

TIMES
OF **RESTORATION**

JULY/AUGUST 2005



STATEMENT OF PURPOSE

TIMES OF RESTORATION proclaims the glad news that the "restoration of all things" promised in the books of Matthew and Acts is under way. We are now living in the climactic times "whereof God spake by the mouth of His holy prophets that have been from of old" (Acts 3:21). The Christianity of the Early Church with its intense reality with God, its fervent love for Christ, its expectancy of His return, and its absolute submission to the Holy Spirit has been restored. The return of Jesus Christ is imminent, and it is our privilege to prepare the way of the Lord by practicing now the way of life that will prevail during the Millennium.

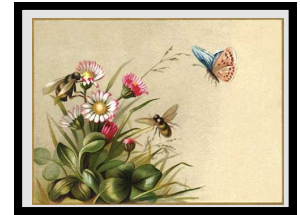
This publication aims to define and encourage that way of life, as understood by the Christian movement known as The Kingdom. (A Statement of Faith is available upon request.) It is a humble and holy way, based on practice of the whole Bible and an acute responsiveness to the leadings of the Holy Spirit. Our prayer is that the paper will strengthen, challenge and edify all earnest Christians.

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“ALL HOLY LIVING AND GODLINESS”

High summer is here, with all its pleasures and tests. Isn't it interesting that despite vacation time, there's no good occasion for a break from biblical living—no vacation from godliness? Our writers press it home, and make their points with grace and humor. Interesting, too, that they are (by editorial coincidence) pastor and parishioner in the same congregation. Together, these brothers set us a high standard.

—Editor

Maybe I'm Not Such a Nice Guy

by E J, New Boston, New Hampshire

Holy living: what it is and how to get there

HOLY LIVING. So what's the big idea with holy living, anyway? I'm a nice guy! I pay my taxes, I'm not a mass murderer, and I don't trip little old ladies as they cross the street. It's not like I'm a bad guy—maybe a little rough around the edges, but nothing God should be too concerned about. My Mom likes me; my neighbor likes me; hey, even my dog likes me—why shouldn't God like me? Why this incessant fascination in the conservative Christian world (and the Bible, for that matter) with “holy living”?

My suspicion is that I'm not the only one who has ever struggled with these questions. Perhaps some of you have, too. We seem to be born with this idea that we are okay. I'm okay, you're okay, we're all okay. Except, of course, for the mass murderer and the little-old-lady-tripper—they're not okay, they're sinners! But the beautiful part of it is, they make me look even more okay than I already did!

Unfortunately for me (on the

Nice guys need self-help books; sinners need a Savior!

surface, anyway), this isn't the way the Lord sees things. It doesn't impress Him that I can find someone worse than I am. While it might make me feel better, even “holier,” to see these reprobates in action, it does nothing to better my standing before God. Why? Because they are not the standard by which I, or you, or any of us, will be judged.

Jesus Christ is. Scripture makes it very clear that the standard by which we will be judged is the perfect standard of Christ. The Bible commands me to be pure as He is pure, holy as He is holy, and perfect as He is perfect. Suddenly, I don't look so good any more. As a matter of fact, I look terrible! I don't even come close on one of

those counts, much less all three.

All my posturing as a nice guy and as being okay is useless as I stand before the Judge of all the earth, beside the Savior of all the earth. Standing beside the divine plumb line, my life is shown to be seriously out of line with what is required—purity, holiness, perfection. I am shown to be the sinner that I am, the child of hell that could never gain access to fellowship with God. Before the face of God, I come face to face with my own sin.

I'm no longer a nice guy; I'm a sinner. I'm no longer okay; I'm desperate for help. Nice guys need self-help books; sinners need a Savior! People that are okay don't need anything; people that are desperate for help need everything!

God's fascination with “holy living” begins to come into focus as I view how it parallels His fascination with wanting to be with His people. He wants me to be holy because He wants to spend time with me. He wants me to be holy because He desires my fellowship.

While the children of Israel were wandering in the wilderness, the Lord put His tabernacle, His dwelling place, in their midst. He wanted to be with them, but He wanted them to be holy. The rest of the Old Testament chronicles their attempts and subsequent failures to live holy before God.

The message of the Old Testament, in fact, could be summarized this way: God wants to be with His people, but God's people are separated from Him because of their sin. As one man put it, the message of the Old Testament is that I am not okay.

The message of the New Testament, then, is that God still wants to be with His people. And this time He has provided a way to accomplish that end, by sending His own Son Jesus to bridge the gap between a holy God and a sinful people. Through Jesus and by way of His holiness, we gain access to full fellowship with God. We, who once were banished from His presence, find the door opened wide—even though we were not okay.

As the Apostle Paul reminded the Corinthian believers, "And such were some of you (*i.e.* fornicators, idolaters, thieves, drunkards, and so forth); but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Corinthians 6:9–11).

I'm not a nice guy who's been made a little nicer, but a sinner who's been washed, sanctified (made holy), and justified. Not someone who is okay—allowed in to see God, but someone who was far from okay—made pure, holy, and perfect in God's sight through the perfect sacrifice of Jesus.

We understand that this sanctification, this being made holy, is both an event and a process. I have been sanctified by the redeeming

Who needs self-help books and pats on the back when you can have a Savior instead?

work of Christ on the cross, yet the process of being conformed to Christ's image, that standard of holiness that God requires, continues to go on. Because I have been ushered into fellowship with God as a believer in Jesus, I now want to experience holy living because I know that that is what God wants. The God who washes and justifies is also the God who sanctifies!

Let's go back to the beginning of our discussion here. If I don't believe I'm a sinner, I don't believe I need a Savior. If I believe I'm a nice guy as it is, I don't understand the fascination with holy living. That's where the importance of understanding the standard by which I'll be judged comes to the forefront. Holy living is more than just being a nice guy; it is being like Jesus. And I don't start out looking much like Jesus.

I would rather compare myself to someone else (a mass murderer, say, or someone who trips old ladies as they cross the street). On the surface, it seems a pity the Lord doesn't give us that option. But that is actually the best news of all, because it opens the door for me to find a Savior: One who washes, sanctifies, and justifies; One who works in me and causes me to be pure, holy, and perfect before God. Who needs self-help books and pats on the back when you can have a Savior instead?

During this past year, there

was a front-page news story that helped me understand this truth much more clearly. During a professional basketball game, there was a brawl that culminated in an altercation between several of the players and some of the fans. One of the players proceeded to climb into the stands and physically assault one of the fans. His behavior was so reprehensible that he was suspended for the remainder of the season, as well as being faced with criminal charges.

