



The Remnant



Broken Clock Salvation

Does your Christianity tick? p. 4



The Remnant

Publisher

Charity Ministries
400 W. Main St. Ste 1
Ephrata, PA 17522

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Subscription Policy

The Heartbeat of the Remnant is published quarterly by Charity Ministries. Subscription is available upon request, at no cost. *The Remnant* is financially supported by the gifts of God's people as they respond to the promptings of His Holy Spirit. We request your prayerful consideration of this need.

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From the Editor

A few months ago, I had my second appointment with the Ears-Nose-Throat Specialist. For the second time he looked in my throat to see if my right vocal cord was still paralyzed.

“It’s what I was afraid of,” Dr. Miller said soberly.

“Still paralyzed?” I asked.

“Yeah,” he responded as he walked over to the computer and started typing things in my database.

“You know I’m a preacher, don’t you?”

“Yes, I know.”

“So, what happens from here?”

“Well, you have a 50% chance of never recovering your right vocal cord. At best, these things usually take from eight months to a year before we’ll know your chances of a full recovery. After a year, if things are no better, we can talk about different forms of corrective surgeries.”

“How common is this?”

“Very rare.”

About three months before that, I had come down with a bad cold. It gave me a bad cough and made me a bit hoarse—along with a low-grade fever—but this cold was certainly nothing out of the ordinary. When the doctor told me the news, “it was well with my soul.” However, when I got to my truck I started to cry; and then I wondered if it could be “well with my soul” and still cry... I concluded that it was okay to cry.

Well, praise the Lord, after about five months of prayer and looking to God, my voice recovered. It was a testing time for me, and I bless the Lord for it all. He used it to crush pride in my life. Sometimes I can begin to feel like I’m indispensable. When I feel this way, it seems God likes to show me that He can get along just fine without me!

So by this time, you’re maybe thinking ... “If you didn’t have to preach for five months, then why is this issue of *The Remnant* so late this time?” First of all, I’m sorry for the lateness of this issue. In hopes of improving, let me explain that we have been trying to organize things a bit around here. I finally got some regular help, praise the Lord! Bro. Mike Atnip has moved in to help me. Hopefully, between us both, we will be able to get the magazine out in a timely manner. As well, I’m hoping to finally try some things that I’ve wanted to do, but I haven’t had the time.



One of those things that I have been longing to do is talk about current issues and happenings. The 1800s are great, but I feel God has been wanting me to bring *The Remnant* more up to date with what He is currently doing in His people today. Don’t worry, I will continue to include classic and Early Christian articles as well.

One of the new sections you will see in this issue is the “Seeds of the Kingdom” section. In this section, we will highlight different individuals or groups who are doing something radical for the expansion of the Kingdom of God. By looking at these heroic examples, we hope to encourage you to do something for the Kingdom of God as well. We hope that this issue of *The Heartbeat of the Remnant* blesses you.

~Bro. Dean

Broken Clock



SalvatioB

Dean Taylor

*Let no man deceive you with vain words. Ephesians 5:6
Certain men crept in unawares...turning the grace of God into lasciviousness. Jude 4*

The funny thing about a broken clock is that it is perfectly right twice a day. Think about it ... that old clock might have been dead for years, but nonetheless, two times a day its little rusty hands proudly proclaim the time as accurately as the space program's best atomic clock. However, despite this brief momentary accuracy, for all practical purposes a broken clock is still worthless. And that's a bit the way that salvation is commonly taught and preached these days. It's often completely right for a moment...but by and large it is still broken.

Here's what I mean ... Modern Evangelicals are quick to point to the fact that to spend eternity with Christ we must be "born again." In describing this necessity to be "born again," they often highlight the holiness of God and sinfulness of man. They accentuate the fact that man is helpless to

save himself and therefore totally at the mercy of God for grace and forgiveness.

Now, this is all very appropriate and even "accurate." But much like the broken clock that is accurate only for a moment, this is usually where modern Evangelical salvation stops. It started out good, but it didn't keep going. The result is a salvation that is reduced to a "decision" or a "prayer"—not a new life.

Explanations of salvation like these can leave the sinner standing there "broken" without a ticking heart. When salvation is explained this way the results can be devastating. Even the most sincere "walk down the aisle" or the most passionate "sinner's prayer" is no substitute for Jesus' words, "take up your cross daily and follow me." Christianity is a life—not a one-time decision.

The Mass Murderer Goes to Heaven?

A few weeks ago the nation mourned over the news of yet one more homicidal catastrophe. This time a man named George Sodini from Pittsburgh, Pennsylvania went into his sports gym with a loaded hand gun and savagely ended the lives of three women and injured nine others. Completing this fit of terror, the deranged killer finally turned the gun on himself and ended his own life as well.

Unfortunately, this type of tragedy is not unheard of on the landscape of modern America. What caught my attention in this case was that the killer left a journal. In his journal the killer mentioned the philosophy that enabled him to perform these terrible atrocities.

Aghast when I read it, I saw that Sodini claimed that his philosophy was the philosophy of modern American Evangelicalism—brought to its logical end.

The Journal

Writing a year before the murders, George Sodini wrote in his journal about his involvement in church. Speaking about the pastor of the church he attended for 13 years he said, “this guy teaches (and convinced me) you can commit mass murder then still go to heaven.”

Those words are chilling when you consider the consequences.

Skipping up a year to the day before the murder, George Sodini left what I consider his most disturbing journal entry. Most disturbing, because in this entry, Sodini articulated a modern American statement of faith—all too well. (The capital letters are all from Sodini’s own words):

Maybe soon, I will see God and Jesus. At least that is what I was told. Eternal life does NOT depend on works. If it did, we will all be in hell. Christ paid for EVERY sin, so how can I or you be judged BY GOD for a sin when the penalty was ALREADY paid. People judge but that does not matter. I was reading the Bible and The Integrity of God beginning yesterday, because soon I will see them.

Disclaimer

Sodini’s case—I admit—is certainly extreme. The man was obviously disturbed. A reading of the rest of his journal demonstrates clearly that he was a troubled man. So to

put the blame entirely on modern American Evangelicalism would seem a bit unfair.

But yet I wonder ... could it have been different if Sodini would have been taught a fear of God rather than a license to sin? Could it have been different if he would have been told that a despicable lifestyle actually matters to God? Could it all have been different if he had been taught that a sincere faith demands a response toward God in the way of amended life? And most important to this discussion, I wonder... was Sodini’s response solely a twisted mind, or was it rather an extreme application of a bad theology, taken to its logical end?

“At least that is what I was told...”

What exactly did Sodini mean when he attempted to justify his innocence before God—even while intending to commit mass murder—adding “at least that is what I was told”?

“This guy teaches (and convinced me) you can commit mass murder then still go to heaven.”

- Who told George Sodini that a person could kill someone and not “lose their salvation”?
- Who told George Sodini that faith existed only in mental beliefs?
- Who told George Sodini that his actions did not matter to God?
- Who told George Sodini that “grace” was some kind of blanket forgiveness policy”?
- Who came up with this strange doctrine?

If this was the teaching of some obscure cult somewhere in the world, it would have been bad enough. But tragically, what Sodini articulated in his journal—and ultimately put to practice in his life—is a theology that is proclaimed across tens of thousands of pulpits every day.

Where did this start?

During the Reformation of the 1500s, Martin Luther stood strong against the ceremonial-works religion of the Roman Catholics. The ideas of buying your way to heaven, praying to saints, and making pilgrimages to holy sites to earn your salvation were commonplace in his day. Luther fought against these things by arguing that salvation was “by grace through faith.” However, as often happens during times of debate, Luther reacted. He went from saying that salvation could not be obtained by works, to saying that works didn’t matter at all. By doing this, Luther made “faith” a purely

mental concept. “Actions”, or rather “works of faith”, were seen by Luther as non essentials.

Too Far

While I believe that Luther meant well, like the Gnostics of the early church before him he ultimately masterminded a Christianity that exists only in the mind. To be fair to Luther, he did at times teach that this mental faith should find its way to action. However, when it was all said and done, lifestyle to Luther was a mere bonus. Following Christ meant right thoughts about Christ, not actually following Christ in reality.

To give a graphic example of what I mean, concluding his thoughts in a revealing letter to a fellow minister, Luther said:

No sin can separate us from Him, even if we were to kill or commit adultery thousands of times each day. Do you think such an exalted Lamb paid merely a small price with a meager sacrifice for our sins? Pray hard for you are quite a sinner.¹

I think that very few Evangelicals today would ever say this kind of thing with such candor. But when I ponder the twisted faith of this mass killer George Sodini, what am I to think when I read Martin Luther’s words that a person cannot lose his salvation “even if we were to kill or commit adultery thousands of times each day”?

Partial Truth

The scriptures plainly teach that we are saved “by grace through faith.” No self-respecting Christian argues that point. The problem comes by the fact that Luther and many others after him have redefined the terms. The terms “grace” and “faith” no longer mean what they used to. Today, “grace” is basically defined as forgiveness. Some may stretch it and use the phrase “unmerited favor,” but still at the end of the day, what they usually mean by that is simply forgiveness. The term “faith” has been tragically reduced to mean a mere mental assent to specific facts about God.

1 *Let Your Sins Be Strong: A Letter From Luther to Melancthon* Letter no. 99, 1 August 1521, From the Wartburg (Segment) Translated by Erika Bullmann Flores from: *Dr. Martin Luther’s Saemmtliche Schriften* Dr, Johannes Georg Walch, Ed. (St. Louis: Concordia Publishing House, N.D.), Vol. 15, cols. 2585-2590.

The Power of Grace

The Apostle Paul provided a nice balance when he wrote to the church at Ephesus about salvation. Warning about the danger of trusting in mere works to save them he said:

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast...”²

But then continuing the sentence, he went right on to say:

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”³

For Paul, salvation had a purpose. It was alive. It did something! Paul was passionate about what grace actually did in the life of the believer. When writing to his young disciple Titus, Paul spelled out a few of the things that he believed grace should accomplish. Pay close attention to what Paul told Titus that grace teaches us...

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.⁴

Those are some powerful things that grace actually does. Much more than just forgiveness—grace is power!

For Paul, salvation had a purpose. It was alive. It did something!

Follow Me

In demonstrating what Christianity should be like, Jesus called a little child to him. He put the child in the middle of the crowd and said, “*Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*”⁵

Apparently, Jesus regarded the theology of salvation as something very simple. So simple, that He said that we would need to be like little children in order to grasp it. I used to think that this simply meant that we needed to be

2 Ephesians 2:8-9
3 Ephesians 2:10
4 Titus 2:11-15
5 Matthew 18:1-4

pure-minded, innocent, loving, and care-free like children are. But that was before I had children of my own! And while I think that those qualities of child-likeness certainly are part of it, I think that there is more to the story—and this is it: *children follow*.

Children follow the good things I do, and unfortunately, they also follow the bad. As a matter of fact, I have found that I can “teach” them all I want, but what really affects their behavior is how I act. Children don’t see life in nuances of dogmas, creeds, theologies, algorithms, and flow charts. They simply watch, hear—and follow.

When I consider the conversion stories in the Gospels, I see the same thing. Jesus’ evangelism strategy was so simple that it was profound. More often than not, Jesus simply used two words—“*follow Me.*”

While those two words may be easy to say, they’re not at all easy to practice. As a matter of fact, in my own strength, they’re impossible. When I am confronted with this overwhelmingly simple command to “*follow Christ,*” I would be foolish to think that I could accomplish this in the power of my flesh. When I have tried to do this, I have fallen flat on my face.

