

*The Heartbeat of*

November/December 2012  
Volume 18 Number 1



# The Remnant

**In this world, but not of it**

See page 3



## The Church of God

**Troop carrier, or luxury liner?**

See page 18

The Heartbeat of

# The Remnant

*Publisher*

Ephrata Christian Fellowship  
400 W. Main St. Ste. 1  
Ephrata, PA 17522

*Advisory Board*

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Dean Taylor

*Assistant Editor*

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*Art*

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## Thank you!

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# C O N T E N T S

3 Mennonite Nazis: A Lesson From History

9 Our Readers Write

10 Tschoop: First-Fruit of the Moravian Indian Mission in America

18 Our World and Our Wealth

28 In the Secret Place

29 The Matter is Quite Simple

30 The True Way of Turning to God

31 Jesus (Poem)

32 In the Image of Christ

34 The King's Heart

35 God's People Keep Singing

### About the cover ...

In the top photo, a man tentatively identified as August Landmesser refuses to give the Nazi salute. August had married a Jewish girl and was later given a prison sentence for "dishonoring the race." After his release, he died as a soldier during WWII.

The bottom photo is of the **SS United States**, mentioned in the article by John D. Martin.

# MENNONITE NAZIS:

## A LESSON FROM HISTORY

Dean Taylor



From the editor

Pulling into the local pretzel shop here in Lancaster County, the scene was pretty predictable. Buggies, horse ties, and old bicycles outside. Inside the old building, a plainly dressed, Old-Order Mennonite lady took my pretzel order. I paid and was about to head out to my car with my nice, warm bag of salted pretzels when I noticed two stacks of papers sitting on the counter. Looking closer I discovered, to my surprise, that these papers were actually voter registration forms and a “tract” explaining why voting for the conservative President was the only “Christian” choice.

Picking up the paper I asked the young lady, “So I didn’t know that conservative Anabaptists voted. When did this start?”

To this the Mennonite lady responded, “Well, it’s getting so bad that they are starting to.”

I answered back, “Historically it has never helped the church to get involved in politics.”

### Election time

Yes, it’s election time again, and the headlines are full of statistics and touching stories, all proclaiming their different sides of the political arguments. Depending on which news source you read, it would be easy to believe that the other side is Satan himself. Conservative Evangelicals are putting up quite a stink over this election and unquestioningly preaching the idea that voting in this election is a moral obligation. The socialist agenda of the current administration is seen as a major threat to the conservative way of life, and therefore voting against the “Liberal-

Socialist” agenda is seen as almost important as walking an aisle. The left is no better, and more than ever they have learned to use spiritual overtones and self-righteous-sounding arguments to justify their agendas.

But who would the Apostles vote for? In the early church, saying “Jesus is Lord” was actually a political statement. This phrase was in direct contradiction to the cry of Romans, “Caesar is Lord.” The closest equivalent to this sentiment in our day would be saying, “Jesus for president!” In the early church this was not mere sentimentality. After the death and resurrection of the Jesus, this motto became the early Christian battle cry.

### What does that mean practically?

So what did saying “Jesus is Lord” mean practically? To the early Christians it meant a separation from the politics of Rome and a purposeful establishing of a new nation called “The Kingdom of God.” Throughout history, radical followers of Jesus have charted the same course.

What is the answer to the question “Who would the apostles vote for?” I believe that they would vote for Jesus. But to a statement like that some may be thinking, “That all sounds nice and spiritual, but isn’t it okay to simply recognize that Jesus is the “real King in your heart,” but to still go ahead and vote for others—just in case?” Others ask, “Isn’t it better to vote for the lesser evil?”

History has proven that for serious Christians with conviction, voting for the “lesser evil” is a bad idea. Whether we want to admit it or not, the facts of history

cry out that when the church has thrown in their lot with the different “lesser evils” of their day, it has led to both the church and the state losing out.

## Good causes

Throughout history when the politicians have vied for the attention of the church, their issues have appeared so justifiable—so important.



Emperor Augustus (63 BCE - 14 CE)  
The son of God who brought the good news of peace to the world.

The political activists have made it seem apathetic, un-American, and yes, even un-Christian *not* to get involved.

However, when the records of history are reviewed, it is amazing how the church’s entanglement with these seemingly “good causes” has littered the trail with casualties, often leading entire communities off course.

## Mennonite Nazis

A painful example of good intentions turned really bad is the case of the Mennonite political involvement in Germany during WWII. In some respects I would rather forget this chapter of our Anabaptist history. However, I feel that if we are going to lift up the good things we have done, then we also need to be honest with our mistakes—and this was a big one! I believe that understanding these mistakes could help to keep us from making similar mistakes in the near future.

The Mennonite church in Holland, northern Germany, and Prussia<sup>1</sup> was one of the first to receive the gospel during the early years of the Anabaptist revivals of the 1500s. However, by the 1700s the materialistic slide of the Mennonites in Holland had its effects on Prussia as well. By the late 1700s, the Mennonites of northern Germany had enjoyed more connection with their conservative Protestant and Evangelical neighbors. Some of this had good result.<sup>2</sup> However, economic and societal pressures bit by bit diluted the German Mennonites—almost completely—into mainline society. By the time of the Franco-Prussian

<sup>1</sup> Prussia covered basically (in varying degrees during history) what is now northern Poland and parts of northeastern Germany.

<sup>2</sup> For example, the Mennonites of Danzig shared a formal relationship with the Moravians of Herrnhut, who were only a few hundred kilometers away. When these Mennonites made their way to Russia, a large revival followed.

wars of the 1890s and WWI in the 1920s, many Mennonites were getting involved with politics, nationalism, and even starting to fight in wars.

## After WWI

After WWI conditions were tough for all Germans—Mennonites included. The penalties placed on the German people by America and their allies crippled the economic stability of Germany. Farmers were hit particularly hard. Many farmers incurred large debts and were even forced to export their crops to support the surrounding countries hurt by the war.

The stock market crash of 1929 made a terrible situation even worse. Not only did it further crush the German economy, it also caused an uneasiness by revealing an unexpected weakness of western industry and capitalism. The ripple effect of this crash in the already-struggling post WWI Germany was devastating.

## Joseph Stalin and Marxism

Added to this economic pressure in the West, the Russian Revolution led by Joseph Stalin was wreaking havoc all over the East. Notably affected by this revolution were the German Mennonite Brethren in Russia. Stalin’s reign of terror was notorious. German Mennonites frequently heard stories of how the “Communists” were making matters in Russia unbearable. By this time, some of their Russian Mennonite brethren had enormous farms. These farms became sitting ducks to Stalin’s forced economic plans of state ownership. Naturally, anti-communist feelings were strong.



Could the two crosses be fused?

Everyone was looking for answers. But they were looking in the wrong place. Their Bibles apparently were no longer looked at as a blueprint. Some looked to Western ideas of democracy and capitalism; others looked to the East and wanted to try the new “Marxism.” Regardless, everyone longed for a new, bold nationalism that would restore their honor and protect what little wealth, freedom, and property they had left.

## Major compromise

At this point a zealous, strong-handed political conservative by the name Adolf Hitler came to the scene. Hitler

promised a unification of the German people, protection against the Communists, and a list of new “economic stimulus packages.” All these ideas promised Christian morality and prosperity for all good Germans. Some had cautions about Hitler’s intensity. But when it became election time, it was the “issues” that people voted for ... and Adolf Hitler had the political cure of the day. It should always be remembered that Hitler was voted in by a fair democratic election process. Many liberals preferred the Communists. But the conservative Evangelicals, along with the German Mennonites, gave their vote for the new guy with the little mustache ... complete with their new motto, “Heil Hitler.”<sup>3</sup>

### The new plan

As part of a new “stimulus package,” in 1933 Hitler canceled all farming debts and reformed trade relations to benefit the German farmers. These changes actually made the German farmers part of the privileged class. Communist supporters were hauled off to concentration camps and many of the territories taken from Germany after WWI were quickly given back by rapid military actions. Germans were thrilled with these changes. When Austria fell to the marching armies, Germans were electrified. The Protestants were so happy that they even took down the cross that rested over the very castle where Martin Luther had translated the Bible, and put up a Swastika in its place.<sup>4</sup>

### What was the spiritual cost?

What was the effect of Nazi nationalism on the Mennonites? Historically, the Mennonites had a heritage of separation from worldly politics. Could they get involved in politics and still stand against this new mindset? In a word—no.