Over the next few days and weeks, this player went to great lengths to defend himself in the court of public opinion. I remember hearing him interviewed as saying that he wanted everyone to know that he really was just a nice guy (when he wasn't attacking defenseless fans). Like King Saul when confronted with his sin, this player was more interested in saving his reputation than in receiving forgiveness. King Saul attempted to use Samuel, as this player did the media, to salvage his reputation. Both men viewed their failures as public relations fiascos, not as problems with sin. They both wanted the world to know that they really were just nice guys.

We face a similar dilemma when faced with our need for holy living. We don't need a better PR man—we need a Savior! We don't need to be a little bit nicer, we need to be washed, sanctified, and justified. And that's why God sent Jesus!

The message of the Old Testament in a nutshell is that I am not okay. The message of the New Testament is that there is a Savior who makes me *more* than okay. As I yield my will to His, He makes me pure as He is pure, holy as He is holy, and perfect as He is perfect

✠

Pastor of Chestnut Hill Chapel, E.J. is also the father of three young children and is a self-employed elec-

Holy Living: Are You Certified?

by E. J. S. Bedford, New Hampshire

What if there were a test for this?

trician.

THIS QUESTION came to mind in a whimsical moment when I was trying to relate some of my professional responsibilities with the theme of Holy Living. Most professional organizations encourage their members to rise above the normal call of duty, the daily money-making tasks, and serve their profession through some volunteer effort. Most people successfully resist this plea to fulfill their “civic duty,” but I am not one of them. As a professional land surveyor I have agreed to fulfill my “civic duty” by serving out a five-year appointment to the Licensing Board for Land Surveyors in New Hampshire. To practice land surveying in this State, one must be properly certified. To become certified, one must demonstrate to the five members of the Licensing Board that all the criteria has been met.

Back to my whimsical moment, attempting to relate my professional experience to the topic of Holy Living. (My wife, (name withheld), suggested that I work the angle of “When I ‘Survey’ The Wondrous Cross,” but that isn’t

*Testing is essential
to the process,
and coming up with
the right questions
is a challenge.*

quite the connection I had in mind!) My thoughts were directed instead to the question, “What if Holy Living status could only be achieved through a certification process?” And are there any cross-applications from this to the issues faced in overseeing a licensing process?

I realize that this could immediately send up red flags of “legalism” and “earning one’s salvation,” when we know that our salvation and Christian status is achieved and maintained through grace and grace alone. Actually those words could be my concluding remark, thus ending this article. Unfortunately, to do so would

leave me about 1,250 words short, so bear with me a little longer as I explore further this absurdity of establishing a certification process for Holy Living.

In keeping with professional trends, we will call it HLC for “Holy Living Certification.” Imagine that you have been appointed to the Board of Licensure for Holy Living (BLHL). What would be your criteria?

Would there be testing? (Surveyors require passing two, eight-hour exams.)

Would there be screening? (Surveyors require five character references, full disclosure of any criminal record, and a portfolio of research and computations.)

Would there be a minimum experience requirement? (Surveyors require six years.)

Now let’s take a closer look at these questions. What about testing? For a certification, one must demonstrate some degree of competence. Testing is essential to the process, and coming up with the right questions is a challenge. It takes many thoughtful hours to formulate fair and reasonable questions, and then many hours of de-

fending those questions to other board members, or challenging the questions submitted by others. Each question must be evaluated carefully. For the surveyor exam, there is limited time, so part of the analysis is to make sure the question does not take too long or too short a time to answer.

The HLC exam is not quite so tied to time constraints. It often takes a lifetime to complete. But there are some basic facts that one should be able to demonstrate knowledge of in less time than that.

An individual on the career path to becoming a land surveyor has to start by passing an eight-hour fundamentals exam to qualify as a Surveyor In Training (SIT). But on the career path to Holy living, the most essential element is faith in Jesus and acceptance of His salvation through grace. Again, in spiritual terms, that could be the end of the story (and again, it would be except that my word count is still too low)!

So let's go on to require that an individual on the career path to Holy Living pass a fundamentals exam to achieve the title of Christian In Training (CIT). What should be on the test? Think about the facts that are important. Pick questions that represent what an entry level Christian should know. Be thinking how much leeway should be given in the grading of the answers.

This is not as easy as it might seem. While preparing surveying exams we agonize over forming questions that truly represent what an examinee should know, trying to avoid being too hard or too easy. For many would-be surveyors, the exams are the biggest tests of their lives. If they pass they can enjoy the prestige and economic advancement offered by a professional status. If they fail, it's a knock back down to the status quo and at

least a one-year wait to try again. These serious ramifications keep the pressure on board members to make the exam fair and reasonable.

Now, in the interest of keeping this on the light side, let's say that the ground rules for this exercise are that whatever we come up with as criteria for a Christian In Training (CIT) or Holy Living Certification (HLC) are to be non-binding, submitted for discussion only with no ramification attached.

There, the pressure is off and we can have some fun. How about the following questions for the CIT exam?

1. The title of "Christian" best describes someone who
 - a) attends church regularly.
 - b) believes and accepts Jesus to be who He said He was.
 - c) was born and raised in a Christian home.
 - d) accepts that Jesus truly existed on this earth and is not a myth.
2. From the date of acceptance, salvation lasts for
 - a) one year.
 - b) 10 years.
 - c) a lifetime, no questions asked.
 - d) eternity.
3. The greatest gift is
 - a) faith.
 - b) hope.
 - c) love.
 - d) joy.
4. The way to salvation can only be through
 - a) any prophet recognized by the world's major religions.
 - b) the Pope.
 - c) your pastor.
 - d) Jesus.
5. The best source of truth is
 - a) a trusted minister of the

gospel.

- b) the world ecumenical board.
- c) any book recommended by James Dobson.
- d) the Bible.

These questions may seem elementary, but many young students have a difficult time grasping even the simplest of concepts, and many veterans have gotten a little fuzzy on the basic facts. We are all well served by brushing up on them now and then.

The tougher questions come in the second exam, the final hurdle to getting our HLC. Interestingly, marriage has a way of providing many of the questions on the HLC exam. For example, my mother was interviewed by a local newspaper reporter on her 50th wedding anniversary. I have never forgotten her answer to the question, "After 50 years, how would you best define marriage?" Her reply was, "It's a test." Okay, here are some questions from that test:

1. You say you "love" your spouse. Which of the following would be consistent with that statement according to the biblical definition?
 - a) You disregard their faults.
 - b) You disregard your own needs.
 - c) You refuse to be aggravated.
 - d) You endure for the long haul.
 - e) all of the above.
2. If you're mean to your wife,
 - a) it is probably because she deserves it.
 - b) it shows that you are only human.
 - c) your prayers will go unanswered.
 - d) she has the right to be mean to you.