Bussfertigkeit—Living Faith

In the early days of the 16th-century Radical Reformation, the topic of salvation was one of many issues that were taking center stage. The Anabaptists liked much of what they were hearing from the early Reformers such as Luther and Zwingli, but they soon noticed that something vitally important was missing. Like the broken clock, they saw that the salvation that Luther and Zwingli were preaching sounded good, but only for a moment. It was too often merely doctrinal, legal, or creedal: in essence, not alive.

The Anabaptists saw that humility before a holy God and thirst for God’s salvation was not just a momentary thing like joining the church, saying a prayer, or even walking an aisle—it was a way of life. To be saved by grace presupposed a continual life of living faith. The early Anabaptists felt salvation must go further than the head. They expected more from salvation than just new ideas and theology. The following letter from an early Anabaptist, struggling about his time among the Evangelicals of the 1500s, gives a glimpse of their position. He wrote:

While yet in the national church, we obtained much instruction from the writings of Luther, Zwingli, and others, concerning the mass and other papal ceremonies, that they are vain. Yet

A

B

C

Which of the above is correct?

- A
- B
- C
- All of the above
- None of the above

(See next page for answer.)

The answer is...

...none of the above! (See previous page for question.)

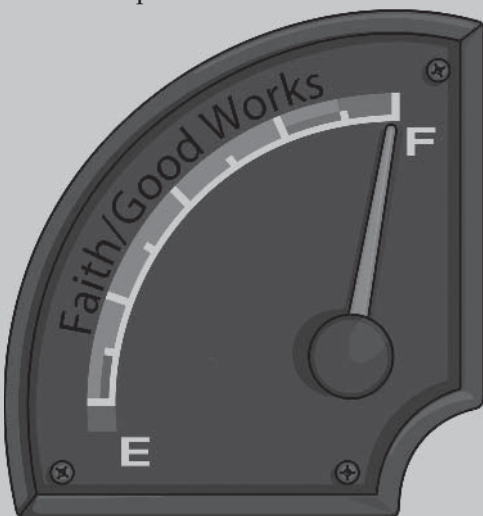
The next question...



What is wrong with this illustration?

This illustration has been used many times to show that if a person only has faith (or works), he will go in a circle. Both paddles are needed to move the boat to the goal.

The problem with both of the above illustrations is that they set faith and works in opposition to each other. True faith and good works never oppose each other, neither do they need to be “balanced”. Rather, they operate in perfect oneness. The following illustrations more correctly illustrate their relationship.



This above gauge shows the relationship between faith and good works. Either we are full of faith and good works, or empty of faith and good works. We cannot be full of faith and empty of good works, nor full of good works without any faith in Christ.

Do you doubt this? James, an apostle who walked with Jesus, said, “I will show you my faith by my works!”

See the next page for more ...

we recognized a great lack as regards repentance, conversion, and the true Christian life. Upon these things my mind was bent. I waited and hoped for a year or two, since the minister had much to say of amendment of life, of giving to the poor, loving one another, and abstaining from evil. But I could not close my eyes to the fact that the doctrine which was preached and which was based on the Word of God, was not carried out. No beginning was made toward true Christian living, and there was no unison in the teaching concerning the things that were necessary.

And although the mass and the images were finally abolished, true repentance and Christian love were not in evidence. Changes were made only as concerned external things. This gave me occasion to inquire further into these matters. Then God sent His messengers, Conrad Grebel and others, with whom I conferred about the fundamental teachings of the apostles and the Christian life and practice. I found them men who had surrendered themselves to the doctrine of Christ by “Bussfertigkeit” [repentance evidenced by fruits]. With their assistance we established a congregation in which repentance was in evidence by newness of life in Christ.⁶

A changed life was the gift they saw promised to them in the scriptures, and by faith these Radicals would settle for nothing less. That’s not to say that the Radical Reformers believed in a salvation by works either. They felt that any work done for Christ must be a work of faith and charity; empty works were still empty works.

As could be expected, this emphasis on a changed life quickly opened them up to the criticism that they were trying to earn their own salvation—a claim they quickly and adamantly denied. When it came to “salvation by faith,” they warned that error lies on both sides of the debate.

Beware of the Scribes and the Pharisees

In a beautifully worded warning from one of the founders of the Radical Reformation, Michael Sattler cautioned that Christians must beware of both the Scribes and the Pharisees. The “Pharisees”, Sattler taught, typified the type of faith that they had when they were Roman Catholics. He said that just like the Pharisees of the Bible, the Roman Catholics were trying to earn their salvation by works of the Law. Therefore he cautioned that we must beware of this tendency to endeavor to earn our own salvation.

6 Taken from an unpublished manuscript in the *Staatsarchiv des Kantons Bern*, (Unnütze Papiere, Bd. 80), entitled *Acta des Gesprächs zw’schenn predicantten und Touffbrüderenn* (1538), Copy in the Goshen College Library.

On the other hand, Sattler warned that the “Scribes” typified the Evangelicals. He gave the picture that Scribes teach beautiful things, write impressive books, and even preach magnificent sermons. However, like the Scribes of old, their salvation never penetrates into their lives. In other words, the Scribes spoke good things, but did not live them. “We must” Michael Sattler warned, “beware the Scribes and the Pharisees.”⁷

Empty works are still empty works. And any works that we think will replace or add to the work of Christ are still worthless. But to separate mental faith from acts of faith is to completely miss the message of the whole Bible. From beginning to end, the Bible is full of stories of visible, touchable, workable, sweatable, bleedable faith.

The Epistle of Straw

The book of James plainly said that “Faith without works is dead.” So why is that statement so controversial? James did not say that our works added to the merits of Christ’s atoning work. James simply said that faithful actions are evident demonstrations of our faith. It is interesting to note that the “works” James mentioned in Chapter 2 are not works from the Old Testament Law, such as circumcision, Sabbath-keeping, or dietary regulations. Rather, the works that James mentioned were fruits that a person evidenced when he has genuine faith.

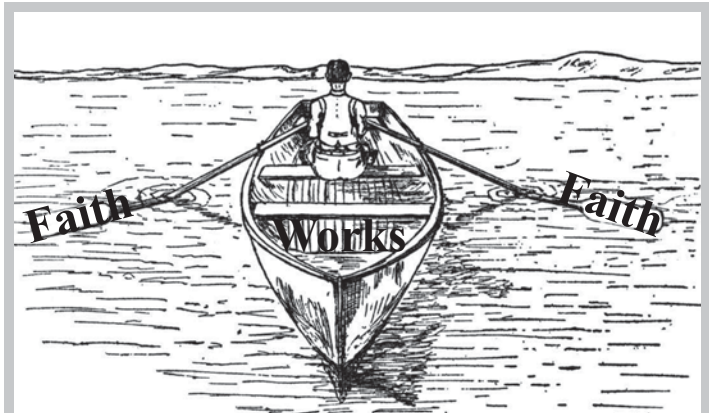
For instance, James describes the “works” of Abraham as the actions Abraham did when he was willing to sacrifice his son on the altar. This was not Abraham trusting in himself, rather, this was an act of faith. After mentioning Abraham’s touching story, James tried to persuade us to understand this sacred truth saying:

“Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only.” (James 2:22-24)

Why is this so scary to Evangelicals? Probably because this verse makes it absolutely clear that faith is something more than ideas and convictions in your head. Faith includes your body—your actions—or if I may use the word—your works. To dismiss the clarity of these statements, Martin Luther had the audacity to call the entire Epistle of James

Continued on page 21

⁷ *The Legacy Of Michael Sattler* p. 115-116.



Faith propels good works

In the above illustration, we see faith is what moves good works. What good would a pair of oars (faith) be without something for them to do? And how far would a rowboat go without any oars to move it? By this we can see that rowboats and oars are complementary, and in fact almost inseparable.

So it is with faith and good works. When faith is alive and well and moving, action and movement is produced, just as oars that are moving produce action and movement of the boat. They do not fight against each other: they are very complimentary.

Paul and James

Some people have done with Paul and James exactly the same thing as has been done with faith and works; they have been set in opposition to one another, or, have been seen as “balancing” each other.

Paul and James are not in contradiction, neither do they need to balance each other. This is because the works that Paul speaks about in Romans 4:2 and Galatians 2:16 (as well as in other places) are not the same types of works that James speaks of. Paul refers to “the works of the law,” referring to ceremonial works that can be routinely performed by any Tom, Dick, or Harry who is willing to go through the motions, such as circumcision, Sabbath-keeping, or not eating pork.

James, on the other hand, is referring to the spontaneous actions that spring forth from a man when he takes what God says and swallows it “hook, line, and sinker.” When a man or woman begins to believe God, it moves him/her to action. If you say you have faith, but you have no actions to prove it, you are like a set of oars in the middle of the ocean: minus any boat. Quite useless indeed! ~The editors

The (Almost) Lost Art of Letter Writing

Dear Brother:

5-25-09

Greetings in Christ Jesus!

May this find you making peace (MT 5:9) and doing righteousness (1 JN 3:7), laying up in store for yourself ~~at~~ treasures in heaven.

I am writing to share something that has been on my heart for some time ~~was~~ now, actually for several years. I am concerned that we are losing something which is of great value, something that has blessed God's people time and again down through the ages. Shall I call it the [almost] lost art of letter writing?

Just ask yourself how long it has been since you have received a good, long letter; one that had enough value in it that you kept it in your drawer somewhere for future reference. It seems that we are getting so technology savvy that we value speed over volume and depth.

I know technology in and of itself is morally neutral - neither good nor evil. But it strikes me just how much of our communication these days passes through a machine - a phone, a computer, a radio, a microphone at the drive-thru at the bank. Machines are morally neutral, but they are also starkly impersonal.

When we talk on the phone, the listener cannot see our facial expressions, when we email, they cannot even ~~see~~ hear our tone of voice.

But beyond the stripping down of personality,

my bigger concern is that we are in too big a rush to communicate much of lasting value. How many emails are longer than a couple of paragraphs - if not only a few sentences? We zap off a text message while doing our shopping, or chat with someone on the cell phone while going through the drive-thru at McDonalds.

Quality communication? I'm afraid not! Anyway, I thought I would just share a few points in this letter on the art of letter writing. I know many people feel they cannot write, but quite frankly I see that as a cop-out. Sure, it is not as easy for some as others, just like driving a car is not as easy for some as others. Anyone who can drive a car can write a letter!

So here are a few pointers on letter writing:

1. Have a desire to bless someone. Don't ~~try~~ try to communicate a blessing if you don't have one to share. It may actually take time for this to happen; you may need to "build a burden". Suppose that you wanted to give your little boy a toy, but you simply didn't have one to give him. Would you sit back and say, "Well, when a toy falls from the sky I will give my boy a toy."

Of course not! You would either go buy one or look around for something to make one. In other words, ~~if~~ you would ~~it~~ take some time

to bless your boy, and you would not think it strange that you had to invest effort to provide a blessing. Well, the same goes for letter-writing - it may cost you time!

2. Turn off the phone and computer! Don't let the temptation to zip off a text or email cheat someone out of a meaty blessing.

"HOW R U?" will never, never replace a thoughtful letter. It's like comparing cotton candy with a steak and mashed potatoes meal!

3. Don't ~~the~~ send a bought card! A bought card carries the following message with it:

~~I~~ "I did not have time to spend on you so I am sending this card hoping that the pretty picture on it will help you forget that I really don't have time to be personal with you."

Besides the fact that cards are "generic messages" that the sender may or may not have even read, they are a mis-use of God's funds many times. A plain sheet of paper costs a penny or two, while cards can cost several dollars.

So skip the cards - share your heart, not Hallmark's heart (which is maybe \$)

4. Be yourself and write what is on your heart, using your words. Don't try to sound like John Wesley or the apostle Paul. Your friend will be blessed to receive a letter from you that sounds like you!