Sadly, the Mennonites of Germany joined in with the jubilant nationalistic feelings that were spreading. As a matter of record, the German Mennonites were so happy

3 This salute is often translated as “Hail, Hitler.” However, the German word “Heil” can also have connotations of “salvation” or “healing.” Thus the salute could have been used in the sense of seeing Hitler as a savior or healer of the German nation.

4 Metaxas, Eric. Bonhoeffer: Pastor, Martyr, Prophet, Spy. Thomas Nelson, 2010. 308.

with their new Führer<sup>5</sup> that they wanted to express their official gratitude to him. In a telegram written September 10, 1933, the sentiments of a church council that had just taken place were expressed:

To Chancellor Adolf Hitler, Berlin:

The Conference of East and West Prussian Mennonites, assembled today in Tiegenhagen, Free State of Danzig, feels deep gratitude *for the powerful revival that God has given our nation* through your energy, and promises joyful cooperation in the upbuilding of our Fatherland through the power of the Gospel, faithful to the motto of our forefathers: No other foundation can anyone lay than that which is laid which is Jesus Christ.”<sup>6</sup> (Underscore and italics mine.)

I’m sure Hitler didn’t take time to answer every telegram that he received, but this one he replied to personally:

For your loyalty and your readiness to cooperate in the upbuilding of the German nation, expressed in your letter to me, I express my sincere thanks. — Adolf Hitler

### Yikes!

Now to the defense of these German Mennonites, we have to remember that the atrocities that Hitler committed were not completely known at this time. On the other hand, there is a very important lesson to learn from just that point. When the church gives its support and affirmation to the ways of this world, when the church condones “lesser evil,” it finds itself praising an antichrist.

### Quick seduction

Caught up in the feeling of the day, in 1933 the United (Vereinigung) Mennonites stopped asking for special

5 Führer means “leader.”

6 Hans-Jürgen Goertz, “Nationale Erhebung und Religiöser Niedergang,” Mennonitsche Geschichtsblätter 31 (1974): 64. Quoted in: Mennonite Life, *Mennonitische Vergangenheitsbewältigung: Prussian Mennonites, the Third Reich, and Coming to Terms with a Difficult Past*, James Peter Regier, March 2004. <http://www.bethelks.edu/mennonitelife/2004Mar/regier.php> (Without Regier’s article, my article would not have been possible.)



Bundesarchiv, Bild 102-04481B / CC-BY-SA  
**The famous straight-arm Nazi salute is now illegal in Germany and a few other European nations.**

treatment as conscientious objectors from war. In 1934 “nonresistance” was removed from the Mennonite confession of faith.

In 1939 when the German armies took over Prussia bringing the Mennonites of Danzig to be united with the rest of Germany, the Mennonites saw it as an act of God. Emil Händiges, of the United (Vereinigung) Mennonites wrote:

Our German peoples have endured unspeakable difficulties under the Polish yoke during its twenty year foreign rule. The most difficult at the end. Then God, the Lord, helped them through the hand of our Führer and freed them. We thank our Führer for this act of liberation.<sup>7</sup>

Mennonite and conservative Evangelical journals praised these military conquests by the German soldiers. These journals frequently quoted from the Prophets and the book of Revelation, showing Germany’s place as “God’s people” in prophecy.<sup>8</sup>

### Gott mit Uns

Today it is easier to think of these German soldiers as committed pagans and monsters. “After all,” we tell ourselves, “how else could they have conducted all of those terrible deeds?” The sober truth is that most of those

German soldiers claimed to be Christians. Astonishingly, the belt buckle worn by all of these so-called “Christian” Nazi soldiers boldly proclaimed, “Gott mit Uns.”<sup>9</sup>

By 1940 the subtle influence of this political leaven had almost completely taken over the German Mennonites. Issuing a proclamation representing the political posture of the Mennonite Union during this time, the United Mennonite church wrote: “The Conference will

not do anything that would even have the faintest appearance of opposing the policies of our leader (Führer).”

Reading this stuff, I had to ask, “Could this still be called Anabaptist?” I don’t personally think so. But more importantly, can they be called followers of Jesus? These changes were a pretty far cry from the decree of separation from the world and shunning of earthly government that was espoused by the early Anabaptists in the words of the Schleithem Confession of 1527. It is obvious that their original convictions had grown stale.

### Fresh faith

During this time of compromise, there were small groups of first-generation Anabaptists on the scene. A first-generation Hutterite group led by

Eberhard Arnold<sup>10</sup> was just becoming organized during this time period. Enthusiastically embracing the foundational ideas of Anabaptism, they were dismayed over the posture of their Mennonite spiritual cousins.

When the Nazi authorities found out about these new Anabaptists, they became alarmed. The Hutterites’ radical theological and, particularly, their strong economic stance was more than the Nazis would stand for. But because of their radical stance, the loosening Men-

nonites were getting heat for also being called “Anabaptist.” When the authorities asked the politically-friendly Mennonites if they were associated with the new Hutterite group, the Mennonites didn’t exactly stand up for them. In a united effort of both the northern and southern Mennonites, an official disclaimer stated: “The Hutterites belonged neither to the Vereinigung (Union) of German Mennonite Churches, nor to any other organization within our Free German Mennonite Church.”<sup>11</sup>

It wasn’t long until this new Hutterite community was raided. Fortunately, most of them made it out of the country, and the new group ended up as refugees in England. When England, the US, and Canada would not let the new group settle in their countries, the American Mennonites came to their rescue through the help of Mennonite Central Committee (MCC). The MCC helped the Hutterites

<sup>10</sup> This group later became known as “The Bruderhof.”

<sup>11</sup> Schroeder, “Prussian Mennonites,” 18.



Nazi belt buckle, emblazoned with the words “God with us.”

<sup>7</sup> Emil Händiges, “Vereinigung der Deutschen Mennonitengemeinden: Eine Notwendige Berichtigung,” *Mennonitische Blätter* 81, No. 6 (June 1934): 6.

<sup>8</sup> Steven Mark Schroeder, “Prussian Mennonites in the Third Reich and Beyond: The Uneasy Synthesis of National and Religious Myths” (Master’s Thesis: University of British Columbia, 2001), 26.

<sup>9</sup> God with us.

immigrate to Paraguay, conveniently close to a group of Colony Mennonites that the MCC was already helping.

### More Mennonite Nazis!?

However, just when the Hutterites thought they were far, far away from the dreadful politics of their homeland, they discovered that thousands of miles away, virtually in the “middle of nowhere,” these South American Mennonites were also indoctrinated with Nazi politics!

The Mennonites there in Paraguay were living in terrible conditions and they spoke frequently to the Mennonites of Germany. Many felt that if Germany defeated Russia, then the Colony Mennonites would have a chance to leave South America and come live in Germany.<sup>12</sup>

Like their brethren in Germany, the Mennonites of Paraguay had also had council meetings to discuss the advantages of Nazi politics. After their church council, they also blessed the Nazi government and saw the Nazis as the political party that was upholding conservative Christian values. After the conference, the Colony Mennonites of Paraguay wrote:

With greatest excitement we German Mennonites of the Paraguayan Chaco<sup>13</sup> follow the events in our beloved Motherland and experience in spirit the national revolution of the German people.

We are happy that in Germany, after a long time, a government that freely and openly professes God as Creator stands at the head of the nation ...With special sympathy we hear that the current government takes seriously the realization of Christian principles in social, economic, and cultural life and especially

emphasizes the protection of the family.<sup>14</sup> (Under-score mine.)

One youth leader writing home to Paraguay, while studying in Germany, wrote: “If one lives through such weeks in Germany, one is drawn involuntarily under the spell of the Führer and can do nothing else than confess oneself a National Socialist.”<sup>15</sup>

The new Hutterites were disappointed. The living conditions of Paraguay were horrible indeed, but they felt that the freedom of worship was worth the cost. Emmy Arnold once wrote in a letter, “Better hookworm, than hooked cross (swastika).”