I'll let you think of more ques-

tions that might show up in this part of the HLC exam, regarding relationships, use of time, child training, use of the tongue, your public image, fellowship, and other issues relevant to living the Christian life, or holy living, in this day and age.

Now let's move on. Besides testing, most professional organizations require screening and a minimum of experience. The Licensing Board for surveyors screens applicants by reviewing character references, checking criminal records, and reviewing the applicant's portfolio. An applicant for an HLC should have a list of references confirming honesty, integrity, patience, compassion, and other Christian attributes. (See 1 Thessalonians 4:12.)

A criminal record can permanently exclude an applicant from eligibility for some professions. Fortunately, the grace of God is deep enough to wash the record clean, and many individuals have left a criminal record in the past

and gone on to successfully complete their HLC.

An acceptable work portfolio for an HLC applicant might consist of a combination of the following:

- a) the applicant's Bible with notations added in the margin for verses that brought special meaning.
- b) a selection of cards and letters of encouragement to others in need.
- c) a selection of canceled checks representing tithes and contributions to the work of God.

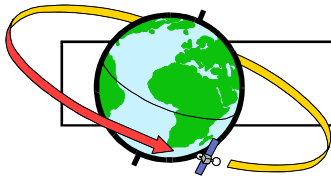
Coming up with a minimum experience requirement for an HLC candidate is a tricky proposition. If consistent with normal professional standards, one should be a full-time Christian, having practiced one's faith for a minimum length of time. Maybe the minimum length of time should be long enough to learn and demonstrate a sincere personal relationship with Jesus Christ. To define "practicing

Christianity" is also a tough one. It must be a balance between faith and works. On the one hand we must be leaning 100% on God's daily grace and daily cleansing from the sin generated by our human nature, while at the same time not "continuing in sin that grace may abound." It seems that a major part of practicing Christianity is not giving up when we fail, all the while banking on Jesus' promise to complete His work in us. It is comforting to realize that our advancement is not dependent on our self-effort, but on allowing God to do the work in us.

So, ignoring all that has been said about exams so far, really the only test question is this: "Are you an allowee?" On that you can count me in with the Yes crowd. And there you have it, 1500 words, plus. I'm submitting this paper at last, and I hope it counts toward my HLC! ☩

A certified civil engineer, busy Earl attends Chestnut Hill Chapel, is married to (name withheld) (last month's lead writer), and is the father

On the one hand we must be leaning 100% on God's daily grace and daily cleansing from the sin generated by our human nature, while at the same time not "continuing in sin that grace may abound."



This World for Christ

News and Needs in the Far East

Indonesia

As reported earlier in these pages, the most powerful earthquake in 40 years which erupted under the Indian Ocean near Sumatra last December caused deadly waves to crash ashore in nearly a dozen countries. A long stretch of Sri Lanka's coast was devastated by these killers, leaving almost 40,000 dead and 2.5 million people displaced. Among the displaced were 1,060 children who lost both parents and 3,414 children who lost one parent. It is the worst human disaster in the history of Sri Lanka, a large island of 20 million located off the southeast coast of India. We need to keep praying for them, so here is a further report:

"We are working with the local church, not only to help the Christians, but to help them reach out to the local population. United through grief, the Christians can now show the love of Christ to a previously hostile population. Temporary shelter is one of the most immediate needs, and we are providing small, prefabricated homes with the vision that these could later be used for livelihood projects such as a small workshop.

"We are working with the more permanent reconstruction of houses and church buildings, and providing books, Bibles and all that is needed to re-equip destroyed churches. If something positive can be drawn from the drama, it is that through bringing help to hostile neighbors, the local church can show the love of Christ and help to break down barriers that have divided the population. Through doing this, the Christians are themselves encouraged and strengthened as they come together to bring the love of Christ to that region." "Churches have become more united because of what happened on December 26. Before the tsunami, churches were double-minded. Now they have become more alert, more focused in the ways of God. The churches were falling asleep, but now Christians are getting ready for the Second Coming [of Christ]."

—*Open Doors Weekly Email Newsletter, March 3.*

No one could have imagined in December that tragedy would strike so soon again. Yet an 8.7 scale earthquake hit parts of Indonesia still trying to recover from the tsunami. "Please join us in this continued effort to come alongside our Christian brothers and sisters as they demonstrate Christ's love and compassion in the midst of this tragedy." —*Same, April 12*

China

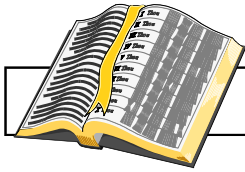
The Australian news agency, *The Age*, reported on March 5, 2005 that China is preparing to change their policy on "re-education through labour," which allows police to imprison anyone without trial for up to four years. It is believed this change may be a concession to the European Union in an attempt to lift its arms embargo on China. Of course, only time will tell whether genuine change in this draconian policy will materialize or if Chinese authorities will simply find another, less obvious, way of violating the basic human rights of those whom they wish to detain without going through the judicial system.

Pray for real and lasting change in China. Pray that those detained for their beliefs will be strong in their faith and stand firm in the face of torture. Pray for the release of those detained.

—*Voice of the Martyrs, Weekly Email Newsletter, March 9.*

Seven priests of the Diocese of Zhengding, Hebei, China were arrested on the evening of April 27. Joseph Kung, president of the Cardinal Kung Foundation, said, "How could the Chinese government on one hand proclaim to Pope Benedict XVI and the world their willingness to improve the relationship between China and the Vatican, and on the other hand keep arresting the Pope's priests? It is quite obvious that the desire expressed by the Chinese government to improve its relationship with the Vatican is less than sincere."

(Continued on page 10)



Family Foundations

Godly Relationships

by David H. Murray

Have you ever noticed how some people gravitate toward corrosive relationships that pull them down? Most of the time they have no clue why they are so negatively attracted. We all know people that just don't seem to know how to steer clear of unhealthy relationships. They have a real problem with character discernment and simply lack the tools to evaluate who is good for them and who isn't. Usually they end up asking questions like:

- ◇ How can I learn to choose better friends?
- ◇ Why do I always end up with people who let me down?
- ◇ How did I manage to get such a critical boss?
- ◇ Why do I attract irresponsible people?
- ◇ What is it about me that attracts the wrong types?

Fortunately for all such individuals there is a book called *Safe People—How to Find Relationships That Are Good For You And Avoid Those That Aren't*. Co-authored by Henry Cloud and John Townsend, this book is written for Christians who find themselves in confusing relationships that drain their emotional energy and reduce their effectiveness in everyday life. It applies to families, marriages, and all walks of life where people are thrown together in social situations.