5. Don't let misspelled words or mistakes

intimidate you. Just use whiteout or simply ~~scribble~~ mark them out like I have done in this letter. We all make mistakes; let's accept one another. Think about it: How many letters from a friend have you trashed after reading the first ~~line~~ line, because he misspelled a word? Did you say, "I can't believe it! This man had the guts to send me a letter with a mistake in it! How dare he!" Of course you didn't say that, and neither will your friends.

Well, I will close this letter trusting that I have inspired you to quality communication. The days of a good hand-written letter seem to be coming to an end. Should they cease to be, and all the communication between the saints consists of "I luv u. Hope u r fine.", what a sad day that will be.

So good-night and I would love to hear from you soon.
your little bro.
Mike



I will close this letter trusting that I have inspired you to quality communication.



Christ's Message to American Christians

Roger Hertzler

As we examine God's Word from cover to cover, we find that every part of it points in some way to the person of Jesus Christ. The Old Testament points forward to Him, the Gospels reveal Him, and the rest of the New Testament points back to Him. Even the other two persons of the Trinity point to Christ. Jesus said of the Holy Spirit that "He shall testify of Me" and "He shall glorify Me". God the Father said about Jesus, "This is My beloved Son: hear Him." And Hebrews 1:1-2 tells us that whereas God in former times had spoken through prophets, He has "in these last days spoken to us by His Son."

So if it is true that all of the divine revelation points us to Jesus, then where is it that Jesus points us? We get our answer to this question by simply reading through the words of Christ as recorded in Scripture. Here we find Him directing us over and over again to one central theme: the commands that He gave us. Listen to these words of Jesus from the Gospel of John:

Verily, verily, I say unto you, If a man keep my saying, he shall never see death (John 8:51). If ye love me, keep my commandments (John 14:15). He that hath my commandments and keepeth them, he it is that loveth me (John 14:21). If a man love me, he

will keep my words (John 14:23). He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me (John 14:24). If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love (John 15:10). Ye are my friends, if ye do whatsoever I command you (John 15:14).

At the end of the Sermon on the Mount, right after giving us a long list of revolutionary commands and teachings, Jesus says these words:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it (Matthew 7:24-27).

We in the American church have tried to explain away the Sermon on the Mount and other commands of Christ by saying that they are part of the Old Testament Law (and thus anyone who repeats what Jesus said about obedience is guilty of legalism). Or, we've said that His commands were given only to reveal our own sinfulness, and even with the power of God they are impossible to obey. Or, we've argued that literal obedience to them is not necessary now, but rather postponed until some future period of time. Yet Christ's plea to those who use this type of reasoning is,

Why call ye me, Lord, Lord, and do not the things which I say? (Luke 6:46). Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Matthew 7:21-23).

Then, in the remainder of the New Testament, Christ's followers repeatedly affirmed the importance of obeying His commands. Listen to these words:

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him (1 John 2:3-4). In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ (2 Thessalonians 1:8). If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing (1 Timothy 6:3-4). By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous (1 John 5:2-3). Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (Revelation 22:14).

Yet here in America we Christians, even conservative Christians, have largely ignored the commands given to us by Christ. Whether through heresy, carelessness, or pure rebellion, we have put much of Christ's teaching into a place where it might as well have not been said. As far as the world

around us can tell, Christ must have commanded His followers absolutely nothing about certain subjects: subjects which in actuality were discussed by Him extensively.

Through our actions, we Christians have caused the name of Christ to be blasphemed among the heathen. We have ceased to be the true salt and light that God has called us to be. Through our compromises, we have lost our preserving influence in this society, and iniquity has truly come in like a flood. And now, with the last moments of time ticking quickly away, God is calling us one more time to genuine repentance: repentance from sin and toward God.

When we speak of America's need to repent, we could mention numerous horrible sins into which this country has fallen headlong, sins such as abortion, homosexuality, drunkenness, and witchcraft. Though these plagues have been destroying the souls of multitudes, I

He that sayeth, I know him, and keepeth not his commandments, is a liar...

thank God that there are still many Christians who are boldly speaking out against them.

But there are three major areas of disobedience that virtually no one seems to be mentioning, three specific subjects about which Christ taught extensively but which Christians today are teaching virtually nothing. Three issues about which God is saying to the church of today, "Except ye repent, ye shall all likewise perish."

Here, then, are the three major areas in which we Christians have been trampling underfoot the commands of Christ, and for which God is calling us to repent.

1 Divorce and Remarriage

The average unbeliever looking at the American church today would have to conclude that Jesus said absolutely nothing about this subject! There is essentially no difference between the world and the church in regards to the frequency of the divorces and remarriages that occur.

Both the teaching of Jesus and the teaching in the epistles make it clear that divorce is wrong, and should seldom if ever occur among His people. If divorce does take place, however, it is always wrong for the divorcee to remarry while the former partner is still alive. Such an action, according to Mark 10:11, constitutes adultery against the former spouse. The apostle Paul confirms this in two separate passages by writing,

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord

(1 Corinthians 7:39). For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man (Romans 7:2-3).

The devastation that has occurred because of the plague of divorce and remarriage is incalculable. The injured spouses, the suffering children, the juvenile delinquencies, and the escalating crime rates are all fueled by the explosion of this practice during the last 50 years. The church of Jesus, which should have been standing as a fortress against this evil, has instead given way to it completely. Only eternity will tell how many souls will be lost as a result of this horrible compromise by the professed body of Christ.

God says in the book of Malachi that He hates divorce. His will is that it would never happen, especially among those who claim to be His people. In the non-so-distant past, divorce actually was relatively rare in this country. Part of the reason it was rare was because remarriage after divorce was severely stigmatized. Once remarriage became an acceptable option, however, the number of divorces increased exponentially.

The professed church of Jesus Christ has entered into this deception wholesale. Very few are the church leaders who are speaking out against divorce and remarriage at all. Fewer still are the pastors who bravely refuse to marry someone who has previously been divorced. And almost nonexistent are those who teach that true repentance for divorced and remarried couples will mean to separate themselves from these adulterous relationships.

Most conservative Christians would rightly conclude that a homosexual couple, even a married homosexual couple, would need to repent of their relationship and separate from each other if they want to become followers of Christ. Yet we have somehow concluded that the only thing necessary for a divorced and remarried couple to do (if anything at all) is to repent of the ceremony but then go on living together just as though they are not committing adultery against anyone. By making this compromise, we as Christians have effectively given up our right to call homosexuals to true repentance.

2 Loving our Enemies

In Matthew 5:44 Jesus commands us, “Love your enemies.” In Matthew 5:39 He tells us to “resist not evil” but rather to turn the other cheek when someone smites us. And in John 18:36 Jesus told Pilate, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . . but now is my kingdom not from hence.”

Though literal obedience to this kind of teaching appears unreasonable and unworkable, we find Jesus’ disciples reiterating it in the epistles. Paul, for instance, writes in the book of Romans:

If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good (Romans 12:18-21).

But what if
an enemy attacks
my family?

For many years after Christ left this earth, His followers strove diligently to obey these commands of their Lord. They were known far and wide as people who would take wrong rather than do wrong to others.

They showed love to their enemies and preferred to suffer or even die rather than inflict injury on someone else.

Consistent obedience to these commands, understandably, was never easy to carry out. Eventually Christians began to make excuses and ask questions about whether this teaching really ought to be taken literally. “But what if my enemy attacks my family? May I not seize a weapon to defend them?” “But what if my enemy crosses the border of my country? Shouldn’t I take up arms to defend my nation?” “But what if my government asks me to join its military and fight against its ungodly adversaries? Am I not responsible to obey my authorities?” In response, the church’s theologians began to develop complicated ideas (such as the “just war” theory) to rationalize how followers of Jesus could be involved in earthly warfare without violating the commands of their Savior.

As Christ’s teaching was gradually discarded in favor of human reasoning, the church entered into a compromise that has probably brought more reproach to the name of Jesus than any other since the beginning of Christianity. It is truly staggering to imagine all the wrongs that could have been avoided had Christians everywhere stayed true to Christ’s

call to love our enemies. There would have been no bloody crusades in the Middle Ages in the name of Christ. There would have been no Catholic Inquisition in the name of Christ. There would have been no enslavement of the American blacks in the name of Christ. Even Hitler's evil plans would have been thwarted, since most of the recruits in his army were people who claimed to be part of the body of Christ.

The commands of Christ regarding the treatment of our enemies are so numerous and so clear that it is hard to see how any Bible-believing Christian could miss them. Yet here in America it is nearly impossible, by looking at Christ's followers, to discern that He said anything at all about loving our enemies. In fact, Christians generally are even more likely than non-Christians to be supportive of military power and action. Christians generally are more likely than non-Christians to champion the right to own weapons to defend ourselves from criminal activity.

*Sell that
ye have
and give
alms...*

3 Laying up Treasures

In Matthew 6:19 Jesus commands us, "Lay not up for yourselves treasures upon earth." He commands us further in Luke 12:33 and Matthew 6:20, "Sell that ye have, and give alms," and "Lay up for yourselves treasures in Heaven."

Why is it wrong for Christians to accumulate wealth on this earth? Because it steals our love, for Jesus said our hearts will be with our treasures. Because it denies the hungry, thirsty, and naked of the provisions that we could be giving them. Because it destroys our faith in God, Who ought to be the focus of our trust. Because we have a far better investment opportunity available to us, namely, treasures in Heaven.

But the number one reason that it is wrong to lay up for ourselves treasures on earth is that it is direct disobedience to the commands of Jesus, the very One that we claim as our Lord and Master. The simple fact that He told us to "lay not up" and to "sell and give" ought to be more than enough reason to simply obey.

Yet for most Christians in America, it is just as though these commands do not exist. Our behavior in this area is no different from that of the non-Christians around us. We have piled up enormous amounts of wealth in stocks, bonds, savings accounts, retirement plans, and other earthly investments, with no regard whatsoever to the fact that Jesus told us not to do it. If anything, in fact, Christians tend to be

more enthused about accumulating earthly wealth than their non-Christian neighbors.

Jesus' teaching on this subject is so abundant and so plain that it is truly amazing that we as Christians could have missed it. He made statements like "Woe to you who are rich" and "Blessed are you who are poor." He said it is easier for a camel to go through

a needle's eye than for a rich man to make it to Heaven. He told stories of rich men going to hell and poor men going to Heaven. And in Matthew 25 he indicated that a key factor in our eternal destiny is whether or not we have used our earthly resources to help those in need.



Christ's disciples also taught and practiced these commands of their Teacher. In Acts 2 & 4 we see the early Christians obeying Christ's commands explicitly. In 1 Timothy 6, Paul writes that the love of money is the root of all evil. James tells rich men who have heaped together wealth for the future to "weep and howl" for the miseries that are coming upon them. And John writes that if we withhold our possessions when we see a needy brother, then the love of God cannot be in us.

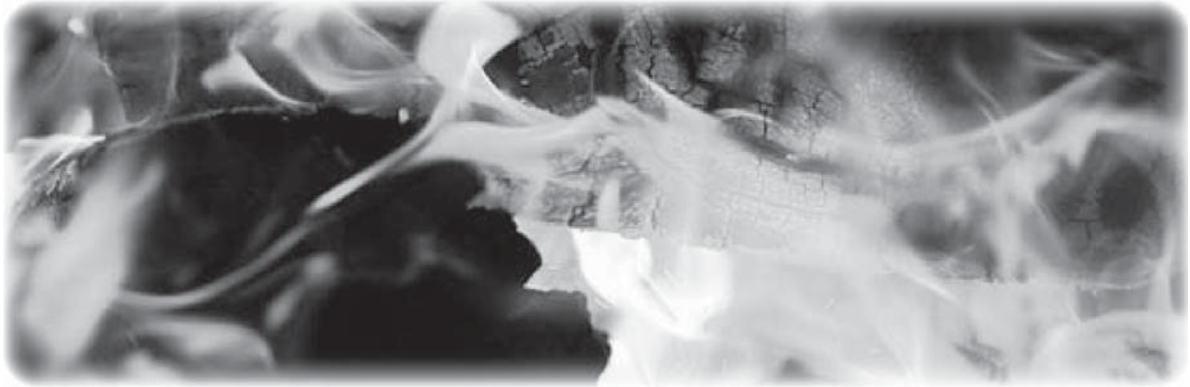
Our disobedience in this area has brought much reproach to Christ's name. Christians are known in this country far more for their greed than they are for their generosity. The non-Christians around us would be utterly astounded to hear that our Leader said anything at all against the accumulation of wealth.