Responding to the lack of education and deplorable living conditions of the Colony

Mennonites, the Hutterites quickly went to work trying to educate and offer social aid to the different Mennonite groups. Holding preaching services and hymn sings, some repentance progress was made. However, it was still a hard, upward fight. On one occasion, when the Hutterites came into a church building that the Mennonites had generously opened for them to worship in, the Hutterites were met with a framed picture of Adolf Hitler. The picture was front-and-center ... right over the communion table!<sup>16</sup>



The meeting hall at Fernheim Colony, Paraguay, was opened to the Bruderhof refugees as a place to gather. Note the portrait of Adolf Hitler at the front, and the old German saying on the banner—**Gemeinnutz vor Eigennutz!**

(Roughly translated, “Community before self-interest.”)

### The war ends

We know how part of the war story ended. Germany

lost the war, Hitler committed suicide, and soon all the atrocities of the Nazi party were being broadcast to the world. The Mennonites as well as conservative Protestant, Catholic, and Evangelical groups repented of their support of this antichrist. Mennonite leaders even repented publically.<sup>17</sup> The Mennonites of South America followed

12 Emmy Barth. *No Lasting Home: A Year in the Paraguayan Wilderness*. Plough Publishing House, 2009, 39-48. Available online at: <http://cdn.plough.com/~media/Files/Plough/ebooks/pdfs/n/nolastinghomeEN.pdf>

13 The Chaco is the semi-arid area of western Paraguay, a veritable wilderness now turned into productive crop and grazing lands by the industrious Mennonites.

14 John D. Thiesen. *Mennonite & Nazi?: Attitudes among Mennonite Colonists in Latin America, 1933–1945* (Kitchener, Ontario: Pandora Press, 1999), 73.

15 Barth, “No Lasting Home,” 40.

16 See picture this page. From Mennonite Church USA Archives in North Newton, Kansas.

17 “Emil Händiges offered his public repentance at the Fourth Mennonite World Conference in 1948. Referring to

suit, and eventually the political answers of the little German Führer were vehemently discarded.

Yet, somehow, something was lost by this pandemic compromise. I believe that something was particularly lost from the Mennonites. Compromise of this magnitude from mainline Protestants and Catholics was one thing ... the world was somewhat used to seeing that. But when even the “radical Christians” were seen bending their knee to this evil, then something deep was lost.

The German church that emerged out of WWII Germany was anemic. Secularism has claimed the day, and today radical Christianity is virtually unheard of there.

## How did this happen to the Mennonites?

When I lived in Germany 20 years ago, I was a new convert to many of these Anabaptist ideas like nonresistance and separation from worldly politics. Walking into a Mennonite church there, I noticed on the walls the war memorials of Mennonites who had fought in the war. My guide was a man in his seventies who remembered the war period well. I asked him, “How did this happen? How did the Mennonites get swept up into all of this Nazi nationalism?”

He somberly told me, “It came over us like a revival.”

That was an impressive answer, and I am sure that at the end it did indeed come on them like that. But was it completely unexpected? I now think that the compromise was more insidious than the Mennonites were aware of. As the years go by and I watch the way modern conservative Mennonites respond to politics, I can somewhat understand how this could happen again. I now think that instead of being a sudden change, it rather happened because of a long time of slow compromise. James Peter Regier says it well in the conclusion of his excellent essay on this historic time period of Mennonite history:

It seems then, that the biggest flaw of the Mennonites was not any immediate error. Instead, it was the natural consequence of years of gradual theological adaptations and compromises to better fit within the German community. When National Socialism came, the Mennonites no longer had the capacity to resist.<sup>18</sup>

## Have we learned our lesson?

Have we learned our lesson? Have we learned that trusting in “good” political strategies is a *really* bad idea? The

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such Anabaptist and Mennonite founders as Conrad Grebel, Thomas Müntzer, and Menno Simons, Händiges recalled that the movement had, among other things, been founded on a teaching of nonresistance.” (Quoted from: Regier, *Mennonitische Vergangenheitsbewältigung*.)

18 Regier, *Mennonitische Vergangenheitsbewältigung*.

Mennonite lady at the pretzel bakery said that things are getting so bad that Mennonites simply have to start getting involved in politics.

I disagree.

It is exactly *because* the world is getting so bad that it is time to leave the failed solutions of the world and to start showing a model to the world of what the world would look like if we all would simply follow the teachings of Jesus.

## So is voting a sin?

As we have seen, the issue is a subtle one. On the one hand, it seems so innocent. We might ask, “So what’s wrong with just telling someone who our choice would be for President?” That may seem innocent enough, but perhaps it is just this type of subtlety that warranted Jesus casting this rebuke: “Beware of the leaven of Herod.” Akin to the insidious pathos of pharisaical thinking, Jesus warned that the infection of “worldly political thinking” can grow in us, leading to our eventual spiritual destruction.

Jesus’ use of the metaphor “leaven” in this context is sobering. This word picture brings to mind the way we use leaven (today called yeast) in cooking. The small amount of yeast necessary to make a loaf of bread rise starts out seemingly innocuous and insignificant. However, once added to the dough, it is not long before that small bit of yeast affects the entire loaf, often swelling it to two or three times its original size. It happened to the Mennonites in Germany during WWII, and it can easily happen today if we look to worldly politics for our answers.

How is it with us today—in what way do we apply Jesus’ warning to “beware of the leaven of Herod?” Have we learned our lesson from history? We must learn from history that the world never has, and never will, come up with a lasting ultimate solution to their problems. Their shortsighted cures will always lack the clarity to see the root causes of their disease. As Jesus said, “Except a man be born again, he cannot see the kingdom of God.”

If through this political season you have felt yourself infatuated with the agenda of worldly solutions, then please accept this lesson from the Mennonite Nazis and repent before you find yourself venerating the devil himself! ~

**Their shortsighted cures will always lack the clarity to see the root causes of their disease.**



## Our readers write ...

In past issues we have printed some reader letters, and we want to continue doing so from time to time. However, we do want to make one thing clear ... not all the letters we receive are “negative” (meaning, challenging what we have published. That is often seen as negative, when in fact it can be positive.) The reality is that the vast majority of the letters we receive are “positive.” Personally, it sort of rubs us the wrong way when magazines only print reader letters that are “positive” ... sort of like patting themselves on the back and congratulating themselves.

If anything, we have been in the opposite ditch the last while. So we will take the opportunity to present a sampling of the “positive” letters we have received. After all, for every “negative” letter or e-mail (or comment given verbally), we receive probably five “positive” ones. If we count all the little notes sent in with subscription forms, that ratio may bounce up to 10 (or even 20) to 1.

*A thank you to all who have taken the time to write, and a thank you to all who have contributed financially to keep this magazine going.* We will begin with a few shorter notes, typical with resubscription forms:

Thank you for this edifying and stirring publication.  
May God abundantly bless you! ~Pennsylvania

Keep up the excellent work! ~Idaho

We confess that it is easy for us to kind of overlook these short comments. But when we stop and think, they were probably written because the writer really did mean it. So we thank you for the encouraging words.

Then we get the occasional short but more spicy notes that, because of their originality, leave a more lasting impression. The following comment was received from two different places (but separate letters):

Now that The Remnant has gotten converted, we would like to subscribe. ~Maine (and) Ontario

We are human like the rest of you. So we also particularly enjoy the longer letters! A recent sample goes like this:

Please add my name to your mailing list. I picked up a copy at Paul Graber's funeral. It was the one with the “Hijacked” article, and when I read it I knew that here was the answer I'd been looking for. All of these people who are “saved,” yet have a disdain, if not an outright hatred, of the commands of Christ and His Apostles. And certainly a hatred of those “narrow”

believers who insist on taking those commands seriously. We live in perilous times, and we need sound, serious literature to help combat the flood of apostasy that is threatening to drown us all.

May we be found at peace, and be reconciled when our Lord returns, whether for one or for all.

Thank you; may God give you grace to continue in this important endeavor. ~Illinois

Concerning the same May/June 2012 issue, someone else wrote on their resubscription form:

How could I cancel after the most recent issue? Keep up the good work, and God bless. ~Oklahoma

Perhaps this is a good time to mention the yellow “warning” cover that we use to warn subscribers that their subscription is about to terminate. If you want to continue receiving the magazine, you *must* contact us at least once a year, either by postal mail, e-mail, or by phone. Some have written or spoken to us saying they don't seem to be getting the magazine any more, and they don't know why. One likely cause is that the yellow cover may be getting taken off (by children, for example) and the need to contact us gets forgotten ... and hence they are automatically dropped from the mailing list. So if you get a yellow warning cover, don't practice procrastination!

