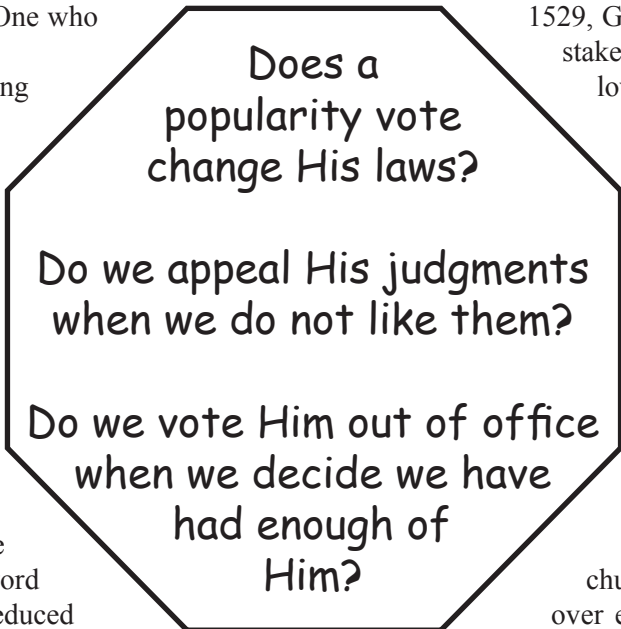
Even today, churches think to change God’s Word by blessing divorce and remarriage, homosexuality, immodesty, worldly lifestyles, and many other things contrary to God’s Word. In our churches, God must reign as King over every decision that is made. His word must be final and absolute. We cannot allow God to become a mere president in

our churches.

If Christ is to reign in our churches, He must also reign in our own individual lives. Jesus must have absolute authority over everything in our lives. Every thought we think, the clothes we wear, the music to which we listen, the books we read, the car we drive, the money we spend (and save), the images we view—must all be beneath His control.

Is Christ sitting as King on the throne of your heart? Or has He been reduced to a president? Does a popularity vote change His laws? Do we appeal His judgments when we do not like them? Do we vote Him out of office when we decide we have had enough of Him?

How do we make sure that God is the King and not a president of our lives? We must do three things to be sure. First, remove any additions to, subtractions from, or misinterpretations of God’s Word. If we are twisting and



manipulating Scripture to meet our wants, we must repent and correct our thinking. Second, renounce any object or practice in our lives that is contrary to God's Word. God's Word must be obeyed absolutely. And third, purpose to do whatever God asks. If God is a king, then we must fulfill His requests. In a world where the truth is being attacked and the teachings and practices of the Bible are being neglected,

our King is looking for faithful servants.

When we surrender our constitutional rights to Him, He gives us a freedom greater than what any democracy can offer.

Christ is our King, and as such we ought to fear and reverence Him. But He is not a cruel tyrant of whom we need to be afraid. In fact, Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Jn. 15:15 We should view ourselves as Christ's servants as Paul did (Rom. 1:1), but we are more than servants—we are His friends. We sit

with Him in heavenly places. He gives us mercy when we fail and grace when we are weak. When we surrender our constitutional rights to Him, He gives us a freedom greater than what any democracy can offer.

Christ will come as King of kings

When Christ came the first time, He came riding a lowly donkey. Zechariah foretold: "Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Ze. 9:9; Lu. 19:38 But when Christ comes the second time, He will come riding a white horse, prepared to judge and make war. He will come to smite the nations with a sharp sword out of His mouth and to rule them with a rod of iron. Re. 19:15 "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one." Ze. 14:9 For those who have truly made God their King, these prophecies assure us of certain victory. But those who have rejected Christ as their King or have reduced Him to a president will find that Christ "hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Re. 19:16 ~

2nd Quarter 2011 Financial Report

Thank you for your support!



04/01/11 Beginning Balance	\$11,547.58
Receipts	
Tape Ministry Donations	\$25,654.88
Remnant Subscription Donations	\$7,513.69
Total Receipts	\$33,168.57
Disbursements	
UPS & Postage	\$5,153.43
Tapes, Albums, CD's & Labels	\$2,838.55
Equipment & Software Purchases	\$185.77
Equipment Maintenance & Repairs	\$133.20
Mailing & Office Supplies	\$163.08
Rent	\$2,250.00
Telephone	\$629.84
Website Development & Maintenance	\$449.82
Building Improvements	\$0.00
Miscellaneous	\$153.64
Payroll Expense	\$13,550.01
Books & Catalogs	\$0.00
Remnant Publishing & Mailing	\$9,595.67
Total Disbursements	\$35,103.01
06/30/11 Ending Balance	\$9,613.14
Difference	-\$1,934.44

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My God and I

Early in the morning,
With my Bible in my hand,
I start each day with God;
To know where I should stand.

Walking through the dewdrops,
Listening to the birds ...
I find in my own heart,
A song with heavenly words.

And so each morning, dawning,
Upon this weary earth;
I have no need to worry;
My heart to song gives birth.

So when I reach my haven
And read God's message there;
I find each day anew,
A priceless jewel fair.

If you don't seek your fortune
In the Bible every day,
I don't know how you manage,
Through life's troubled way.

Anca Elizabeth Demary (Age 16)