In Conclusion

Lately it has been very encouraging to see increasing numbers of Christians beseeching God to pour out revival upon the American church. The great revivals of the past have all been preceded by much prayer by God's people, and I long for this to be an indication that another great revival is not far away.

Yet, is it possible that God is saying to the church in response to these prayers, "I am willing to revive when you are willing to repent?" Could it be that God is saying the following to us?

"I've already told you what you need to do. Go listen to the words I spoke to you through my Son. Go read His words in the Sermon on the Mount. Hear His commands, obey them, and teach others to do the same. Then, and only then, will I send you the revival you are seeking." ~



Coals of Fire

in Siuna

If you were robbed more times than you have fingers, what would you do if you finally had a chance to visit your robbers?

I looked straight into the lead robber's eyes. His gaze didn't flinch. "I want you to know that I love you and forgive you."

Did he understand why I was there? What would he do if he got out of prison, now that he knew I knew who he was?

About a month before, three robbers had held up a bus in broad daylight just outside of Siuna (about 100 kilometers east of Waslala, Nicaragua). After releasing the bus, the robbers had changed their clothes, hidden their guns in their backpacks, and nonchalantly caught a ride to Siuna on a truck. They thought no one would recognize them. They were from faraway Waslala. But a boy from the robbed bus caught a ride on the same truck and recognized the robbers. Once they arrived at Siuna, the boy ran to the police station and reported it. The police caught the guys, who still had the stolen money on them.

When I heard the news, I felt a strong urge to go to Siuna to witness to these robbers. I had a feeling they were the ones who had visited us two months before, on that last night in Kusulí. I told the family how I felt, but concluded, "It probably isn't them anyway. God has never allowed me to see any of my robbers again or talk to them. He probably never will. Besides, it's too dangerous."

Then one day the captain of the Waslala police came to talk to me. "Pablo, we think Siuna has your last robbers. Would you do me the favor of going with us to Siuna to identify them?"

"What would you gain by that?" I asked. "You know I will forgive them anyway."

"I know. But if we knew for sure they were your robbers, we could bring them to Waslala and prosecute them here too. We want to lock them up for a long time."

"I'll need to think about it and talk to the church. I'll let you know."

In our next minister's meeting we decided that if they would let us have a service for the prisoners, we would consent to go to Siuna. I took our answer to the captain. He was pleased. "I'll line everything up and we'll go next Friday."

Friday came and went. It seemed the captain had forgotten. I prayed and told God to work it out if it was His will. Then my uncle Paul from Tennessee came to visit us. "Hey, Paul, would you like to go to Siuna with me to see my last robbers?" I asked.

"Sure!"

The police captain was in Managua. We called from the police station to ask if we could go to Siuna the next day. "I wish you'd wait," he said. "I can't let you go alone. That zone is just too dangerous with all the guerrilla raids. In the last five months there have been eighteen people killed and eight kidnapped. If we go, I want to send at least thirty soldiers along. Can't we plan it later?"

I explained that my uncle was here only for several more days, and that we would gladly risk going alone if he would give me some kind of paper granting me permission to have the service.

“Well, all right. If you’re sure you want to do that. Let me talk to the officer, and I’ll get him to write it up for you. Good luck.”

The next day we left for Siuna. Uncle Paul, Jacinto, five national brethren, and I went to hold a service at the jail.

When we got to the jail, I told the brethren they had some time to explore Siuna, which was an old mining town. They left in high spirits to give out tracts and see the sights. “Be back in half an hour for the service,” I reminded them. Then I headed for the police station.

The Siuna police captain was not there, so I talked to the officer in charge. He took me to his office and we sat down. He read in my letter that I was to identify the three Waslala robbers.

“Are you the man who was robbed?”

“Yes.”

“What we do is let you peep into their room so they will not know you are here. That is a safety measure we offer.”

“Yes, I know, but this time we would like to have a service instead. We would like to personally tell the men about the love of God. Later I will tell you if our robbers were in the group.”

“Our accommodations here aren’t set up for a service. See,” he said, waving his hand toward the tiny buildings surrounding us. “We just don’t have room. We have these men in that old building practically piled on top of each other,” he continued, pointing to a dilapidated building. “What can we do?”

“Could I just meet with the three mentioned in the letter?” I asked, wondering what I could do now to get my brethren involved.

“Sure.”

We decided to hold the meeting right there in his office. The three men marched in and sat in a half circle in front of me. The officer left, placing a guard outside the door.

The time had come to face these men. I started with the one closest to me. I looked him in the eyes as I shook hands. I knew this fellow well! He was a neighbor! I just hadn’t remembered his name or recognized it on the list. I shook his hand. “How are you doing, neighbor? Good to see you.”

Then I turned to the next one. We both felt a shock as our eyes met. My feelings were mixed as I held his gaze. Here was the man who had threatened to kidnap my children if I didn’t get him 100,000 córdobas—the man who had caused my family to flee out a window and run for their lives. He

had taken my wife’s sewing machine and our good tape player. This man’s visit had been the last straw in our decision to leave our much-loved farm and seek sanctuary in the dirty town of Waslala. My heart skipped, but then pumped on steadily. As I looked into the robber’s hard eyes, God filled my heart with just what I had prayed for—love.

The next robber spooked me. As I shook his hand, I battled with doubt. Was this the skinny fellow who had come to the window that night and asked for tortillas? Something didn’t look right, and yet he seemed familiar...

First I spoke to Pepe, our friend and neighbor. But Pepe was behaving strangely. He turned his face to the side and seemed to take a special interest in the wall behind us. Giving up, I turned to the others. “Well, I found out you fellows were in jail, so I decided to come and visit you. Actually, we came to have a service for you, but they wouldn’t let us. They say they don’t have good enough conditions.”

“Yeah,” said the lead robber, whose name turned out to be Victor. “The conditions sure are poor around here. Who are you anyway?”

“I’m the minister of the Waslala church. I’m a neighbor to Pepe here.”

“What’s your name?”

“Pablo,” I answered, knowing perfectly well that he knew me.

“What did you come for?”

“I came to bring you a special message.”

“Why did you choose us three?”

“Well,” I stuttered. How long were we going to play this game? “You’re from Waslala. I just wanted to see you and visit you.”

As Victor and I talked, his eyes darted from side to side. He tried to act friendly, as if seeing me were just part of everyday life in the Siuna jail.

Meanwhile I kept my eyes on the other robber, José. He was nervous. He was shirtless, and his wiry body was covered with small tattoos. He was sweating profusely. His face seemed to change color, shades of gray and white.

Pepe was slowly loosening up and looked at me occasionally. But I wasn’t talking primarily to him. He wasn’t my robber. The other two were. To them I directed most of my speech.

“The message I bring to you today is something marvelous and special. It is for each one of you. It’s the reality that God loves you. Do you know that? He loves each one of

Here was the man who had threatened to kidnap my children...

you personally. So much that he gave his Son Jesus to die for you ...”

My hands trembled. My thoughts were jumbled. But I had done what I had so much wanted to do. I had told them about God’s love for them.

At the end I told them what that love does in our hearts. It makes us love others—even our enemies. Then I looked into Victor’s eyes and said, “I love you and forgive you, because Jesus loved me.”

After I finished, Victor said, “That is what we need. Someone to give us good advice. That’s why we do bad things sometimes. No one gives us good counsel. Like this stealing—it was our first time. There is hope for us. We won’t be doing it again.”

“Well, that’s why I came here. I wanted to tell you about God’s love and that there is still a chance for you because of that love. While you are here in jail, think about God and turn to him. You can be free spiritually, even if you are behind bars.”

“How did you find out about us?”

“We just heard about it and I wanted to visit you.”

“Did you come just to see us?”

“Yes.”

“Well, thanks for coming to visit.” The other two nodded their heads.

“Do you have some literature along?” Pepe asked.

“Sure, I’ll send some in later. I’ll send you some food too.”

“That’s great. The food here is awful.”

It was time to go. I had been with them for about twenty minutes. I again assured them of God’s love and our prayers. Were those tears in Jose’s eyes as I finished and shook this hand? Pepe’s? Yes, they couldn’t hide it. Love had struck home. Apparently Victor’s hard heart was cold as stone. But José and Pepe were touched.

The police wanted to hear how it went. I told him I was sure Victor and José were my last robbers. I was suspicious that Pepe had been involved too, though he had not come to my house that night. As I got up to leave, I asked if I could bring some food in for the prisoners. The officer stared at me, then began shaking his head.

“Hey, is that a problem for you?” I asked innocently. “If it’s against the rules ...”

“No, it’s not against the rules. It’s just that you were robbed by these men, and still you came to preach to them. And now you want to give them food.” Shaking his head again, he walked away. “Sure, send the food. No problem.”

After delivering three chicken plates with sodas, we headed home. I could just imagine what the Siuna police station was buzzing about. To them it seemed strange. But not to us as Christians. I had obeyed Jesus, and it had increased my love for the robbers and decreased my fear. But best of all was that feeling of having done just what Jesus would have done. The Bible calls such kindness “coals of fire.” It’s the kind of love that brings repentance. As I walked out of that jail, I was overflowing with it.

~ Pablo Yoder

Pablo and Eunice Yoder serve the resurrected Jesus in Waslala, Nicaragua with their family. You may read more of Pablo’s experiences in the book *Angels in the Night*, of which this article is one chapter. This article is under copyright by TGS International, and permission is needed to reproduce it. The book *Angels in the Night* may be purchased from Christian Light Publications, 1050 Mt. Clinton Pike, Harrisonburg, VA 22802 (<http://www.clp.org/>).

Currently, Pablo and his family are spending a couple months experiencing the joys, frustrations, and challenges of helping a small congregation get off the ground in a little village several kilometers off the beaten path near their home in Waslala.



“An epistle of straw.” That should tell us something ... frankly, it scares me.

You must be born again

None of these things can be accomplished by fakers. There is no shortcut to heaven. Empty works are no better than empty faith. So...

- If we are actually going to honor the name of God,
- If we are going to please Him and glorify Him with our lives,
- If we are going to follow in Jesus' great big steps,
... then we must be born again.

New Wine—New Wineskins

Near the beginning of the Gospel of Mark, Jesus gave His charge to Matthew the tax collector and other sinners who were at Matthew's house with those challenging words: “*follow me.*”⁸ Right after this however, Mark recorded Jesus' parable about becoming a new creation in the parable of old cloth and old wine skins.

“No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.” (Mark 2:21-22).

In other words, the Christ-following life is not something that you can just tack on to your old life. That's not going to work. If you do try, it will break.

Repent

Jesus used the word “repent.” That means completely changing the way I want to go, and following His way. That's more than just a little decision or a “sinner's prayer”—that's becoming a whole new creation. If I try to tack Christianity on to my nonrepentant old lifestyle—like the unshrunk cloth or old wineskin—it's going to rip and burst!