And one more letter for this issue ...

We have four teenage daughters from age 13 to 18. They are voracious readers. Not sure where that came from, but some would say the parents passed it on. My wife and I do love to read and while living in the US had accumulated a library.

Since our move to Uruguay, South America in October 2011, the girls brought along the desire to read. When a person moves with suitcases, it is one way to divide between the essentials or maybe another way to say it is the needs versus the wants.

One thing that we had brought along was the stack of The Heartbeat of the Remnants that we had gotten the past couple of years.

Our girls have been reading them these past weeks. In asking questions about what they read, we can tell they are reading with understanding, to a point at least.

Many times we as humans do not express appreciation as we should. I want to take this opportunity to “Thank You” for the hours you must spend working, praying, and making these a practical reality.

God bless you for this vision you have for this ministry, and the challenge it is to make it happen every two months. ~Uruguay

# Tschoop

## *First-fruit of the Moravian Indian Mission in America*

Mike Atnip

July 16, 1740 was probably just another day for the little port town of New York. It was a growing town, having doubled its population during the last 40 years—from about 5,000 to 10,000. It was not yet New York City.

Into these 10,000 inhabitants stepped a young man named Christian Henry Rauch. He was a man with a mission; a mission to change the world with the gospel, one sinner at a time. Christian had no quixotic dream of converting the whole world. But he did know the power of Christ could change *whosoever will*. And that included the so-called “red” men of North America. After all, if Christ could change a European, He could surely change a Native American ... they were all made of the same stuff and were all from the same original descendent.

Stepping off the ship, Christian really had no idea where to begin his mission. He had been chosen from a group of 12 candidates and commissioned by the Moravian Brethren Church to go to New York to “preach the gospel to the Indians.” When his foot touched the dock, he was walking by faith that God would lead him to the right person. He didn’t know a single soul in New York, nor where to begin to find the people to whom he had been sent to minister.

To Christian’s great surprise, he “happened” to meet fellow missionary Frederic Martin, who “happened” to be in New York at the moment.<sup>1</sup> Frederic took him to meet some pious local people. The report they gave Christian was anything but encouraging. “There’s no use trying to convert those people,” they said. “They have a chapel, preaching, and a schoolteacher already, and they are as much as drunkards now as they have ever been. It is not safe for a white man to live among them.”

Christian thanked them for the information but didn’t let it discourage him. He just kept praying.

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<sup>1</sup> Frederic was in New York from the St. Thomas (West Indies) mission, which is where the first two Moravian missionaries, Leonard Dober and David Nitschmann, had gone a few years earlier. Neither Dober nor Nitschmann had stayed long on the island (Nitschmann a few months and Dober about two years).

Not too many days later Christian heard that a group of Mohican Indians were in town to complain to the authorities that the white people were encroaching upon their lands up the Hudson River. Christian looked them up, and to his great surprise he found he could converse with them in Dutch, although imperfectly.<sup>2</sup> But a bigger problem than the language was the fact that these Indians—described as ferocious in appearance and manners—were seriously intoxicated. He had to wait until they recovered enough from their drunken state to converse with them. Thus the missionary had his first meeting with the people for whom he would pour out his life.

When sobered up, he spoke with Tschoop and Shabash, both of whom were sachems, or tribal chiefs. Tschoop was a middle-aged man by our standards, but “old” for his time and place: he was somewhere around 40 years of age. Somewhere along the line, Dutch traders had nicknamed him Job, which name his fellow Indians had made into Tschoop.<sup>3</sup> The name stuck. Why he had been called “Job” is unknown: perhaps it had to do with Tschoop being a crippled man and quite an unhandsome sight—different sources mention his great physical uncomeliness<sup>4</sup>—like Job in his afflicted state. Another version is that he earned the name from his natural wisdom.

But unlike Job of the Bible, Tschoop was a servant of alcohol. In fact, he was known to be one of the worst of his people for succumbing to the firewater that the white man had introduced to the red man. So much so that when Christian went to visit his two new friends the second time just a few days later, both were so drunken that they could neither stand nor talk. But he had managed earlier to get their permission to return with them to their village to be their teacher in spiritual matters, so he remained undaunted. However, in the confusion of meeting up with

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<sup>2</sup> The Dutch had founded “New Amsterdam” as a trading post in 1625, but had ceded it to the English in 1664, who promptly renamed it “New York.” Thus the Dutch language had been introduced among the native population.

<sup>3</sup> The “tsch” in German has a “ch” sound. Thus the Indian variant was not that far from how we might pronounce “Job.”

<sup>4</sup> One writer commented that it was said that he “looked more like a bear than a man.”

them at a predetermined place, they returned home without him when the time came for them to leave.

Christian found out that his new friends lived at Shekomeko, a small Indian town near the Connecticut border,<sup>5</sup> and so started out for a visit. He arrived on August 16, just one month after landing in New York. And the story of a revival began. But before the revival, great testing had to come.

## Announcing the news

Tschoop had announced to the village that Christian would be their teacher, so immediately upon arriving Christian told them why he had come:

I come here from beyond the great ocean to tell you the good news! God, our Creator, so loved us that He became a human, lived 30 years in this world, went about doing good to all men, and was then nailed to the cross and shed His precious blood, dying so that we might be set free from sin ...

The audience listened with great attention while he spoke. But the next day Christian found that the majority of his listeners simply laughed at him in derision when he tried to explain things further. Tschoop had listened to Christian's first message as well, but he was so intoxicated that he remembered only one word from the whole sermon: "blood."

Christian rose to the occasion by simply pressing ahead. Day by day he visited in their huts and tried to tell them his message. But things got worse before they got better. He was refused in many of their homes and wandered from village to village trying to find a receptive ear, and finding none. In fact, Tschoop even looked for an opportunity to shoot Christian, but the right moment never appeared. Shabasch simply tried to avoid him.

## Blood, peace, and liberty

But several things would not let Tschoop rest: that one word he remembered and dreamed about, "blood," the

<sup>5</sup> Near present-day Pine Plains, NY.

great peace which Rauch possessed, and the good news of deliverance.

Later in life, Tschoop explained it this way:

Brethren, I have been a heathen, and have grown old among the heathen; therefore I know how heathen think. Once a preacher came and began to explain to us that there was a God. We answered, "Do you think we are so stupid as to not know that? Go back to where you came from!"

Later another preacher came and began to teach us, saying, "You must not steal, lie, nor get drunk." We answered, "You fool, do you think we don't know that? First teach yourself and your own people to stop doing those things! Who steals, lies, and gets drunk more than your own people?" And we sent him away also.

After some time Brother Christian Henry Rauch came into my hut and sat down beside me and spoke to me like this: "I come to you in the name of the Lord of heaven and earth. He sent me to let you know that He will make you happy and deliver you from the misery in which you presently lie. That is the reason He became a human and gave His life as a ransom for humanity and poured out His blood for humanity ..."

It was the message of *freedom from sin* that seemed to strike deep into the heart of Tschoop and his

people. They already knew there was a God. They knew that this God wanted them to live morally and uprightly. And so they had sent home the earlier missionaries who came to tell them what they already knew.<sup>6</sup> But here came a missionary with a different message ... the message of



In this famous painting by Johann Haidt—call "First Fruits"—Tschoop kisses the feet of Jesus while other first converts of Moravian missions from various nations gather around.  
(Some details of the painting have been slightly modified.)

<sup>6</sup> The Moravians were not the first to preach to the American Indians, nor the first to have converts from them. But the Moravian Brethren were eventually the most successful in making disciples of Jesus—men and women who followed Jesus' teachings—from among the Native Americans. Quite a number of nonresistant Christian Indian villages were formed during the following decades.

deliverance, of a changed life with power over sin through Christ!

And freedom came by blood? Tschoop was confused.

Ever since that first message in which he only remembered that one word, "blood," he had wondered about it.

**"If you get the blood into your heart," explained Christian, "the desire for drink will leave."**

But not only wondered about it, he actually had dreams about blood! Tschoop thought it really strange that someone could go around talking about blood, yet seem so peaceful. So one day he asked the missionary about that blood. The conversation went like this:

"Why do you talk about

the blood with such joy in your heart?" ask Tschoop.