Part one is entitled "Unsafe People." It describes them and identifies the painful complaints often heard from those caught in bad relationships:

- ◇ He doesn't seem to know how to listen to me.
- ◇ She is so perfect that she can't relate to my struggles.
- ◇ I feel so lonely when I am with him.
- ◇ She is always trying to control me.
- ◇ He makes promises but rarely follows through.
- ◇ She is always angry at me for something I did or failed to do.
- ◇ He tends to bring the worst out of me.
- ◇ I cannot trust him.

The authors go on to describe the three general categories that unsafe people fall into. First are the Abandoners who are good at starting a relationship but who rarely stay with it to fulfillment. Next are the Critics who assume a parental role with everyone they know and are more concerned with confronting errors than they are with making connections. And finally are the Irresponsible who live for instant gratification and have no place in their heads for tomorrow.

In an intriguing chapter entitled, "How We Lost Our Safety," the authors describe the effects of the fall and how sin destroys relationships. They show how sin begat envy, then self-sufficiency followed by entitlement-thinking, and finally transgression against God's laws. This leads to sin against each other which disrupts the normal bonding processes and leads to abandonment, detachment, inconsistency and abuse. On top of that we must deal with Satan's strategies to accuse, tempt and sift us until individuals in the body of Christ become fragmented and alienated from each other.

Another chapter in the book deserves some detail here. It is entitled, "Why Do I Choose Unsafe Relationships?" The authors explore in depth a number of factors that lead people astray in choosing friends. Among them are the following:

An inability to balance reason with emotion.

When subject to strong feelings it is often easy to ignore the fact that our friends don't really measure up to Christian values. All too often we yield to our feelings and dismiss the uneasy sense that all is not right.

Fear of abandonment.

Here I quote: "Many times one who is in a painful relationship should set strong disciplinary boundaries or cut off the relationship altogether for a time. Because he fears being alone so much, he can't do it. Every time he thinks of standing up to the other person, or getting out of the relationship, he is overwhelmed by feelings of loss and aloneness ... because

he doesn't have primary safe and supportive relationships, he would rather have the unsafe relationship than nothing at all."

Defensive hope

Many times we feel that irresponsible, hurtful people will change if we just love them enough and point out their errors. Often this is a hope that disappoints and serves to protect us from facing the truth about someone we love. Sometimes we have to accept that there will be no significant change. Then we have to make other friends.

Fear of confrontation

The inability to lovingly confront someone attracts hurtful people like a bee finding honey. The inability to confront creates a license for unsafety.

Romanticizing

This happens when we insist on seeing only the good about a person and ignore a large part of reality. Taken to an extreme, people can actually see a person's glaring problems and still fall in love with them. For example, scatteredness appears as spontaneity, and other deficits are likewise changed into virtues.

Need to rescue

Sometimes people develop a rescuing connection that empowers the rescuer. Often in these cases the only intimacy comes when the rescuer is consoling or intervening in some way. Other interaction may be violent and stormy.

Victim role

A victim sees himself as powerless. Consequently he imagines things as happening to him rather than done by him. Victims do not see themselves as responsible for their behavior. "Look what you made me do" is the classic victim line.

Near the end of the book the authors come to our rescue with a chapter entitled "Learning How to Be Safe." Here is part of their prescription.

Learn to Ask for Help

As simple as it sounds this can be terribly difficult for hurting people to do. At the same time it is often a gateway to humility as well as an opportunity to own up to our needs. It also increases the odds that we will get something we need.

Learn to Need

Some people's need for relationship is sleeping so soundly that it is difficult to awaken it. The authors point out five ways to get back in touch with this need.

Walk through Your Resistance to Growth

This step is necessary because we are loaded with ways to keep our hearts from encountering loving

people. Sometimes people spend their entire lives avoiding those who would or could fill their "love tanks."

Invite the Truth About Yourself

One of the best ways to cure our blind spots is to ask a safe person, "What am I doing that pushes you away from me?"

Practice Forgiveness

This is accomplished when we learn to receive and give forgiveness

Taken as a whole, the book is full of rich insights presented from a scriptural point of view. Although there is a recognition of the role of sin in our lives and our need to find our way back to God, I would say the book has one major weakness: the failure to recognize how critically important it is to push beyond human relationships to achieve intimacy with God and thereby enter into true holiness. The authors don't adequately emphasize that spiritual emptiness is the root problem of most emotional disorders, and that spiritual reality with God is the cure. ☩

This World for Christ

(Continued from page 8)

—Same, April 4.

Worldwide Persecution

When you think of the Persecuted Church, quite possibly you think of pastors in prison, evangelists tortured, and bold leaders who are beaten for their faith. But there's something missing in this picture. All the faces belong to men. The reality is that well over half of the Suffering Church today is made up of wives, mothers, and daughters, whose faces are often unseen, their voices rarely heard. These women are also arrested, imprisoned, and tortured.

—Open Doors, May 3.

The International Day Of Prayer For The Persecuted Church is a one-day event intended to enable you to identify with the Persecuted Church. Through prayer and other activities you will catch a vision to get involved. Mark the date: Sunday, November 13. ☩

—Compiled by Lewis Hansen

Building Up the Body

by Pauline Plummer, Dublin, New Hampshire

*“Wherefore
exhort
one
another
and
build
each other
up even
as also
ye do.”*

(1 Thessalonians 5:11).

This and similar verses have been real to me for many years as I’ve gone through life. There seems to be built into all of us a desire for approval and love. I know as a child I would look to my father for that approval. Being German, his praise or compliments were few and far between. But my sisters and I soon learned to read his eyes. We loved the warmth he had in his eyes as he approved of what we had done—the twinkle when we amused him, and the stern look if we had done something wrong.

So we look to those we have confidence in for direction. On the other hand, we have the ability to encourage others by noticing and commenting on things about them that show forth Christ. It isn’t that we (or others) don’t need some “exhorting” now and then, but as we take it we still find ourselves built up in Christ. Captain McKenzie loved the neighbor children at Fairwood in his old age and enjoyed their coming and visiting him, but his frequent desire was to mention some good thing they had done and tell them about it, making them feel loved and built up. He had a fine ability to see the good and positive things in others and let them know he appreciated them.

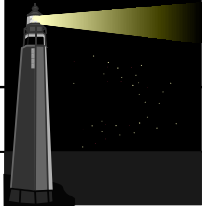
Negative input produces negative results. When we are constantly criticized, we get discouraged and feel we aren’t worth anything. Yet it is surprising how others can lift us up and make us want to do our best the next time, just by recognizing and expressing appreciation for something positive we have done.