When being a follower of Christ actually means to follow Christ, what an exciting life awaits! Just two words say it all—“*follow me.*” That's a living faith. That's a salvation that is not just in my head—it's real in my life—a ticking clock!“ ~

8 Mark 2:14

Too Timid to Tell the Truth

“Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus”. --Acts 4:13

The contemporary moral climate does not favor a faith as tough and fibrous as that taught by our Lord and His apostles. The delicate, brittle saints being produced in our religious hothouses today are hardly to be compared with the committed, expendable believers who once gave their witness among men. And the fault lies with our leaders. They are too timid to tell the people all the truth. They are now asking men to give to God that which costs them nothing.

Our churches these days are filled (or one-quarter filled) with a soft breed of Christian that must be fed on a diet of harmless fun to keep them interested. About theology they know little. Scarcely any of them have read even one of the great Christian classics, but most of them are familiar with religious fiction and spine tingling films. No wonder their moral and spiritual constitution is so frail. Such can only be called weak adherents of a faith they never really understood. ~A. W. Tozer





The Heart of the Matter

Rachel Weaver

I have been thinking a lot about the verse, “And yet I show unto you a more excellent way.” (1 Co. 12:31) What is this way? It is the way of perfect love. We knew that all the time, didn’t we? But what does Paul really mean and why does he feel a need to say it that way? I have been pondering all this, then last night God dropped a tiny book into my hands, *Love—The Greatest Thing in the World*, written by Henry Drummond. As I was listening to someone read it aloud, I realized that what the author was saying was the answer to my ponderings. I will quote from the book, changing the old English form somewhat.

Again He says, "Love is the fulfillment of the law." Did you ever think what He meant by that? In those days, men were working hard to earn their passage to Heaven by keeping the Ten Commandments and the 110 commandments that they had manufactured out of the Ten. Christ came and said, "I will show you a more simple way. If you do that one thing, you will do all these 110 without ever thinking about them. If you love, you will unconsciously fulfill the whole law." You can readily see for yourselves how that must be so. Take any of the commandments. "Thou shalt have no other gods before me." If a man loves God, you will not need to tell him that. Love is the fulfilling of that law. "Do not take God's name in vain." Would a man ever dream of taking His name in vain if he really loved God? Remember the Sabbath day to keep it holy." Would he not be too glad to have one day in seven to dedicate more exclusively to the object of his affection? ... You would never dream of urging him not to covet what his neighbor had. He would rather they possessed it than himself. In this way, "love is the fulfilling of the law." It is the rule for fulfilling all law, the new commandment for keeping the old commandment, Christ's one secret of the Christian life.

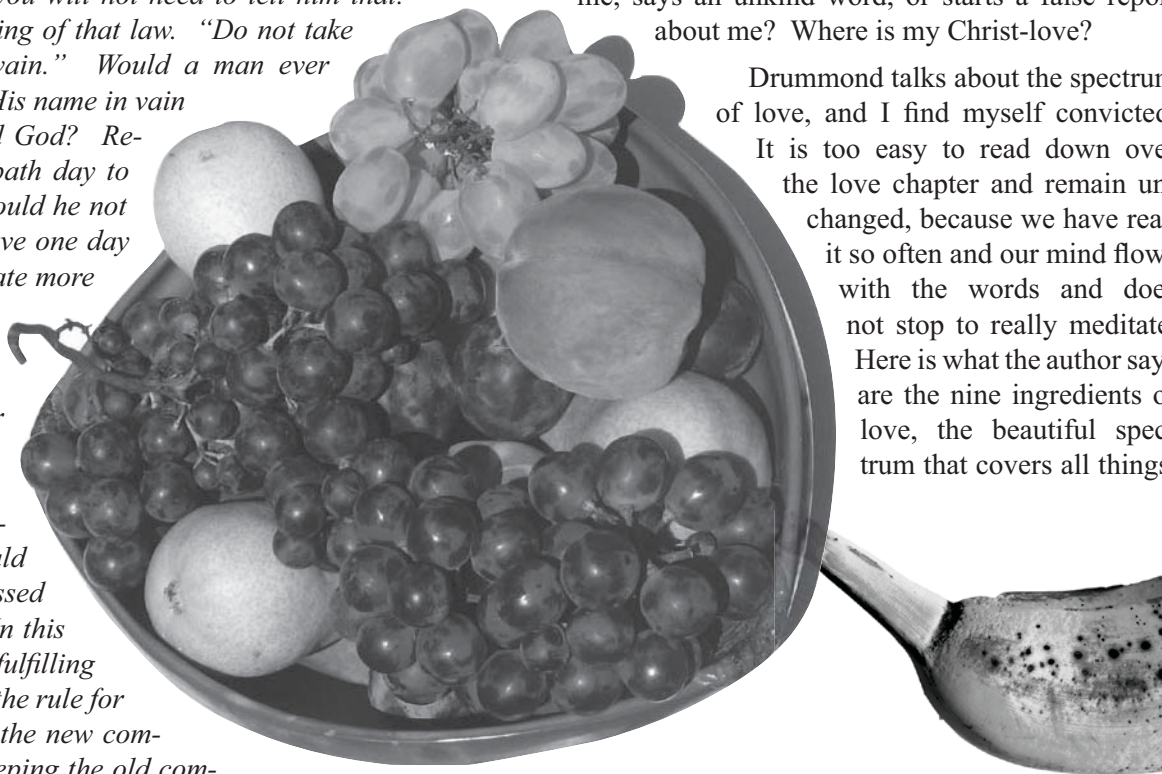
Sometimes in living, I find myself getting so consumed with the need to do what Jesus says, that I forget to "be" what He has asked me to be. When I am in that mode, I am far more like my Old Testament counterparts than I would like to admit. Think with me for a minute.

Paul contrasts love with sacrifice and martyrdom: "If I give my body to be burned and have not love it profits me nothing." Missionaries can take nothing greater to a heathen land than the ... reflection of the love of God upon their own character. That is the universal language. It may take them years to speak in Chinese or in the dialects of India. But from the day they land, that language of love, understood by all, will be pouring forth its unconscious eloquence.

It is the man ... not his words. His character is his message Take into your sphere of labor—where you also mean to lay down your life—that simple love, and your lifework must succeed. You can take nothing greater; you need take nothing less.

It is my life, my character, not my words, that show who I really am. As I meditated on what I had read, I applied the words to my heart and life. How do I fit in to that? Am I making sacrifices and forgetting the most important thing? Do I find myself annoyed and discouraged, when after a long, hard day, no one seems to notice or appreciate? Do I find my spirit rising up within me when someone contradicts me, says an unkind word, or starts a false report about me? Where is my Christ-love?

Drummond talks about the spectrum of love, and I find myself convicted. It is too easy to read down over the love chapter and remain unchanged, because we have read it so often and our mind flows with the words and does not stop to really meditate. Here is what the author says are the nine ingredients of love, the beautiful spectrum that covers all things.



- Patience – Love suffers long.
- Kindness – Love is kind.
- Generosity – Love envies not.
- Humility – Love is not proud.
- Courtesy – Love does not behave herself in an unseemly way.
- Unselfishness – Love does not her own good.
- Good Temper – Love is not easily provoked.
- Guilelessness – Love takes no account of evil.
- Sincerity – Love rejoices in the truth.

... You will observe that all of these are in relation to life, to the known today and the near tomorrow, to our fellowman, and not to the unknown eternity. We hear so much about love to God. Christ also spoke about love to man ...”

It is easier for me to think about loving God whom I cannot see, than loving a sister who has a struggle with me. It is easier to talk about living for God than to actually put these nine things into shoe leather in my family, every day. This kind of love is the heart of the Gospel. This is the heart of Christianity, and yet I fall so short. How can I expect my husband and my children to know that I love God if I often do not measure up in these ways? They hear my life louder than they hear my words, and no amount of teaching by words can make up for my life if I am not living it in the law of love and kindness.

Let's explore how these virtues work out in real life.

Patience – the normal attitude of passive love. *Not in a hurry; calm ... wearing the ornament of a meek and quiet spirit. Love suffers long, bears all things, believes all things, hopes all things. Love understands, therefore waits.*

This one really touches me. I am so quick to make instant decisions and give ultimatums. I know that when I stop to think and take time to correct my child in love I am much more understanding. Oh, to be loving in all my training and correction! Have you ever watched a mother who truly reflects the meek and quiet spirit? If you did, you will notice how much more sensitive and careful her children are with others. Her life has spoken more loudly than her words. Her children are a mirror and a window to her daily life. This kind of love works itself out in how we deal with our weaker brothers and sisters, too. We, knowing the love of Christ, take time to pray for them, to lift up the hands that hang down and to undo the heavy burdens so that the oppressed might go free. If we were only as patient with others as our God is with us, the church and the world would sit up and take notice and profit by it.

Kindness – active love. *Have you ever noticed how much of Christ's life was spent doing kind things? ... He spent a great proportion of His time simply making people happy "The greatest thing," says*

someone, "a man can do for his Heavenly Father is to be kind to His children." I wonder why it is that we are not kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered. ... "I shall pass through this world but once. Any good thing therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

THE GREATEST THING A MAN CAN DO FOR HIS HEAVENLY FATHER IS BE KIND TO HIS CHILDREN!

This makes me think of a wedding address that a father made recently, to the new couple. "Be nice to others." He reminded them that no matter what happened, they should always be nice to each other. He said it again and again about various circumstances.

He said it so often that it stuck with me. Love is nice to others. It puts the good of your husband, your children, and others before yourself, no matter what the circumstance. Serving is active love. It puts new meaning into life for you and the ones you are serving. When you live a servant's life, you unconsciously teach that life to your children. When they learn that lesson, early in life, it will make it so much easier for them to live the love of kindness. Let us be "nice" to others.

Generosity – love in competition with others. *Whenever you attempt a good work, you will find others doing the same kind of work and probably doing it better. Do not envy them. Envy is a feeling of ill will to those who are doing the same thing as we are, a spirit of competition. ... The Christian needs to envy only one thing—the large, rich, generous soul that "envies not."*

Ah! She was asked to...and I never have a chance to ... Have you ever noticed how this attitude clouds a whole day or life if it is not repented of? I have nothing to gain and nothing to lose that was not given me by Jesus. If no one notices me, it does not matter.

Humility – love in hiding. *... to put a seal upon your lips and forget what you have done. After you have been kind, after you have stolen forth into the world (or at home) and done that beautiful work, go back into the shade and say nothing about it. Love hides from itself and waives even self-satisfaction.*

I want to be a servant—and only a servant like my Master. Servants get no notice. I am not here for attention, but to bring glory to my Father. As a young mother, this was a real struggle for me. No one noticed the loads of diapers, the mountains of wash, the never-ending cleaning. But as I learned that this was only my reasonable service and that my real calling was to glorify my Father, I found a freedom that I had never had before. I was working for Jesus and He noticed; and that was all that mattered.