"Because it is the blood of your Creator, who came to die and cleanse you from your sin," replied Christian.

"But how can blood cleanse from sin?" came the honest question.

"If you love Him, the blood will work upon you," explained the missionary.

"But I am so given to drink," protested the debauched man.

"If you get the blood into your heart," explained Christian, "the desire for drink will leave."

And then there was the peace ...

It "blew Tschoop away" that Christian Rauch could come into his hut with such security and peace. One day Christian came to his home to speak to him about Christ. After finishing, Christian said he was tired and wondered if it would be alright if he would take a nap there. The permission was granted and Christian promptly lay down on the floor and dozed off. Tschoop, looking upon the peacefully sleeping missionary, explained his feelings like this:

This man cannot be a bad man; he fears no evil, not even from us, who are so savage and cruel, but sleeps comfortably, and places his life in our hands. I might kill him, and throw him out into the woods, and who would even know it? But this gives him no concern.

### **Cleansed by the blood!**

Of his own free will, Tschoop came to Christian one day and wanted to send a letter to the brethren at Bethlehem,

Pennsylvania.<sup>7</sup> With great joy, Christian wrote the letter as Tschoop dictated:

I have been a poor, wild heathen, and for forty years as ignorant as a dog. I was the greatest drunkard, and the most willing slave of the devil; and as I knew nothing of our Savior, I served vain idols, which I now wish to see destroyed by fire. Of this I have repented with many tears.

When I heard that Jesus was also Savior of the heathen, I felt it to be my duty to offer myself with soul, body, and spirit to Him.

But my nearest relations, my wife and children, were my enemies; and my greatest enemy was my wife's mother. She told me that I was worse than a dog if I would not believe in her idol. But my eyes being opened, I understood that what she said was nothing but folly, for I knew that she had received her idol from her grandmother. It is made of leather, and decorated with wampum. Since she is the oldest person in the house, she made us worship it, which we have done, until our teacher came and told us of the Lamb of God who shed His blood and died for us ignorant people.

I was astonished at this doctrine, and as often as I heard it preached, my heart grew warm. I even dreamed that our teacher stood before me and preached it to me. Now I feel and believe that our Savior alone can help me by the power of his blood, and no one else.

I believe that He is *my* God, and *my* Savior, who died on the cross for *me*, a sinner. I wish to be baptized, and frequently long for it most ardently. I am lame and cannot travel in winter, but in April or May I will come to you. The enemy has often tried to make me unfaithful; but what I loved before, I consider more and more as worthless and sinful. I am your poor, wild Tschoop.

When Tschoop surrendered his will to Christ, the blood flowed ... from Christ to Tschoop's heart, rebirthing his inner man.

The Moravians had a different view of the blood atonement than the popular assumption that the blood of Jesus

**The blood of Christ, His Spirit, would flow out of Christ and into a drunk, sobering him up.**

<sup>7</sup> The center of the Moravian outreach in North America.

is like the pagans' offering to appease the wrath of the angry gods. You know, like, "The gods are angry! Quick! Offer them a sacrifice to appease their wrath!" Not so, in Moravian theology.

According to Zinzendorf, the wounds of Christ were the key to rebirth. When the wounds were opened on the cross, blood flowed out ... that is, the life of Christ. This flowing blood symbolized the Holy Spirit pouring out of the Messiah, which was then sprinkled into the spirit of sinful men—men like Tschoop—cleansing them of all sin. In short, the blood atonement was like a spiritual blood transfusion. The blood of Christ, His Spirit, would flow out of Christ and into a drunk, sobering him up. This life of the Messiah would flow into vengeful men and turn them into gentle, forgiving gentlemen. This Spirit, flowing out of the wounds of Christ, would take perverted men and turn them into faithful husbands and fathers. This blood, flowing out of Christ, would cleanse all selfishness out of fallen humanity. Indeed, there was—and still is—power in the blood of Christ to cleanse from all sin!

Tschoop would never be the same again! The old drunken, carousing, self-centered warrior was turned into a gentle, moral, and sober follower of Jesus.

### And others, too

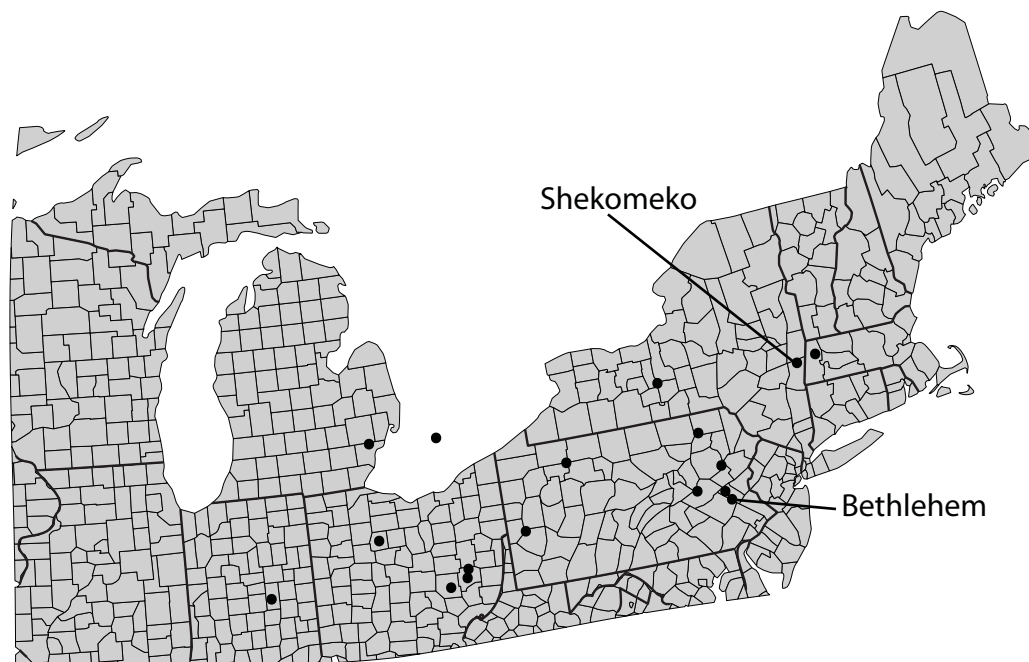
Not very much later, Shabasch experienced the grace that changes sinners into saints. And others followed, not only in Shekomeko, but in the neighboring villages of Wachquatnach and Pachgatgoch.

On February 11, 1742, Christian had the privilege of baptizing the first three Native Americans into the fold—Shabasch being one of them—near Oley, Pennsylvania. They had travelled to Pennsylvania for the occasion, and there Christian was ordained as a deacon, and then the three Indians were baptized by him at a meeting attended by quite a number of different denominational leaders. This baptism was a moving sensation among the Pennsylvanians. But Tschoop could not attend since he was too crippled to make the journey. However, on April 16, 1742, Tschoop also received baptism at the hands of Christian, back in Shekomeko.

The four converts were also a sensation among their own people. From 30 miles away their people travelled to Shekomeko to see and hear: to see the changed countenances on the faces of the men, and to hear the missionary and the converts' testimony and preaching. Tschoop's situation was described with the following words:

His teacher had repeatedly told him that no one but the crucified Savior could help him, and that He was always ready to do so, if he would only submit. But he had loved so many other things, and he despaired of giving them up. He had stuck fast to the world, was full of self-love, making a god of his belly. He also feared the reproach of man, and yet convinced that unless he surrendered his whole heart to the Savior, he would be damned on account of his unbelief.

But in another letter, Tschoop himself described what happened:



The Moravian missions to the Indians would eventually spread over many states and into Canada. Shown on the map are the approximate locations of some (but not all) of the Christian Indian villages and mission outreaches begun in the 1700s and early 1800s.

But now I am happy, for I know that our Savior has done so much for me; I am now as much humbled as I was sorrowful. As soon as I felt that I loved Him, I immediately wished for brethren who loved Him also. Therefore I love my brother Rauch, and you,<sup>8</sup>



**August Spangenberg, a bishop in the Moravian Brethren church, said concerning the Shekomeko revival after visiting the village, "It is impossible to express what is felt here; God has done the work."**

that I feel the power of our Savior's blood. Signed—  
John, your brother.<sup>9</sup>

### And more yet ...

More and more Indians humbled themselves and let Jesus be the King of their life. Indeed, nothing less than a revival was occurring! By the end of 1742, 26 Native Americans had been added to the fold. One person described it in these words:

<sup>8</sup> Writing to Count Zinzendorf.