Paul tells us in Ephesians 4:12–15 that he had appointed different positions in the church for the perfecting of the saints and “building up” of the body of Christ “till we all attain unto the unity of faith.” And there was more, as well: “speaking truth in love [we] may grow up in all things into Him, who is the head, even Christ.” So it is good to know that we each can have a part in the building up of the church by recognizing and appreciating the work of the Lord in others and letting them know we value and appreciate it.

I like the way the song puts it: “Christ Liveth in Me.”

**With longing all my heart is filled
That like Him I may be,
As on the wondrous thought I dwell,
That Christ liveth in me. ✠**

A resident at Fairwood and beloved housemother to Fairwood Bible Institute students for many years, Pauline is the former Mrs. Capt. Lester McKenzie. She and her husband Paul continue to be faithful members of Fairwood Bible Chapel, where she practices what she writes.



The Monadnock Beacon

The graduating class for the 2004-2005 school year numbered just two—the same two quality students who matriculated in the fall of 2002 and comprised their entire class for three full years. Their record was one of faithfulness and spiritual growth, even though their backgrounds were widely different. Here we share their closing testimonies to the handwriting of Heaven in their lives. God’s grace is truly amazing, and His handiwork is perfect—“for time, and eternity.”

Three Years of Surprises

by Jefferson B. Turner, McDonough, Georgia

HERE at the end of three years of Bible School I have a chance to reflect on some of the things I have experienced and learned. Just to be different, I want to mention some things I found that I didn’t expect and tell how those things impacted my life. Anyone acquainted with Fairwood and the Bible school knows it to be a place where Jesus is glorified, the Bible is taught as the Word of God, and the training is applicable to everyday life. I was expecting all these things and came expecting to grow closer to God. And I am glad to report that I have found myself growing as expected, and that God has been real to me these past three years. However there were a number of times and events which I was not expecting, and these were the defining moments.

God sometimes threw me a curve ball when all I was expecting were fastballs. But right before He let go, He winked, and that gave me just enough time to realize that

something’s up, and I am able to connect. The game is so much more memorable because of the sudden change.

At the risk of becoming redundant I ask readers to be patient as once again someone tells about the Israel trip. When that call from God came in October, it was unexpected. I must confess at first I was even a little mystified. (See various issues of *TIMES OF RESTORATION* for 2003). Things like that don’t just happen everyday around my house. But as the leaders sought God’s will and confirmed the calling, I began to get excited. Though I love to travel, this was not the main reason. That’s where the next surprise came: God was actually calling me to come to Israel and pray for prophecy to be fulfilled. Suddenly life took on more meaning. I was not just going along trying to do what I could for God, but now I had specific orders. And being who He is, God made me know that what I did in that coun-

try was going to make a difference. He never does anything without a purpose, and I was ecstatic to know I had been chosen to help put that purpose through.

During my second year another surprise came along to help shape my Bible school experience. The surprise this time was not in the event itself, but in the impact it had on my life and attitude. I had known for some time that I would be taking the Kingdom History course my second year, but I had no idea that I would be as challenged by the story as I was. I think my understanding of God and my ideas of how the Holy Spirit works were stretched in that class as never before.

For example, take the concept that Christ died to give perpetual victory over sin. Never before had I truly thought this possible. I think I would have been more likely to answer like a friend of mine when approached with this subject: “Look, I know myself, and I know my weaknesses. I will never be perfect.” But I praise the Lord for people who look beyond themselves and see an almighty God who is able to change us so we do *not* have to “continue in sin.” I know I have not yet attained the highest form of godliness, but I do

have a vision, I have a goal that others have attained before: *habitual victory, not habitual defeat!* By God's grace I too can attain that. And I could go on with other principles that I either heard about for the first time or I saw lived out by the people of the Kingdom.

In my third year the surprise came early, but unlike the others it was not pleasant. Watching Andrew die was the hardest experience I have ever gone through. No one was expecting it and there seemed to be no reason. I have heard of people questioning their faith after losing someone close to them, or even going so far as to ask if there could be a good God who would let something like that happen. I thank God I did not have those doubts; never once did I question if there was a God or if His purposes were good. But I did begin to wonder about my own life and wonder what I am doing now that would count for eternity. I so often find myself thinking about what I will do for God "one day," when I have everything all worked out. But what if I were taken today or tomorrow? Have I given my all, or have I been waiting for that day in the distance when I finally settle down to do God's work? That place in the Bible about life being as a "vapor" suddenly made more sense. I'm not afraid to give my life for my Savior if He calls for it, but somehow it did not seem like a possibility before. Now there's a new urgency to make the most of each day. I know God has a reason and a purpose for me here on earth, and when the day comes that I am finished with that mission I want to be as ready to go home as Andrew was.

Finally I'll mention where God is leading me after Bible School. The truth is I don't know, exactly, but I do know God has called me to the foreign mission field. I don't

yet know where, but I'm confident God will lead me. Please pray for me. The road ahead is dim, and I don't want to miss the path. ✠

After high school, Jeff qualified as a member of the Air Land Emergency Resource Team (ALERT), specializing in construction. From 1999 to 2002, he made two trips to Moscow, Russia, helping remodel an orphanage, later spending 13 months in Romania and elsewhere in Europe on mission work. He entered Fairwood in September, 2002.



The Soul's Awakening

by Shay, Tampa Florida

THE whole idea of attending Bible School began when I was about age 14. About the same age, I began to get myself into bad situations. My behavior went far outside the boundaries I had always thought I had set for myself. Straying farther and farther from God, my heart was heading increasingly toward the world, until the Lord had just the tiny section that still remained. I wanted to forget about God for a little, but He was always there in the back of my mind. The little section that still loved Him drove me to my knees in repentance again and again, but I could not get the victory. It was far out of reach because of my half-heartedness towards Him.

Only one week before coming to Bible School, I was far from the Lord and still deep in guilt. My family looked at the prospect of my coming here with very low hope. But even so, God had His hand on me. By His grace I came. The world was starting to look so ugly to me that I just wanted to get things right with God once and for all. I don't know how, and it was a shock to many, but I came, and I stayed.

And His work began immedi-

ately. After the first class, I sought God alone in my room with a repentant heart. Over and over, every night during that first week, I sang, "Create in me a clean heart, O God, and renew a right spirit within me." My first year was basically God working in me to answer my heart's cry. There was a lot of the world in me, and the first year God worked to cleanse it all out.

A couple months after classes began, I attended the Bill Gothard seminar, and that changed me in a big way, too. I was able to get all the facts down, and the biggest thing that stayed with me was that being a luke-warm Christian was very displeasing to God. The attitude of half for the world, half for the Lord wasn't going to cut it for me any more. The seminar also encouraged me to make restitution in areas where it was needed.