Courtesy - ... love in society. *This is love in relation to etiquette. Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And one of the secrets of politeness is to love The ungentle soul, the inconsiderate, unsympathetic nature is not courteous.*

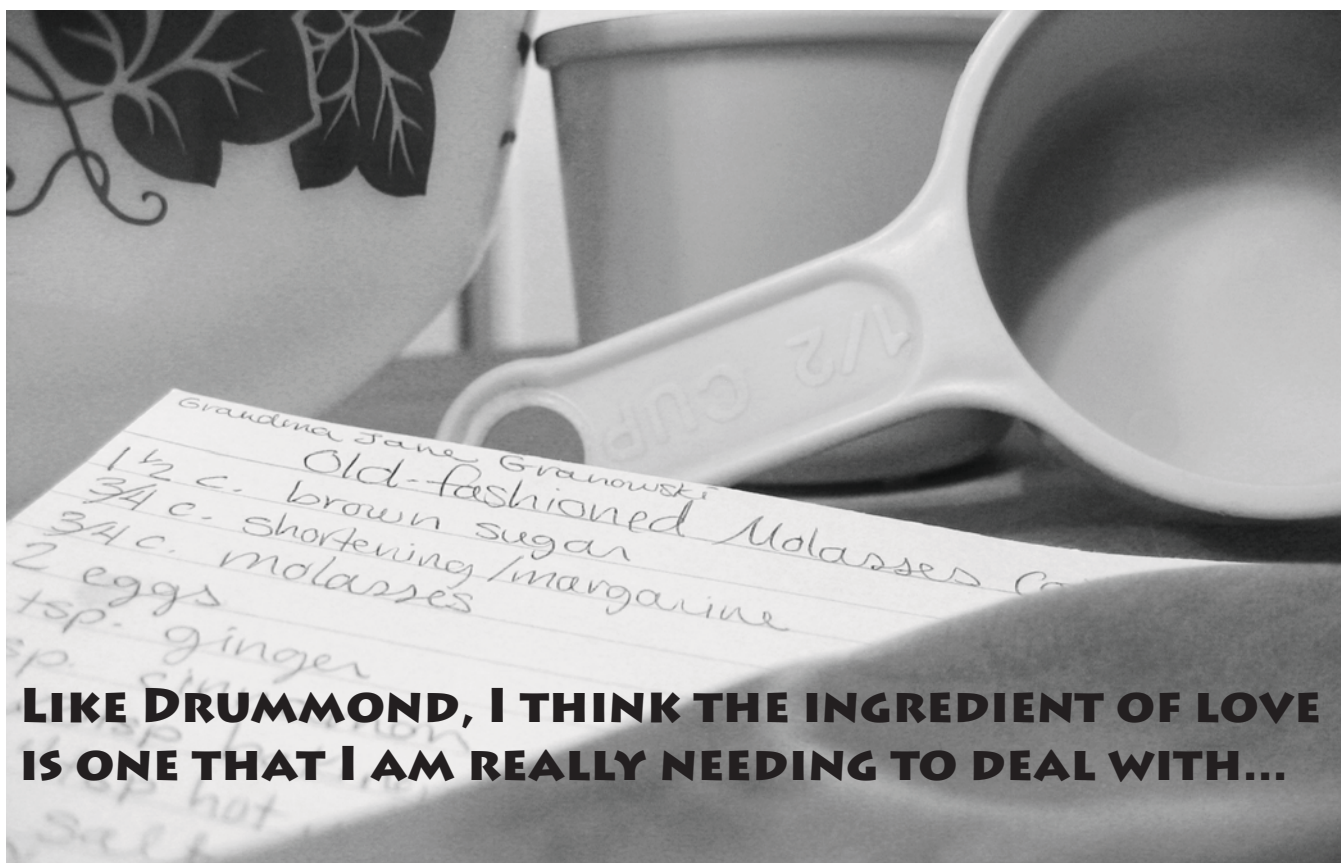
Am I courteous to my children and husband? Am I as patient with them and as kind to them as I am to those I meet while shopping or to my brothers and sisters at church? Do I stop to see to my children's little needs with the same consideration that I have for others? Do I have a double standard in my heart? Is my heart full of care for others in the little things? These are real questions that make my heart stop and ponder.

Unselfishness – love does not seek her own cause.
... we are to ignore our rights and eliminate the per-

sonal element altogether from our calculations. It is not hard to give up our rights. They are often eternal. The difficult thing to give up is ourselves. The more difficult thing is not to seek things for ourselves at all ... I must take that back. It is only true of a partly selfish heart. Nothing is a hardship to true love. I believe that Christ's yoke is easy, it is just His way of taking life. It is a happier way than any other. The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving "It is more blessed to give than to receive."

Good Temper – love is not provoked. *Nothing could be more striking than to find this here. We are inclined to look upon bad temper as a harmless weakness. We speak of it as a ... family failing, a matter of upbringing, a matter of our culture, not a thing to take into a very serious account, in estimating a man's character. And yet, here, right in the heart of this analysis of love, it finds a place*

The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot upon an otherwise noble character. You know men and women who are nearly perfect, but for an easily ruffled, quick-tem-



LIKE DRUMMOND, I THINK THE INGREDIENT OF LOVE IS ONE THAT I AM REALLY NEEDING TO DEAL WITH...

pered, touchy disposition There is no place in Heaven for a disposition like this You will see, then, why temper is significant. It is not in what it is alone, but in what it reveals. This is why I speak of it with such unusual plainness. It is a test for love—a symptom, a revelation of an unloving nature at the bottom of the heart. It is the intermittent fever that speaks of intermittent disease within A want of patience, a want of kindness, a want of generosity, a want of courtesy, a want of unselfishness are all instantaneously brought out in one flash of temper.

Hence it is not enough to deal with the temper. We must go to the source and change the inmost nature and the angry, impatient spirit will die away. Souls are made sweet, not by taking the acid fluid out, but by putting something in—a great love, a new spirit, the Spirit of Christ Will power does not change men. Time does not change men. Christ does. Therefore, “Let this mind be in you which was also in Christ Jesus.”

Like Drummond, I think this ingredient of love is one that I am really needing to deal with in my own life. Maybe I do not yell at my children, but what about the inward gritting of the teeth and the impatient spirit that my child

can sense. This is harmful to his sensitive spirit, too. It is well that we do not let ourselves go and say unkind, cutting things that we later regret, but have we done well when we have an inward bad attitude? I think not. Our bad attitudes come from an unsanctified heart and to truly be part of the loving Christ we must deal with these. Our children can only mirror our bad attitudes and when they do, we call it rebellion and disobedience. How much, much better it would be if we modeled the right spirit of love for them so that they could be led up the pathway of love more easily. May my attitudes and actions become like my Master who was the example of love.

Guilelessness - love giving unsuspecting grace for others. *The possession of this is a great secret to living out life in difficult times In an atmosphere of suspicion, men shrivel up, but in the atmosphere of love, they expand and find encouragement and educative fellowship. It is a wonderful thing that here and there in this hard uncharitable world there should still be left a few rare souls who think no evil. What a stimulus to even meet with it for a day! ... The respect of another is the first restoration of the self-respect that many a man has lost. Our ideal of*

--Continued on p. 35

In an atmosphere of suspicion, men shrivel up ...



VOICES FROM THE EARLY CHURCH

On the Mortality



In the middle of the third century, a severe plague swept through North Africa, killing tens of thousands of people – Christian and pagan alike. In some places, the dead outnumbered the living. Some thought the end of the world was imminent. Many Christians were surprised that they too were afflicted by this deadly plague. Cyprian encouraged and challenged his fellow Christians with these words:

Although in very many of you, dearly beloved brethren, there is a steadfast mind and a firm faith, and a devoted spirit that is not disturbed at the frequency of this present mortality, but, like a strong and stable rock, rather shatters the turbulent onsets of the world and the raging waves of time, while it is not itself shattered, and is not overcome but tried by these temptations; yet because I observe that among the people some, either through weakness of mind, or through decay of faith, or through the sweetness of this worldly life, or through the softness of their sex, or what is of still greater account, through error from the truth, are standing less steadily, and are not exerting the divine and unvanquished vigor of their heart, the matter may not be disguised nor kept in silence, but as far as my feeble powers suffice with my full strength, and with a discourse gathered from the Lord's lessons, the slothfulness of a luxurious disposition must be restrained, and he who has begun to be already a man of God and of Christ, must be found worthy of God and of Christ.

For he who wars for God, dearest brethren, ought to acknowledge himself as one who, placed in the heavenly camp, already hopes for divine things, so that we may have no trembling at the storms and whirlwinds of the world, and no disturbance, since the Lord had foretold that these would come The kingdom of God, beloved brethren, is beginning to be at hand; the reward of life, and the rejoicing of eternal salvation, and the perpetual gladness and possession lately lost of paradise, are now coming, with the passing

away of the world; already heavenly things are taking the place of earthly, and great things of small things, and eternal things of things that fade away. What room is there here for anxiety and solicitude? Who, in the midst of these things, is trembling and sad, except he who is without hope and faith? For it is for him to fear death who is not willing to go to Christ. It is for him to be unwilling to go to Christ who does not believe that he is about to reign with Christ.

But, beloved brethren, this is so, because faith is lacking, because no one believes that the things which God promises are true, although He is true, whose word to believers is eternal and unchangeable. If a grave and praiseworthy man should promise you anything, you would assuredly have faith in the promise-giver, and would not think that you should be cheated and deceived by him whom you knew to be steadfast in his words and his deeds. Now God is speaking with you; and do you faithlessly waver in your unbelieving mind? God promises to you, on your departure from this world, immortality and eternity; and do you doubt? This is not to know God at all; this is to offend Christ

How great is the advantage of going out of the world. Christ Himself, the Teacher of our salvation and of our good works, shows to us, who, when His disciples were saddened that He said that He was soon to depart, spoke to them, and said, "If ye loved me, ye would surely rejoice because I go to the Father;" teaching thereby, and manifesting that when the dear ones whom we love depart from the world, we should rather rejoice than grieve. Remembering which truth, the blessed Apostle Paul in his epistle lays it down, saying, "To me to live is Christ, and to die is gain;" counting it the greatest gain no longer to be held by the snares of this world, no longer to be liable to the sins and vices of the flesh, but taken away from smarting troubles, and freed from the envenomed fangs of the devil, to go at the call of Christ to the joy of eternal salvation.

But nevertheless it disturbs some that the power of this disease attacks our people equally with the heathens, as if the Christian believed for this purpose, that he might have the enjoyment of the world and this life free from the contact of ills; and not as one who undergoes all adverse things here and is reserved for future joy. It disturbs some that this mortality is common to us with others; and yet what is there in this world which is not common to us with others, so long as this flesh of ours still remains, according to the law of our first birth, common to us with them?

So long as we are here in the world, we are associated with the human race in fleshly equality, but are separated in spirit. Therefore until this corruptible shall put on incorruption, and this mortal receive immortality, and the Spirit lead us to God the Father, whatsoever are the disadvantages of the flesh are common to us with the human race. Thus, when the earth is barren with an unproductive harvest, famine makes no distinction; thus, when with the invasion of an enemy any city is taken, captivity at once desolates all; and when the serene clouds withhold the rain, the drought is alike to all; and when the jagged rocks rend the ship, the shipwreck is common without exception to all that sail in her; and the disease of the eyes, and the attack of fevers, and the feebleness of all the limbs is common to us with others, so long as this common flesh of ours is borne by us in the world.

Moreover, if the Christian know and keep fast under what condition and what law he has believed, he will be aware that he must suffer more than others in the world, since he must struggle more with the attacks of the devil...

Righteous men have ever possessed this endurance. The apostles maintained this discipline from the law of the Lord, not to murmur in adversity, but to accept bravely and patiently whatever things happen in the world; since the people of the Jews in this matter always offended, that they constantly murmured against God, as the Lord God bears witness in the book of Numbers, saying, "Let their murmuring cease from me, and they shall not die." We must not murmur in adversity, beloved brethren, but we must bear with patience and courage whatever happens, since it is written, "The sacrifice to God is a broken spirit; a contrite and humbled heart God does not despise;" ...

"Nevertheless, it disturbs some that the power of this Disease attacks our people equally with the heathens, as if the Christian believed for this purpose: that he might have the enjoyment of this world and his life free from the contact of ills."

Thus Abraham pleased God, who, that he might please God, did not shrink even from losing his son, or from doing an act of parricide [sacrificing his son]. You, who cannot endure to lose your son by the law and lot of mortality, what would you do if you were bidden to slay your son? The fear and faith of God ought to make you prepared for everything, although it should be the loss of private estate, although the constant and cruel harassment of your limbs by agonizing disorders, although the deadly and mournful wrench from wife, from children, from departing dear ones.