<sup>9</sup> At his baptism, Tschoop had been given the name John. His original Indian name was Wasamapah. Thus Tschoop was known by three names.

and all my brethren here, and all brethren everywhere, even those whom I shall never see in this world. All who love the Lord Jesus, I love and salute. I rejoice more and more because our Savior makes others likewise happy, and not me only. I am always glad when our Brethren make known to us the Word; it is sweet to my taste, and I attend closely, that I may be as the Bible directs. And it is easy. There are men who say, "The Bible is a hard book." But I have not found it so; it is all sweet and easy. I therefore wait patiently until I come to the hard part. Since I so far only know it easy and sweet, and can say nothing more except

It was truly delightful to see the poor Indians coming from places 25 miles distant to hear the new preacher, who, as they expressed it, spoke of God who became man, and loved the Indians so much that He gave His life<sup>10</sup> to save them from the devil and the service of sin.

More missionaries arrived to help with the work, among them Gottlob Buettner. By July of 1743, a little over a year after the first baptisms, a 20 foot by 30 foot chapel was built at Shekomeko. The famed Conrad Weiser<sup>11</sup> wrote the following to one of the missionaries after a visit to Shekomeko:

The faith of the Indians in our Lord Jesus Christ, their simplicity and natural deportment, and their experience of the grace procured for us by the sufferings of Jesus have impressed upon my mind with a firm belief that God is with you. I thought myself seated in a company of early Christians. They attended with great seriousness and devotion; their eyes were steadily fixed upon their teachers as if they would eat their words. Tschoop was the interpreter and behaved himself in the best manner. I esteem him a man anointed with grace and Spirit. The text of Scripture, 'Jesus Christ, the same yesterday, today, and forever' appeared to me as an eternal truth when I watched the venerable patriarchs of the American Indian church sitting around me as living witnesses of the power of Christ and His atoning sacrifice. Their prayers are had in remembrance

**The rum traders were so upset at their loss of business at Shekomeko that they started terrible rumors about the missionaries.**



<sup>10</sup> Returning to the theme of the flowing blood being a symbol of the life (Spirit) flowing out of the Messiah to enliven sinners, this phrase and sentence is like "apples of gold upon silver platters" when thus interpreted.

<sup>11</sup> Conrad was an official government agent to the Indian nations, helping in treaty negotiations and land purchases. His homestead, near Womelsdorf, PA, is now a State Historic Site. Conrad also was a member, for about six years, of the Ephrata Cloister, at Ephrata, PA.

in the sight of God and may God fight against their enemies. May the Almighty give to you and your assistants an open door to the hearts of all the heathen. August Spangenberg, who for many years was one of the most important leaders at Bethlehem, Pennsylvania, wrote the following in his journal upon visiting Shekomeko:

The nearer we approached to Shekomeko, the more veneration we found among all ranks of people for the great work of God in that place. The Justice of Peace at Milsy accompanied us, and declared that he would rather allow his right arm to be cut off than force the brethren to adhere to the Act passed against them,<sup>12</sup> for he was thoroughly convinced that the grace of God had, by their means, wrought miracles in Shekomeko.

But when we arrived and were witnesses of it, then, dear brothers, dead indeed must be the man who could refrain from shedding tears of joy and gratitude for the grace bestowed upon this people! It is impossible to express what is felt here; God has done the work.

As we rode into town we met a man standing beside the road with a most remarkable countenance. We immediately thought of Tschoop and addressed him by name, and found that we were not mistaken. He received us with great kindness and brought us immediately to the missionaries.

Then the venerable elder, Abraham, came to see us and greeted us, and though he was marked,<sup>13</sup> after the Indian custom, with a figure of a snake on each cheek, yet the grace of our Savior was so visible in his countenance, that we were struck with awe and amazement. The rest of the assistants<sup>14</sup> came one

**But when the brethren came they preached the cross of Christ, and I have experienced the power of His blood, so that sin has no longer dominion over me. That's the kind of teachers we want.**  
-Testimony of an Indian convert

after another and gave us a welcome in the most affectionate manner. Indeed, there was not a single one of the congregation that did not express joy at our arrival. They appeared altogether as meek as lambs. While we were thus surrounded by our Indian brethren and sisters, I took up a Bible and the following text occurred to me: "Whosoever shall do the will of my Father who is in heaven, the same is my mother, sister, and brother."<sup>15</sup>

An Indian who had deviated from the right path wished to be readmitted, but the brethren could not trust him as yet.<sup>16</sup> When we afterward held a lovefeast with all the baptized, 70 in number, he came likewise, stood at a distance, and looked upon his brethren with repentance and contrition in his countenance. We called him forward; upon which he went and sat down in a corner.

During love feast the presence of the Lord was powerfully felt. I spoke of the happiness granted to us by virtue of the sacrifice made by Jesus Christ, appealing to their own experience,<sup>17</sup> and they af-

firmed what I said to be true.

Afterward, Isaac<sup>18</sup> exhorted the brethren to be continually humble and low in their own eyes; never to forget the sufferings and death of Jesus, and not only to think of it in Shekomeko, but in the woods and when out hunting. We closed our love feast with prayer and supplication, and with tears commended these precious souls, and our venerable brethren who have labored among them, to God, our almighty Savior.

### Enemies arise

Conrad Weiser had written, "may God fight against their enemies." And enemies arose, although the Indian

12 This "Act" will be described shortly ...

13 Tattooed, I assume.

14 Abraham [Shabasch] had evidently been ordained as an "elder" [older brother, to be a spiritual counselor to the younger] and the others here mentioned were "assistants" of some sort in the Moravian system of church administration. It is to be noted that the Moravian use of some terms like "elder" does not equal what we normally think of when we use those same terms today.

15 It is to be remembered that the Moravian missionaries taught their converts to be disciples of Jesus ... these Indians practiced the Sermon on the Mount!

16 An indication that church discipline was practiced at Shekomeko.

17 Not some emotional experience, but the experience of being delivered from the power of sin!

18 Otabawánemen, one of the first three Indians baptized at Oley, whom had been given the names Abraham, Isaac, and Jacob.

converts had laid down the war hatchet to follow Jesus. The “enemies” were the rum traders. Like the men in the book of Acts who were losing business because of Paul’s preaching, the rum traders started losing business at Shekomeko and the surrounding villages. And they were upset.

In an effort to counteract the revival, they started some rumors in the area. One rumor was that the Moravian missionaries were actually Roman Catholics in disguise, and they intended to turn the Indian nations to Rome. This, of course, did not go over well with the white population in the area, who were basically either Reformed or Anglican. Another story that got started was that the missionaries intended to sell the Indian children as slaves. As well, the Moravians were also reputed to be in league with the French, with 3000 arms ready to distribute to the Indians against the English.

There were also other denominations who wanted to bring the Indian converts into their fold. When a white man tried to convince Shabasch that the Moravian missionaries were not the “privileged” teachers that the Indian converts held them up to be, Shabasch replied:

That may be so. But I know what they have told me, and what God has worked within me. Look at my poor fellow Indians lying there drunk at your door. Why do you not send privileged teachers to convert them? Four years ago I also lived like an animal, and none of you troubled yourselves about me. But when the brethren came they preached the cross of Christ, and I have experienced the power of His blood, so that sin has no longer dominion over me. That’s the kind of teachers we want.

The reply of the white man is not recorded; there is not much he could have said. The salvation of the Moravian teachers brought conversion and power over sin, while drunks were lying at the door of their retractors. “The proof was in the pudding!”

### **Disobey Jesus to save the mission post?**

Eventually the rumors did their intended work. The town of Sharon, near Shekomeko, remained under arms for a

whole week, and some of the colonists fled the area. The colony of New York passed an Act in 1745 that basically forbade anyone to do mission work among the Indians within the colony unless they would swear to two things. One, that they “rejected transubstantiation, the worship of the Virgin Mary, purgatory, etc,” and two, that they were loyal to the British king.