Also in my first year, I recognized the Holy Spirit as my true friend and guide. He helped me establish habits such as reading my Bible and starting to pray again. The Bible worked its way into my life for the first time, too. Other than a few stories, psalms, and the gospels, I didn't know too much of what was in the Word. Through

the Bible School, God was establishing this spiritual food and foundation in my life that I had missed before.

Then came the call to “March on the ground” in Israel. I sometimes wonder why God appointed the call to go to Israel the very first year I was here. I wasn’t spiritually ready at all for such a calling, but then I think that going to Israel is what I really needed for God to capture my heart in the way He did. Without that trip I don’t think I’d be anywhere near where I am with God today. It sparked something inside that sent me soaring. Of course since then there’s been some stumbling, but this time I knew what it was I wanted. There was no chance of deciding to stay down in the dirt and play around a little. There was only one choice: get back on my feet and keep going on.

So on I went to my second year. This was a year of falling in love with my Savior. The option of following the world was gone. Jesus could now move in and take over, and I was happy for Him to do so. This year I developed a vision I had always lacked before—the vision of giving my all to Him. I wanted to be someone that truly represented the meaning of the gospel. I developed a vision for my part in showing others the gift of salvation, especially for relatives and neighbors.

That year was also a year of learning who God is, and who I am in Him. The Bible became more alive and real. The coming of Jesus began, for the first time, to look very desirable. And the Holy Spirit became a better friend, helping me through things that would be impossible to endure on my own. He was there to help me do what I couldn’t do and kept working on me in answer to the cry I’d had at the start: “Create in me a pure

heart.”

Then came my final year, and God impressed a few more things on my heart. After Andrew’s passing, God opened the eyes of many of us to heavenly things. The prospect of Jesus’ return was more desirable than ever. At that point I decided it was time to get serious with God. I wanted to give over my life daily, so that when I am called home I will have no regrets.

The Lord has given me several experiences of special prayer, both in fighting battles and in an intimate sense of His presence during these three years. For example, in January of 2005 the Bible School traveled to Florida—a wonderful time. It was such a blessing to me to have my friends from Bible School mix a little with my world at home. Going up to Georgia later was also good, though by that time I was emotionally drained. But God proved faithful and helped me through.

But after leaving the south, I didn’t seem able to recover from my worn out state. Week after week I slogged through lonely times, when little everyday tasks looked overwhelming and impossible. Every day I was being pulled down by what I began to realize was actually a lying spirit. One day I felt the Lord urged me to fight back. I began resisting whatever it was, and I fought and fought until it was gone. In a short time it had left. My spirit was suddenly lifted, and it was a good lesson to simply fight back.

That was not the end, though. It was as if God was preparing me for something bigger to fight against. One night, while having a hard time going to sleep, I was praying for my family as usual, but I began to realize a special burden for another family. Continuing in prayer, I felt as if the Lord told me to keep on praying for them. So I

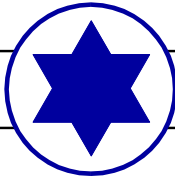
did, and then He made me know I should pray until midnight. At that point I got down on my knees, and God gave me a powerful time of intercession for a certain person. By the time the clock struck midnight, I knew I was done. I couldn’t have gone on any longer if I had tried, I was so worn out. When I got back to bed, my only thought was, “Lord, let me never stop being a warrior for you.”

I would sum up by saying that in these past three years God has laid a solid foundation and given me an anchor of support that I never had before. That is why I could never find the victory then, because I had no ground to stand on. I knew of nothing I could firmly grasp. But He has replaced worldly desires with desires for Himself. I continue to pray, “Lord, let me always be this way, let me never stop; help me in this area and in that.”

I had always loved God, but it wasn’t until I came to Bible School that I truly realized what that love really meant and what it required of me. It’s not just an inner feeling. It’s a will to do what’s right, to be worthy of His calling, and out of love for Him to work alongside Him wherever He may lead. ❧

Shay has lived in Tampa all her life, attending Quail Hollow Chapel in Wesley Chapel. In high school she was involved in special art activities, traveling to San Francisco soon after graduation for a six-week study program at the Academy of Art College. In the fall, she plans to attend Florida College, a Christian school near her home.





“He Loveth the Tribes”

by Jean S. Dart, edited by TOR

For our fourth installment in this space, we take up the next two Tribes (in their birth order), Gad and Asher. The two have been tentatively identified by various scholars (both Christian and Jewish) with the Swedes and perhaps the Scots (or others of Gothic descent). But God knows just where they are, and one day there will be 12,000 bridal souls “sealed” from these tribes, taking their place on Mt. Zion “with the Lamb.” This is not mere “eschatology”—that sealing is quite possibly going on today. If our faith will have it so, it *is* going on today—and since God’s Spirit has turned our attention this way, what better calling could we have than to pray for this?

To our knees, then! Let’s use the following excerpts as tools for faith, as we continue this good work of prayer in 2005.

GAD—“Troop” or “Assembly”

Gad was Jacob’s seventh son, of whom Moses declared, “Blessed be he that enlargeth Gad: he dwelleth as a lioness, and teareth the arm, yea the crown of the head. And he provided the first part for himself, for there was the lawgiver’s portion reserved; and he came with the heads of the people; he executed the righteousness of Jehovah, and His ordinances with Israel.”

Gad had much cattle and specially requested Moses that they might have a possession east of the Jordan. This was granted on condition that they go over Jordan and fight with their brethren till the rest of the tribes obtained their inheritance.

This they nobly did, walking in all the counsel of the man of God, and with an honorable discharge they returned to their wives and little ones. Before re-crossing the Jordan they built “a

great altar to see to” as a witness between them and the tribes west of Jordan, as well as coming generations, that they were united in serving the one Jehovah.

The character of the tribe is throughout strongly marked—fierce and warlike. They were the very acme of bravery. “And of the Gadites there separated themselves unto David ... mighty men of valor, men trained for war, that could handle shield and spear; whose faces were like the faces of lions, and they were as swift as the roes upon the mountains.” What men!

Of 11 named we read, “These of the sons of Gad were captains of the host: he that was least was equal to a hundred, and the greatest to a thousand. These are they that went over the Jordan in the first month, when it had overflowed all its banks; and they put to flight all them of the valleys both toward the east, and toward the west.”

This character spiritually describes the 12,000 out of this tribe ready to be sealed when the angel reaches down his hand. “Alleluiah, and again they said Alleluiah!!!” The charge of the White Cavalry! A gate for Gad into the Millennial City? There surely is, and into the Heavenly one as well.