Let not these things be offences to you, but battles: nor let them weaken nor break the Christian's faith, but rather show forth his strength in the struggle, since all the injury inflicted by present troubles is to be despised in the assurance of future blessings. Unless the battle has preceded, there cannot be a victory: when there shall have been, in the onset of battle, the victory, then also the crown is given to the victors. For the helmsman is recognized in the tempest; in the warfare the soldier is proved. It is an empty show when there is no danger. Struggle in adversity is the trial of the truth. The tree which is deeply founded in its root is not moved by the onset of winds, and the ship which is compacted of solid timbers is beaten by the waves and is not shattered; and when the threshing-floor brings out the corn, the strong and robust grains despise the winds, while the empty chaff is carried away by the blast [gust] that falls upon it ...

What a grandeur of spirit it is to struggle with all the powers of an unshaken mind against so many onsets of devastation and death! What sublimity, to stand erect amid the desolation of the human race, and not to lie prostrate with those who have no hope in God ...

And further, beloved brethren, what is it, what a great thing is it, how pertinent, how necessary, that pestilence [disease] and plague which seems horrible and deadly, searches out the righteousness of each one, and examines the minds of the human race, to see whether they who are in health tend the sick; whether relations affectionately love their kindred; whether masters pity their languishing servants; whether physicians do not forsake the beseeching patients; whether the fierce suppress their violence; whether the rapacious can quench the ever insatiable ardour of their

raging avarice even by the fear of death; whether the haughty bend their neck; whether the wicked soften their boldness; whether, when their dear ones perish, the rich, even then bestow anything, and give, when they are to die without heirs. Even although this mortality conferred nothing else, it has done this benefit to Christians and to God's servants, that we begin gladly to desire martyrdom as we learn not to fear death. These are trainings for us, not deaths: they give the mind the glory of fortitude; by contempt of death they prepare for the crown

We ought to remember that we should do not our own will, but God's, in accordance with what our Lord has bidden us daily to pray. How preposterous and absurd it is, that while we ask that the will of God should be done, yet when God calls and summons us from this world, we should not at once obey the command of His will! We struggle and resist, and after the manner of forward servants we are dragged to the presence of the Lord with sadness and grief, departing hence under the bondage of necessity, not with the obedience of free will; and we wish to be honored with heavenly rewards by Him to whom we come unwillingly. Why, then, do we pray and ask that the kingdom of heaven may come, if the captivity of earth delights us? Why with frequently repeated prayers do we entreat and beg that the day of His kingdom may hasten, if our greater desires and stronger wishes are to obey the devil here, rather than to reign with Christ? ...

To myself also, the very least and last, how often has it been revealed, how frequently and manifestly has it been commanded by the condescension of God, that I should diligently bear witness and publicly declare that our brethren who are freed from this world by the Lord's summons are not to be lamented, since we know that they are not lost, but sent before; that, departing from us, they precede us as travelers, as navigators are accustomed to do; that they should be desired, but not bewailed; that the black garments should not be taken upon us here, when they have already taken upon them white raiment there; that occasion should not be given to the Gentiles for them deservedly and rightly to reprehend us, that we mourn for those, who, we say, are alive with God, as if they were extinct and lost; and that we do not approve with the testimony of the heart and breast the faith which we express with speech and word.

And this, as it ought always to be done by God's servants, much more ought to be done now—now that the world is collapsing and is oppressed with the tempests of mischievous ills If in your dwelling the walls were shaking with age, the roofs above you were trembling, and the house, now worn out and wearied, were threatening an immediate destruction to its

“If in your dwelling, the walls were shaking with age, the roofs above you were trembling, and the house, now worn out and wearied, were threatening an immediate destruction ... would you not with all speed depart?”

structure crumbling with age, would you not with all speed depart? If, when you were on a voyage, an angry and raging tempest, by the waves violently aroused, foretold the coming shipwreck, would you not quickly seek the harbor? Lo, the world is changing and passing away, and witnesses to its ruin not now by its age, but by the end of things.

We should consider, dearly beloved brethren—we should ever and anon reflect that we have renounced the world, and are in the meantime living here as guests and strangers. Let us greet the day which assigns each of us to his own home, which snatches us hence, and sets us free from the snares of the world, and restores us to paradise and the kingdom. Who that has been placed in foreign lands would not hasten to return to his own country? Who that is hastening to return to his friends would not eagerly desire a prosperous gale, that he might the sooner embrace those dear to him?

What a pleasure is there in the heavenly kingdom, without fear of death; and how lofty and perpetual a happiness with eternity of living! There the glorious company of the apostles—there the host of the rejoicing prophets—there the innumerable multitude of martyrs, crowned for the victory of their struggle and passion—there the triumphant virgins, who subdued the lust of the flesh and of the body by the strength of their continency—there are merciful men rewarded, who by feeding and helping the poor have done the works of righteousness—who, keeping the Lord's precepts, have transferred their earthly patrimonies to the heavenly treasuries. To these, beloved brethren, let us hasten with an eager desire; let us crave quickly to be with them, and quickly to come to Christ. May God behold this our eager desire; may the Lord Christ look upon this purpose of our mind and faith, He who will give the larger rewards of His glory to those whose desires in respect of Himself were greater!

Treatise VII, The Treatises of Cyprian
Ante-Nicene Fathers
Vol. 5, pp. 469-475

SEEDS OF THE KINGDOM

Seed Sower Award



*The kingdom of heaven is likened unto a man which sowed good seed in his field. Matthew 13:24
And let us consider one another to provoke unto love and to good works. Hebrews 10:24*

In this series, we intend to highlight the work of those who are currently busy introducing the seeds of righteousness, peace, and joy into this sin-filled earth, with the hopes that at least a few lives will receive the Word and be eternally changed. The purpose in turning the spotlight on these works is not to glorify those men and women who are actively advancing the kingdom of God, but rather to stimulate YOU, the reader, into doing YOUR part in YOUR corner. Neither is the purpose meant to be that of asking the readers to donate financially or personally participate in these projects, although that is certainly an option in some cases. Take these ideas, tweak them to fit your situation, and begin to plant the kingdom of God in your environs. The inclusion of any person or church in these articles is not an endorsement by *The Heartbeat of the Remnant* of every doctrine and practice that the spotlighted individuals or churches may represent in other areas of their life. As well, the spotlighted person/group may not endorse all aspects of *The Heartbeat of the Remnant*.

To start with, we have chosen to feature Mount Zion Literature Ministry (MZL), based in Clarkrange, TN. The following is based on an interview with Joseph Yoder, who helps in the ministry there.

The Heartbeat of the Remnant (THR)- To start off with, what is MZL all about? Can you give me in a few sentences a brief overview of what you are doing?

(MZL) Our vision is to gather together some of the doctrinally sound Christian literature that we have here in the US and make it affordable and attainable to the poor countries. We are currently working in Latin America with Spanish and Portuguese, and in Africa and the Philippines with English. We purchase the materials, subsidize it 45 percent, and pay all shipping costs to the poor country. That makes it more affordable in their economy. Our efforts include providing school curriculum and setting up stands in book exhibits in many countries as a way to spread the literature.

(THR) So what was the seed of this ministry? How did this whole thing get started?

(MZL) MZL was born in 1997 when two or three brothers had a vision of making literature available, because we knew there was a shortage of literature in Spanish-speaking countries. A local brother had a print shop, and originally the idea was to print the literature and distribute that. Then the idea changed to just buying the literature already available and distributing it. So the church donated \$7000.00 to get things rolling. Then three of us took a trip to Central America to see what the needs and options were. The churches down there encouraged us strongly to move ahead. Publicadora La Merced in Costa Rica in particular helped us get our bearings and encouraged us in the project. They set up some book racks in various places down there, and our first shipment of books went to them. From that point, we started sending out some newsletters to let people know what our

vision was. And it just kind of went from there. Open doors here, open doors there, from one country to another ...

(THR) So it took off growing. Did it grow faster or slower than expected?

(MZL) It grew much faster! We just couldn't believe it! It grew much faster than we ever dreamed. The growth exceeded all our expectations.

(THR) So along the way have you run into any obstacles, or anything that you did not foresee that has set you back?

(MZL) Well, not that I know of. From the beginning we always had the idea to not go any further than what the Lord opens the door. We labored with the understanding that we are not going to borrow money. We are never going to purposely go into debt. We are going forward as the Lord provides the way. And He has always provided! There may have been opportunities that we could have stepped into that we didn't, such as working in Asian countries. That has been suggested. But we never really felt that the door was really opened for us there as of yet.

(THR) Do you see much results of your labors in the form of changed lives?

(MZL) Actually ... no. As I pondered why, I think it is because we as a ministry are not really the ones who are dealing face to face with the individuals buying the books. We are only a funnel, or channel, to the distributors.

(THR) So by working as you do, you are moving in faith, not personally seeing many results of your labors, but trusting that the seed will bear fruit?

(MZL) Yes. But we do hear of some of the results. The distributors write newsletter articles, and we do hear of fruits from time to time. For example, the home-school conventions in the poor countries give us stories of people who are just delighted to find a full Bible-based curriculum that they can use to teach their children at home. We have seen, for example, ladies coming to the home-school conventions, who after several years of attending, now come with a head covering. They tell us that they read the literature, saw the pictures, and realize that people are actually practicing it, and it makes sense. So they have started doing it as well. There have also been a lot of exclamations from poor people in various countries about finding literature that they can afford.

(THR) Our purpose in doing this interview is not so much to get people to donate to your ministry or get personally involved—although that is an option—as it is to inspire others to do something similar. What suggestions would you have for someone or a congregation who may want to do what MZL is doing, only in, say, Vietnam?

(MZL) The main thing is that you need to have the support of your congregation, and of God. We



Spreading seeds of the kingdom at an education convention in Saltillo, Mexico

need to be able to do in faith whatever it is that we are doing, and not faith in ourselves.

(THR) You mean, believing that God has inspired us to do this, and it is not something we just took upon ourselves?

(MZL) That's right. Let God let it grow, not make it grow by our own efforts.

(THR) So, what would you say the biggest need is that is facing MZL today? I know that when I was an MZL distributor in Bolivia a few years back, the biggest need was simply to have folks who could get the materials in front of the eyes of the potential recipients. Or, in other words, people who would take the books to the street in the target country.

(MZL) That basically says it. MZL does not have any staff in foreign countries. We are essentially a funnel, or a channel, to get the books and Bibles from the publishers into the hands of distributors or mission groups in the poor countries. We are currently distributing in most of the Latin American countries, but there are a few of them where we lack a central distributor, such as Venezuela, Ecuador, and Bolivia, where we could use someone trustworthy to serve as a distributor.

(THR) We have talked about the past and the present, but what is MZL's vision for the future?

(MZL) Right now we are working on Brazil. We have just begun there and presently have about 20 titles available in Portuguese (which is the main language in Brazil), but we need 200 titles. We need to find a good source of Bibles, Bible Dictionaries, Concordances, etc. We are hoping we can expand our Brazil project by 100 times, or however many times God allows. Next, we have had quite a few contacts and requests for literature from Spain. This is sort of a brand new thing, we just talked about it yesterday at a meeting. One of the brothers is going to go to a book expo there in October to investigate the options and visit some of the contacts.

And, we have recently started in Equatorial Guinea in Africa. As of yet we have no distributor there, but we do have a pastor there that has bought books from us. As well, we are looking to expand in Colombia, because it seems to be a good base to also reach Venezuela and Ecuador.

(THR) Thank you. May the Lord bless the seeds! I can envision each Bible, book, and tract as a tiny seed being scattered over the earth. Many will never sprout perhaps, but I am sure that some will, and they will bring forth fruit. Would you be willing to give some advice to any of our readers who may be interested in starting something similar to what MZL is doing, maybe in another country?