But before the Act was passed, the missionaries at Shekomeko were arrested. They were brought before the magistrates, but were always acquitted. The Justice of Peace at Filkentown even said—after acquitting them—that “he must acknowledge the mission in Shekomeko to be the work of God, because by the labor of the brethren the most savage heathen had been so evidently changed that he, and many other Christians, were put to shame by their godly walk and conversation.”

The Moravian missionaries were not Catholics, and neither were they opposed to the king. But ... the “problem” was that Jesus had told them not to swear oaths. So they were stuck with either disobeying Jesus’ explicit command, or abandoning their mission outreach at Shekomeko.

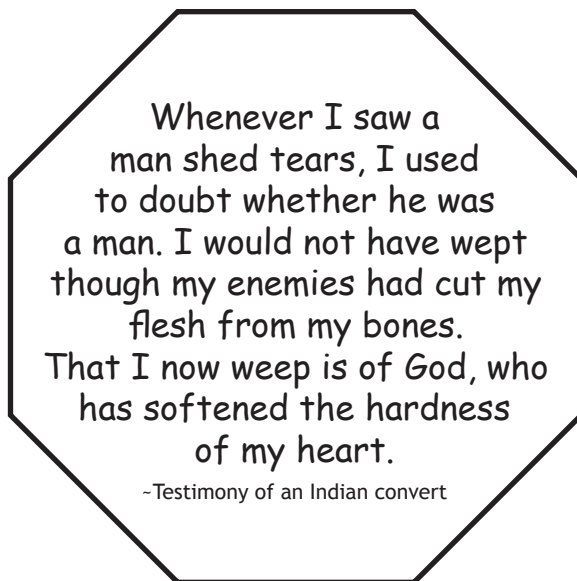
They chose to obey Jesus.

At first the converts at Shekomeko decided among themselves to “stick it out” without their teachers. Gottlob Buettner had died right before the missionaries pulled out, exhorting the converts to “abide faithful unto the Lord to the end ... and he expired while they were singing.”

### **Moving on ...**

The converts in the villages held out for a few years, but circumstances eventually forced them to move on. White settlers made the claim that the ground upon which Shekomeko was built was not actually Indian land. Furthermore, a rumor was started that the Indians of Shekomeko were in league with the French. So great was the affect of this rumor that the inhabitants of Rhinebeck demanded a warrant—refused to them, thankfully—to kill all the Indians at Shekomeko.

As much as they loved their village, the villagers “saw the handwriting on the wall.” In April of 1746, the first





10 families packed up and headed out to seek asylum near their teachers in Pennsylvania. There, new villages were started, close to Bethlehem. Friedenshutzen [shelters of peace] and Gnaddenhutzen [shelters of grace] became Christian Indian villages, with refugees from Shekomeko and surrounding villages, along with converts from other Indian nations. Each family was given a plot of ground, and soon beautiful fields graced the valleys. The inhabitants also lived off of the wild game, with up to 15-20 deer being harvested daily, as well as wild berries, nuts, and honey.

The congregation met twice daily. Translation work was in process. New believers were taught. Strict and faithful discipline was observed. Cleanliness and orderliness prevailed. And alcohol was banned entirely from the Christian Indian villages.

The number of the Indian converts increased to about 500, and the chapel had to be enlarged only three years after it was built in 1746. Widows and orphans were cared for. The love of war was replaced by harmony.

### Tragedies

The story of the Moravian missions to the American Indians continued on for many years. By the time the eastern Indian nations had been pushed—what little was left of them—all the way to Kansas in the 1800s, many such villages had been built in Pennsylvania, Ohio, Michigan, and Ontario. But

not without price. Gnaddenhutzen, mentioned above, was raided during the French and Indian War and several of the missionaries were killed. It was soon abandoned, and eventually the Indian converts found other places to settle further north and west. In Ohio, another village also named Gnaddenhutzen suffered a massacre in which over 90 nonresistant Indians were mercilessly butchered to death by white colonists during the Revolutionary War.

The stories of these villages—as worthy as they are for retelling—are too long to include here.

### And Tschoop?

Tschoop became a translator and instructor of Indian languages and customs at Bethlehem for new missionaries. But his story is not long. It is the story of the smallpox among the Native Americans. Tschoop became a victim on August 27, 1746, along with over a dozen other neighboring Indians at the time. Smallpox (and similar diseases) is thought to have reduced the Native American population from several million, at the “discovery” of America by the Europeans, to several hundred thousand by the mid-1800s. Whole villages were almost totally wiped out by the dreaded disease to which the Indians were not resistant. Very few Native Americans who contracted it survived.

Tschoop lies buried along with 58 other Native American converts—from about eight different tribes—in God’s Acre in Bethlehem, Pennsylvania. The cemetery in Moravian communities was called God’s Acre because the Moravians saw the dead bodies “as seeds being planted, awaiting the resurrection to the final judgment.” When the trumpet sounds, all those dead bodies will “sprout” like so many seeds for the Savior!

Some years after his demise, a marble tombstone was placed over the seed named Tschoop, with these words:<sup>19</sup>

In Memory of  
 TSCHOOP, a Mohican Indian,  
 Who, in holy baptism, April 16,  
 1742, received the name of  
 JOHN;  
 One of the first-fruits of the mission  
 at Shekomeko, and a  
 remarkable instance of the power  
 of divine grace, whereby he  
 became a distinguished teacher  
 among his nation.  
 He departed this life in full  
 assurance of faith, at Bethlehem,  
 August 27, 1746  
 There shall be one fold and one Shepherd.  
 John x. 16. ~

<sup>19</sup> The original stone would have probably only had his name and possibly the date of his death. It was replaced with the one mentioned here. As of the writing of this article, the stone mentioned here has also been replaced by another. On a side note, Christian Rauch died at Old Carmel, Jamaica, in 1763. The story of his missionary life at Shekomeko is only the beginning!



This monument at Shekomeko (in commemoration of the revival) is a testament of the power of God to change lives.

The story is told of a shipwrecked sailor who landed on a South Seas island and was seized by the natives. They hoisted him to their shoulders, set him on a wooden throne, and said that he was going to be king for one year. This man discovered that they did this every year.

But after the man had been king for a little while, he began to wonder what they had done with the previous kings because it appeared that no former kings were living on the island. He was told that after the one-year reign, the king was put on a desert island and left there to starve.

But this man was wise. He hired people to go out to the desert island and fertilize it, build irrigation systems, plant trees, and construct buildings. For the rest of the year, the king had men working to furnish the desert island with everything a man would need to live there.

Thus, at the end of his reign, the man was banished to an island of plenty, furnished for abundant living.

Now, we all are kings for a little while on this earth. It is our responsibility to decide what we are going to do with the things God has given us. We can keep them here and when we leave have nothing on the other side, or we can send them on ahead to enjoy them for all eternity. That is what the Scripture has clearly said to us. Jesus said, "Lay up for yourselves treasures in heaven."

Then he told us how to do it. He said, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." We live in a world that offers us tremendous opportunity to do this with extravagance because we live in a very, very needy world. There is no end to the needs to which we can give.

## The reality

Seven billion people live in our world. Are you aware that one billion out of those seven billion live on less than one dollar a day? Another two billion of the seven billion live on less than two dollars a day. In other words, nearly half of the people in our world struggle to find enough food and water just to survive another day. Almost half ... that is an incredible fact!

Here are some more facts. Every day, 29,000 children die of starvation and preventable disease, brought on by contaminated water, infections, malaria, and the like—29,000 children! To help you think a little bit about that reality, by the time this talk is finished, about 1,000 children in the world will have died from preventable causes. All they needed was food, clean water, or proper medical attention.

Teen Mania, a youth ministry, puts on a yearly event to challenge young people. One year they decided to do a demonstration that would make the realities of the world a

# Our World and

Based on a message pre



little more real. To every session (held in various parts of the country), they brought a gold fish in a bowl. They took the gold fish out of the bowl and laid it on the podium, then stepped back to see what would happen. The audience was left to watch the gold fish flop around and die. In every case, someone in the audience could not stand to watch this and ran up to put the fish back in the bowl. The problem is that *you* are not there when those 29,000 children die in obscurity, often in places that the news media does not reach.

Someone once said, "A single death is a tragedy; a million deaths is a statistic." My goal is that by the time you finish reading this article, each one of those 29,000 deaths will be a tragedy, not just a statistic.