ASHER—“Happy”

“Out of Asher,” said Jacob, “his bread shall be fat, and he shall yield royal dainties,” while Moses added, “Blessed be Asher with children; let him be acceptable unto his brethren, and let him dip his foot in oil. Thy bars shall be iron and brass; and as thy days, so shall thy strength be.”

The general position of Asher was on the seashore from Carmel northward, possessing the maritime portion of the rich plain of Esdraelon. They failed to drive out

(Continued on page 17)



What Shall We Read?

Under Cover, by John Bevere

“The Promise of Protection Under His Authority”

Thomas Nelson, c. 2001, 227 pp.

WHEN was the last time you heard the concept of “authority” upheld with enthusiasm? You’ll hear it from John Bevere. If we are to preach “in season and out of season,” this book is probably “out of season” for much of the Christian world today. The subtitle quotation for Chapter Two tosses out the first challenge: “It is hard to understand kingdom principles with a democratic mind-set.” That catches the attention!

For some, the concept of what has been called “Divine Authority”—meaning God’s appointment of spiritual responsibility among a few men in the church, who then exercise it for the rest—is an old and familiar matter. Others find it strange; and still others find it offensive. It’s not hard to see why the Church today is so fragmented and ineffective: there’s a direct link between unity, protection, and “obedience” to authority.

“What about submission to those over us when we think we know better?”

Author John Bevere spends no time discussing the historical background of this issue as taught and practiced by the Church from the beginning, but he does make repeated and careful reference to Scripture for support. This lends his writing some basic authenticity.

He makes it plain early on that spiritual authority as properly exercised is not designed to subjugate, but to protect. We who live within this godly context find ourselves on safe ground, while those who insist on individual autonomy are inevitably destined to suffer the “slings and arrows” of whatever “fortune” life (and

our spiritual enemies) see fit to throw at them.

Joseph B. Harriman, a Bible scholar and teacher of the finest caliber, wrote once that “The Church and the World join hands, when Christians fear the word, ‘authority.’” And so it proves: worldliness, weakness, and wickedness abound in the Church today, despite the occasional man of God who raises a trumpet call to rout them out. Why this ineffectiveness? Because the postmodern emphasis on personal “rights” has trumped all sense of proper submission to those “over us in the Lord.” We don’t need anyone “over us,” goes the cry. We can do it ourselves. All we need is Scripture and the Holy Spirit!

In making this claim, Christians feel quite at liberty to appeal to their own opinions about the application of the Bible. This is unfortunate, and worse, debilitating. Such folks ignore (deliberately or ignorantly) the necessity of the “third leg” of the God-given triad—the principle of spiritual government that acknowledges a man, someone “set in the Church” by the Holy Spirit.

Such appointed men are set there to nurture us into the “stature of the fullness of Christ,” but they are also there for our protection. The book of Hebrews identifies their role as “watch[ing] in behalf of your souls, as they that shall give account.”

What about submission to those over us when we think we know better? Mr. Bevere seems to have been there: he relates a conversation with God, in which the Spirit said, in effect, “If I intended for every believer to get all his information, wisdom, and direction only from prayer and communion with Me, then I’d never have instituted authority in the church. I placed authorities in the church with the full intent that My children could not get all they needed just from their prayer life. They would have to learn to recognize and hear My voice through their leaders as well.” It’s not our

job, he adds, “to make calls on leadership decisions or even to judge the results after the fact.” Of course, he makes clear, no legitimate authority displaces the clear commands and directives of Scripture. And we must also recognize that in the Christian world today, some who have called themselves pastors have misused this authority, attempting to micro-manage the lives of those in their care.

Next comes civil authority. We have a responsibility as Christians to “honor the king,” meaning properly instituted government, and in both the civil world and the spiritual, he dwells on the consequences of disobedience. The link between deception and disobedience, for example, is clear. “The root cause of deception,” he asserts, “is ... disobedience.” Then, pointing to the “love of the truth” as the cure for deception, he goes further: “To love the truth is not just to enjoy hearing it, but to love obeying it.” This is uncompromising language, but it rings true.

Though Mr. Bevere cannot be faulted for his strict adherence to Bible teaching, he sometimes comes up with interpretations or applications that are stretched to the limit (and perhaps beyond) of credibility. If readers can ignore the impact of a very few such places, they’ll find a rich lode of good teaching here that, when practiced, will put them on a rock of safety in the chaotic and sometimes confusing world of modern Christianity.

We need this teaching. It is good for us. The “democratic mind-set” is a permissible solace for fallen humanity in matters of political self-government, but for us, as willing subjects of the King of kings, may it never usurp the royal way of the Kingdom. ✠

—T. F. Murray

BEULAH

“He Loveth the Tribes”

(Continued from page 15)

the Canaanites during Joshua’s conquest and “sat still at the haven of the sea and abode by [their] creeks” when Barak called. But when Gideon arose against God’s enemies, they responded and the enemy fled. In David’s day, 40,000 Asherites, such as went forth to battle, expert in war, joined him at Hebron. These with thousands of others came “with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.”

And centuries later, Anna, a woman of “great age,” was a prophetess of the tribe of Asher on hand to welcome the infant Messiah to the Temple.

“Men of war.” With all laziness and indifference gone and of perfect heart, the tribe of Asher will supply 12,000 spiritual warriors, and joining with 132,000 such souls from the other tribes, there will be a company ready for the sealing. And Jesus will have His bride.

A gate named Asher happily opens to bid overcomers welcome to the Millennial City, and happy the company that pass through Asher’s portal into the City of Cities— even Eternity itself.

OUR NATIONS’ CHRISTIAN HERITAGE

(Continued from page 19)

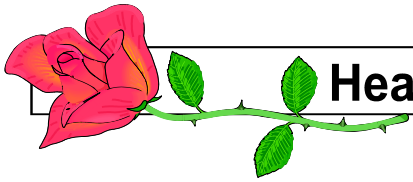
and the happiness of mankind.” Conforming to this requirement, numerous subsequent State constitutions included that clause which appears in them even today.

Furthermore, that law is listed in the current federal code, along with the Constitution, the Declaration, and the Articles of Confederation, as one of the American’s four “organic” or foundational laws.

The entire body of the Founding Fathers stood behind this principle. For example, in 1800, when Washington, D.C., became the national capital and the President moved into the White House and Congress into the Capitol, Congress approved the use of the Capitol building itself as a church building for Christian worship services. In fact, Christian worship services on Sunday were also started at the Treasury Building and at the War Office as well. By 1867, the church in the United States Capitol had actually become the largest church in Washington, and the largest Protestant church in America.

Thus the critics’ use of James Madison’s later opinions is typical of most revisionists: it gives only the part of the story with which they agree and omits the part with which they disagree. To be honest, they should demonstrate their position from a majority of the Founders, and this they cannot do. ✠

—Submitted by Neil R. Sandford



“The Greatest of These Is Love”

by Linda Holscher, Hobart, New York

How do busy homemakers demonstrate the love of God?