(MZL) Sure. Just write Mount Zion Literature, P.O. Box 37, Clarkrange, TN 38553 or email mzlmistry@mzlm.org. We have a free newsletter describing our work that anyone may sign up for.

(THR) Blessings to you in your labors for the kingdom. Goodbye.

(MZL) Goodbye.

BLOOD IS THE COLOR OF OUR BAND!

Anthoni Erfordter of Klagenfurt, Karnten, Austria, was converted by two Anabaptist messengers. He suffered much from local authorities and family, and eventually fled to Moravia, leaving his wife and children behind, never to see them again. He wrote the following song in 1541.

Oh God, to whom shall I tell the story of my great misery? Whoever honors your name must be flogged, tormented, tortured, and put to shame as a dangerous heretic. Men desire to kill him and give him the sword and fire for his reward.

With this good news his disciples go out, preaching the gospel to every creature and baptizing those that believe. For this they suffer great opposition from the Antichrist. They have to leave their wives and children. Men take their possessions, and all their friends forsake them. Wherever they flee, their persecutors discover them to torture them on the rack, behead them, or burn them alive.

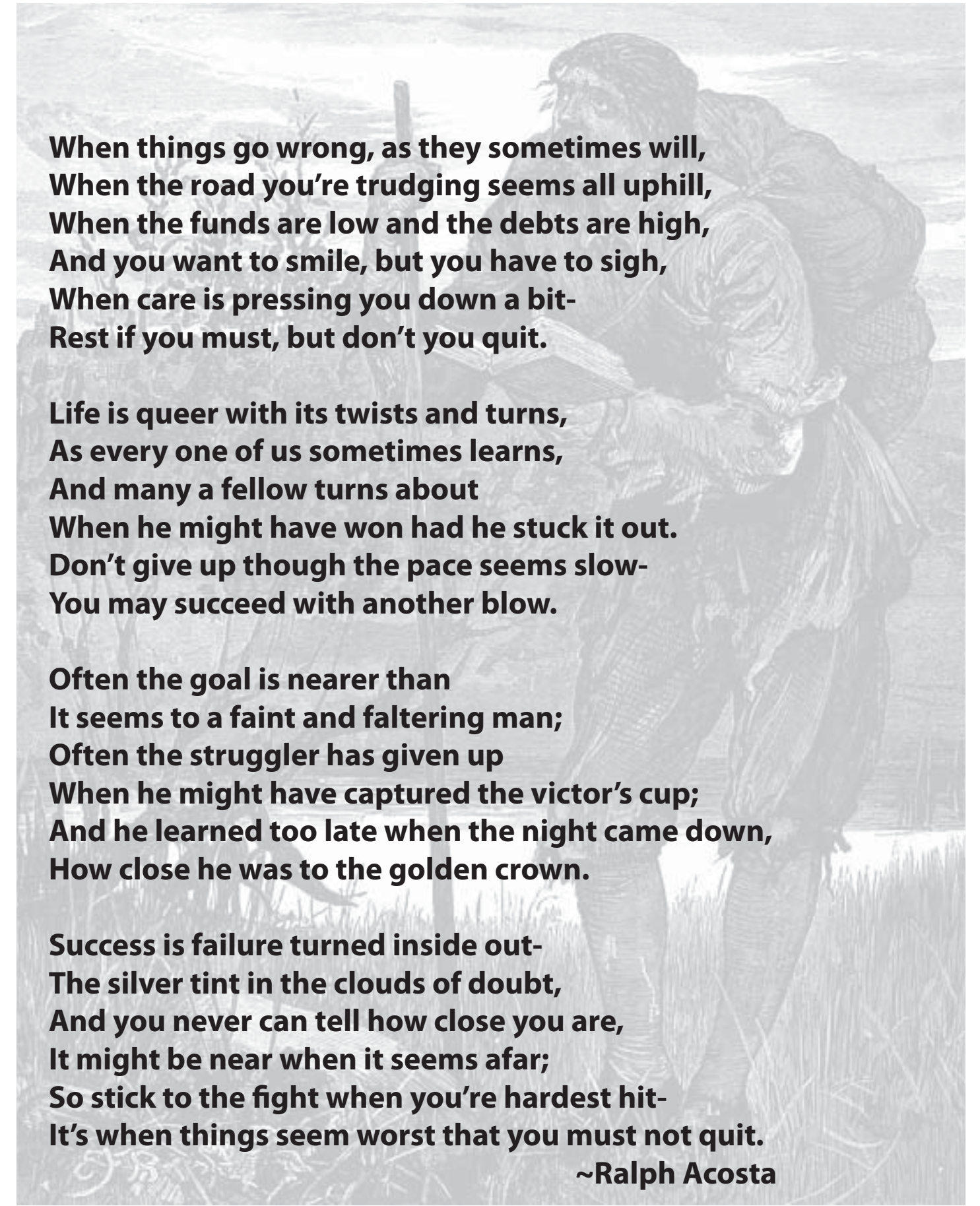
But look, you knights of Christ, nothing on earth is unbearable if we stick to Him. He is our captain. He will stand with us and defend us with a glorious power. Let us give everything to Him, for His kingdom will stand forever.

Go from me, wicked world! I have given my life and body to Christ! Possessions, friends, money—do not hold me back! The fear of man can hold me no more. Though the emperor himself oppose me, though the police and the hangman do with my body as they wish, they can do nothing to my soul. It does not belong into their jurisdiction.

Willingly we will accept the stripes they give us, knowing that our Father will not receive any rebel against his discipline. But those that stay true and pure He will make His heirs. Therefore, Christians, chosen knights, be brave! Clutch your weapons in your hands. Be ready! Let no one drive you back! Fight manfully as long as life and breath remain!

The wicked ones will rage against you. But do not worry. Our bodies must suffer. Blood is the color of our band! Arm yourselves with the mind of Christ, who made His way through much suffering into eternal life. Daughter of Zion, see your king comes riding on an humble beast! He comes to swap your little suffering for the kingdom of heaven! Now world, I tell you goodbye! With joy I go riding off to meet my Father. Stay with me, Lord. Be my companion on the way and all the sorrow will be nothing to me. Protect my soul and I will stay with you unto the end.

~Free translation from *Lieder der Hutterischen Brüder* (Hutterian Brethren Songbook), 108



**When things go wrong, as they sometimes will,
When the road you're trudging seems all uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit-
Rest if you must, but don't you quit.**

**Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a fellow turns about
When he might have won had he stuck it out.
Don't give up though the pace seems slow-
You may succeed with another blow.**

**Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up
When he might have captured the victor's cup;
And he learned too late when the night came down,
How close he was to the golden crown.**

**Success is failure turned inside out-
The silver tint in the clouds of doubt,
And you never can tell how close you are,
It might be near when it seems afar;
So stick to the fight when you're hardest hit-
It's when things seem worst that you must not quit.**

~Ralph Acosta

GOD'S PEOPLE KEEP SINGING

STONES OF MEMORIAL

Darletta F. Martin, 2005

Myron K. Sauder, 2005

1. What mean these stones on Jor-dan's bank? They bear un - to our youth
2. Not for our-selves a - lone, we strove to gain what we pos - sess,
3. Our Cap-tain ur - ges on - ward still; more bat - tles lie a - head.

Me - mo - rial of the might - y Hand That wrought a path for truth.
But that our sons and daugh-ters, too, the name of God should bless.
The gen - er - a - tions af - ter us will fol - low where we tread.

By faith we took the for - ward step in - to the riv - er's brim,
Oh, may they nev - er lose the song that filled our hearts that day
And we re - main re - spon - si - ble to place at His com - mand-

Up - hold - ing in our hearts and hands our cov - e - nant with Him.
Je - ho - vah's grace, at Gil - gal's cairn, rolled our re - proach a - way.
The pil - lars of our pas - sage-way in - to the prom - ised land.

This hymn was commissioned for use at the 2005 Conservative Mennonite Teachers' Institute. The theme that year was the passage in Joshua 4 about piling up stones as a memorial of God's work. The author, Darletta Martin, lives in Bedford, Pennsylvania, where she teaches at the Friends Cove Mennonite School. Her other writings include poems, stories, and a recently published biography of her great-grandmother.

Myron Sauder teaches high school English and music at Faith Mennonite High School near his home in Lancaster, Pennsylvania. His other writings include *Handbook for Spiritual Hymns* (a handbook to the River Brethren hymnal) and *The Booklet of Hymns* (a sampler from the thousands of Christian hymns written in the twentieth century).

what he is becomes to him the hope and pattern of what he may become.

Our children grow and flourish in an atmosphere of blessing and respect. How can we hope to teach them about love if we call them names and heap suspicion and disrespect on them? Children are like flowers. They drink up the rain of love and gentleness and they hold up their heads and smile when we fill them with this regularly. But when we miss the gentle part and are angry and suspicious, they hang their heads and the light goes out of their eyes. Let us be the ones who bless and encourage our children.

Sincerity – love rejoicing in the truth. *He who loves will love truth. He will rejoice, not in what he has been taught to believe, not in the doctrine of the church, but “in the truth.” He will accept only what is real; he will strive to get at the facts, he will search for truth with an humble unbiased mind and cherish what he finds at any sacrifice ...*

So much for the analysis of love. Now the business of our lives is to have these things fitted into our characters. That is the supreme work to which we need to address ourselves in this world, to learn to love... To love abundantly is to live abundantly, and to love forever is to live forever ...

I cannot say it any better. Let us fall on our knees to seek the Lord and repent of our selfish ways so that we can live abundantly and love forever. ~

Editor's note:

The above-mentioned booklet, *The Greatest Thing in the World*, is available for viewing at <http://www.elcristianismoprimitivo.com/english/greatest-thing.htm>

**Now the business
of our lives is to have
these things fitted
into our characters.**

2nd Quarter 2009 Financial Report

Thank you for your support!



Beginning Balance 04/01/09	\$57,348.12
Receipts	
Tape Ministry Donations	\$23,311.46
Remnant Subscription Donations	\$6,282.69
Total Receipts	\$29,594.15
Disbursements	
UPS & Postage	\$6,923.03
Tapes, Albums, CD's & Labels	\$9,850.46
Equipment & Software Purchases	\$188.63
Equipment Maintenance & Repairs	\$0.00
Mailing & Office Supplies	\$601.19
Rent	\$2,250.00
Telephone	\$691.35
Website Development & Maintenance	\$214.08
Building Improvements	\$0.00
Miscellaneous	\$305.30
Payroll Expense	\$16,400.01
Books & Catalogs	\$175.00
Remnant Publishing & Mailing	\$5,998.86
Total Disbursements	\$43,597.91
Ending Balance 06/30/09	\$43,344.36
Difference	-\$14,003.76

The Heartbeat of

The Remnant

Charity Christian Fellowship

Publication Office

400 W. Main Street Ste. 1, Ephrata, PA 17522

Address Service Requested

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US Postage
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Ephrata, PA
Permit #105

I would like to buy three dollars worth of God, please.

Not enough to explode my soul and disturb my sleep.
Not enough to take control of my life.
I want just enough to equal a cup of warm milk.
Just enough to ease some of the pain from my guilt.

I would like to buy three dollars worth of God, please.

I would like to find a love that is pocket-sized.
I don't want enough of God to make me love a foreigner or pick beets
with a migrant.
Not enough to change my heart.
I can only stand just enough to take to church when I have time.
Just enough to equal a snooze in the sunshine.
I want ecstasy, not transformation.
I want the warmth of the womb, but not a new birth.

I would like to purchase a pound of the eternal in a paper sack.
If it doesn't work, I would like to get my money back.
I would like to buy three dollars worth of God, please.

I would like to hide some for a rainy day.
Not enough for people to see a change in me.
Not enough to impose any responsibility.
Just enough to make folks think I am OK.

Could I just get three dollars worth of God, please?

-Wilbur Rees

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