“WITH no mother, sister, or wife to look after him, it was obvious he needed sympathy in place of censorship.” These were the gracious thoughts and words of Mark Twain’s future wife, Olivia, as she observed his arrival at her home donned in unsuitable apparel. This type of thinking seems to line up nicely with 1 Peter 4:8, “Love covers a multitude of sins.” I have been meditating lately on the practical nature of God’s love and how we can be its channels.

In 1 John 3:16 we read, “Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren.” God rarely asks us to die physically for others, but there are countless times when we can choose to put their needs before our own and thereby lay down our own desires and plans in order to serve them.

It’s not always in major acts of self-sacrifice. A more likely example would be taking time for someone on the telephone, or paying an elderly friend a visit—despite various other things that need to be done or that we’d rather be doing. I’ve thought of this often while returning from an hour and a half round trip drive for music lessons. “Wow,” I thought, “lessons and drive time takes all afternoon.” God reminded me that this is time

invested and that it demonstrates love to my older children who benefit from the lessons.

Love in action is practical. We can choose over and over again throughout the day to respond lovingly, or not, to those around us. I thought of this recently when my five-year-old son asked me to stop and watch his amazing feat of jumping down two steps at a time. It was about the fifth time that day he’d wanted to show me. This is the kind of situation where the principle that love is patient can be applied: “Love suffereth long, and is kind” (1 Corinthians 13:4). Love is all about what is important to, and beneficial for, others. At this time, sharing my son’s accomplishments with him was a way to minister love to him.

1 Corinthians 13 is chock full of specific practical instruction on how to love people. I have often noticed that the list does not include, “Love is efficient, love is organized.” I mention this because we as Americans are often very intent on efficiency and organization. Sometimes these qualities can actually impair our ability to love. We may be so taken up with our own plans that we miss the Holy Spirit’s leading to slow down and minister to someone other than ourselves: “Not looking each of you to his own things, but each of you also to the things of oth-

ers” (Philippians 2:4). Yes, it is important to get the dishes done, but sometimes it may be more important to read to your toddler.

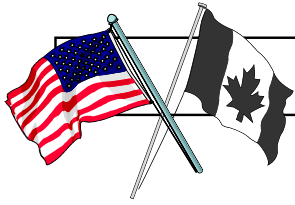
1 Peter 4:8, the first verse I referred to, is a remarkable command. It is the epitome of unconditional love. God is instructing us to overlook others’ bad days and irritating personalities and make allowances for them. Instead of dwelling on impatient comments or thoughtless words, we can simply choose to assume they’ve had a hard day. Not only can we show this kind of love by our actions, we can demonstrate it by what we choose *not* to do or say. Sometimes practicing this in our own families can be the most challenging assignment of all.

Perhaps you are familiar with this poem:

*So I say he never did it,
or did not so intend,
Or some evil power o’ercame him—
Thus I judge the action, friend.*

I’m sure these verses and examples aren’t new thoughts to most of us. But it is still beneficial to remind ourselves that life isn’t one big “to do” list. It is an opportunity to make conscious choices to demonstrate God’s love in deed and truth. ✠

Mother of 8 children (the youngest born this spring), a very busy Linda educates them at home while maintaining a caring outreach to other families in the area.



Public Religion, According to the Founders

As Christians (in the full spiritual and intellectual sense) living in a society that prides itself in increasing secularism, we operate in a constant tension. Secular pressure includes the postmodern demand to divorce the State from any connection with or dependency on traditional (much less Biblical) religion. This stance is not even close to the founding ideals of this nation.

Recent critics have quoted from James Madison, one of the Founders, who late in life distanced himself from religious activity in government institutions. Yet, when the Constitution was being ratified by the States, his views were strongly pro-religious. The following material is quoted or condensed from David Barton's article, "James Madison and Religion in Public," c. 2002, which appeared in www.wallbuilders.com/resources, and is used here by permission.

FIRST, Madison was publicly outspoken about his personal Christian beliefs and convictions, even desiring that all public officials would declare openly and publicly their Christian beliefs and testimony.

SECOND, he was a member of the committee that authored the 1775 Virginia Bill of Rights and approved of its clause declaring that "It is the mutual duty of all to practice Christian forbearance, love, and charity toward each other."

THIRD, Madison proposed wording for the First Amendment to the Constitution which demonstrated that he opposed *only* the establishment of a federal denomination (such as that enjoyed in Great Britain by the Church of England), *not* public religious activities. His proposal declared,

"The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established."

Further, he signed a federal bill in 1812 which economically aided a Bible Society in its goal of the mass distribution of the Bible. And throughout his Presidency (1809–1816) he endorsed public and official religious expressions by issuing several proclamations for national days of prayer, fasting, and thanksgiving.

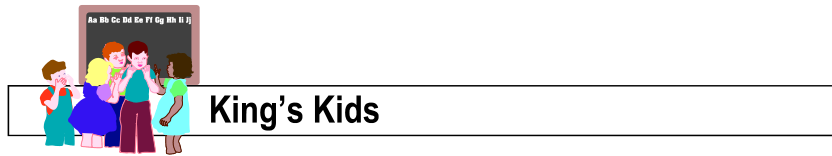
Long after his death, however, researchers discovered Madison's so-called "Detached Memoranda" which advocated opposing views to those he had espoused while helping forge the Bill of Rights. It is these which modern critics love to quote—beliefs unknown in his lifetime even to his closest friends. In this, critics quietly ignore the fact that as a *Founder*, he had

strongly supported the place of religion in public affairs.

Others of his contemporaries took similar positions, and included among them was George Washington himself. At his inauguration, he added religious components to the ceremony beyond the simple oath of office. He summoned a Bible on which to take it, added the words, "So help me God," and then leaned over and kissed the Book itself. Only weeks later, he signed his first major federal bill, the Northwest Ordinance, drafted concurrently with the creation of the First Amendment. That act stipulated that for a territory to become a State, the "schools and the means of education" in that territory must encourage the "religion, morality, and knowledge" that was "necessary to good government

(Continued on page 17)

ADDRESS SERVICE REQUESTED



The Declaration of Independence: Search-A-Word

by Cara Sandford, Bedford, New Hampshire

WE ARE privileged to be Americans and to live in a free country. Below is a search-a-word with words from the Declaration of Independence hidden in it. The underlined words in the paragraphs are the words you will be looking for. As you work on this search-a-word, remember to thank God for our country, freedom, and Christian heritage.



“When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

“We hold these truths to be self-evident:—That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.” ✨