## The golden rule

Suppose *you* were starving and you knew that some rich teenager could have saved your life if she hadn't needed that sixth pair of shoes. What would you think if you heard that she was a Christian and you knew what Christianity taught? And you died, knowing that this person had the means to save your life but simply did not care ... what would you think?

Every night, 850,000 children go to bed hungry. How much money would it take to prevent this mind-boggling tragedy in our world? Actually, \$13 billion would provide the basic nutrition for every starving child in the world.

You may say, "That is a lot of money!" But are you aware that American Christians spend \$21 billion/year on soft drinks? If every Christian in the United States gave the money he or she spent on soft drinks, every starving child in the world would have a full stomach.

Do you want to know how much those same people spend on Christmas gifts? An unbelievable \$100 billion! That same money would feed and educate almost every

# and Our Wealth

ached by John D. Martin



needy child in our world. For \$3 billion a year, 500,000 people could be saved from blindness that occurs simply from the lack of vitamin A. American Christians spend \$5 billion on bottled water.

But the most heart-wrenching thing going on in our world is an injustice that happens to people who have no choice. In our world, 246 million children are in the bonds of child labor. Let me read you an actual account:

My sister is ten years old. Every morning at 7 o'clock she goes to the bonded-labor man. And every night at nine, [that is 14 hours later] she comes home. He treats her badly. He hits her if she is working slowly or if she is talking to the other children. He yells at her. He comes looking for her if she is sick and cannot go to work. This is a terrible thing for her. I don't care about school or playing. I don't care about any of that. All I want is to bring my sister home from the bonded-labor man. For 600 rupees I can bring her home. That is the only chance to bring her back, but we do not have the 600 rupees and we will never have 600 rupees.<sup>1</sup>

Six hundred rupees is \$14.00.

All over the third-world countries, destitute people get into financial trouble, perhaps a funeral or an illness that they cannot afford to pay for. Not having the money to put food on the table, their children are sold to bonded-labor men. They may earn 10 cents/day, and the interest gets way ahead of the amount they owe. They will work for years to pay off \$10 or \$15 that was borrowed. To me, that is heart-wrenching. In fact, it is so heart-wrenching that I must do something about it ... so much so that I have been talking about it with my family. I can't handle the fact

that 7-year-old children are forced to work like that. What were you doing when you were seven years old?

I want you to think about this. I want to lay a burden on your heart. We live in a country that is unrealistically the richest country that the world has ever seen. I see teenagers, in my own community buying designer clothes, buying \$160 sneakers, buying soft drinks, buying fancy cars, buying expensive cool clothes, buying 20 pairs of shoes. You know what goes on, even in our Plain communities.

What does God think about all of this?

God has repeatedly admonished and warned us about our responsibilities. Dozens of Scriptures speak about this. We are going to look at some of them. I hope to cure you forever of selfish materialism. My purpose is to show that your indulgence is someone else's suffering. Indulgence cannot be practiced with impunity. It costs someone else for you to be selfish with the resources you have.

## Old Testament admonishments

Proverbs 24:11-12 reads this way, "If thou forbear to deliver them that are drawn unto death [and I have just given you some of those accounts] and those that are ready to be slain; If thou sayest, Behold, we knew it not." Now that may have been true years ago, without all the electronic media we have today. But basically nobody today in our society can say, "We don't know that these injustices are happening." It is on your cell phone and computer, even in the newspapers. It is just there, in front of you if you *want* to know it. And the Scripture says, "Don't you say to the Lord, 'We don't know it.'"

The verse continues: "Doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" So, don't say "I didn't know it; they were statistics. I didn't actually see it happening." Don't say that! Not a single person reading this can say, "I don't know it; I am going to buy my 20th pair of shoes ..." Or purchase my dream car. Or build my dream house. Or continue in some other indulgence.

In Proverbs 28:27 we read, "He that giveth unto the poor shall not lack." That is a promise. God said that, not me! Continuing on, we read, "But he that hideth his eyes shall have many a curse." I really don't know what "have many a curse" means, but I don't want to find it out!

Proverbs 21:13 tells us, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Jeremiah 22:16-17 states: "He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD." He is saying that to judge the cause of the poor and needy is to know God. Will God say you knew Him if you ignore the poor

<sup>1</sup> Quoted from *A Little More Would Change the World*, Bernard Borah, Good Measure Press, Charleston, IL, p. 21

to have your luxuries? Continuing on, he writes, “But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.”

These are strong Scriptures, and reading them I was much convicted. My life needs some changes, and I intend to make them.

Now let’s look at Ezekiel 16:49: “Behold, this was the iniquity of thy sister Sodom ...” Now if you ask most people what the sin of Sodom was, they would answer,



**Are you aware  
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“homosexuality.” And that is true. However, God surprisingly says, “Pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.”

Apparently God puts ignoring the poor in the same category as He puts sexual immorality. God takes our attitude about the poor, as can be seen in the aforementioned Scriptures, very seriously. He has a special eye on the poor; not only for *their* need, but for *your response* to their need. He is watching!

God could deal with all these inequities just like He could save the whole world without missionaries. He could do all of that, but He leaves these situations for His children so that they can accept their responsibilities and do what needs to be done. He is watching my attitude toward the poor just like He is watching my attitude toward the lost. He takes it very seriously!

### **New Testament admonishments**

Let’s look at Matthew 25, the classic New Testament Scripture on the subject of caring for the poor. It really doesn’t need any comments or explanation.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gath-

ered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Most people read this and say, “Well, I thought the final judgment was going to be about whether a person surrendered in obedience unto Christ.” That is true. But the response of John the Baptist is interesting when the people came to him—after he had preached that scorching sermon calling them vipers—saying, “What shall we do?”

John responded, “If you have two coats, give one away. If you have more food than you need, give the extra away.” What strange advice! You would have expected him to say, “You need to turn from your sins!” Well, he

**John told  
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was saying that in very practical terms. He was telling them what the fruit of repentance looked like in real life.

If you asked most people what the “fruit of repentance” is, you would get a different picture than what John shared. John told the people that “fruit of repentance” is distributing one’s extra material goods. If so, can most Christians say they actually have ever repented?

Zacchaeus came to Christ saying that he was going to give half of his goods to the poor and restore that which he had wrongfully taken. Do you remember what Jesus said to him? “Today is salvation come to this house!” If genuine repentance is giving away your extra stuff, and if salvation is proved by what you *do* with your extra stuff, I ask myself, “How much salvation are we really experiencing?”

In Matthew 25 Jesus makes it very clear what judgment is going to be based on. The evidence that you have surrendered your life in faith and obedience to Christ will manifest itself specifically in how you handle your material goods. According to John the Baptist, Zacchaeus, and what Jesus says in this chapter, there has not been genuine repentance, nor faith in Christ, nor a surrender to His lordship, nor obedience to His commands if we are not sharing with the poor. The thing that troubles me is that for years the church has failed to emphasize this fact of the gospel.

### Blinded

There is a great blind spot in American Christianity. It is amazing what kind of blind spots Christians can have. Are you aware that in this country 150 years ago Christians defended slavery? We look back and say, “How in the world could they possibly have defended slavery?” But they did! And *you* can be that blind. I hope that we can rid ourselves of blindness about how God requires us to handle the possessions He lends to us.

The world has 143,000,000 orphans because of all the wars and other social catastrophes. There is an anti-Christian Website that plays the song “Jesus Loves Me” while showing pictures of the emaciated children. Then at the end they show a cross covered by a circle with a line through it that means “No.” Then the Website says the following: “He is your God; these are His rules; and you all go to hell.” Now granted, that is a pretty awful message, and they don’t intend for it to do any good. But I am afraid they understand the gospel better sometimes than we do.

The widow gave all that she had. She gave her living, which literally means she had nothing left for the next day. And Jesus said that she had given more than all the rest put together. That is Jesus’ standard: not how much you give, but how much you have left.

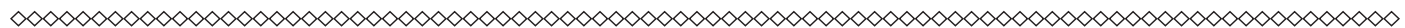
I hear people say, “This man is really rich, but he really gives.” According to the parable, God does not measure how much you give; He measures *what it costs you* to give.

The requirement is that God expects us to know what is going on in our world and to respond to those needs to the extent of our ability. And He *will* hold us accountable.

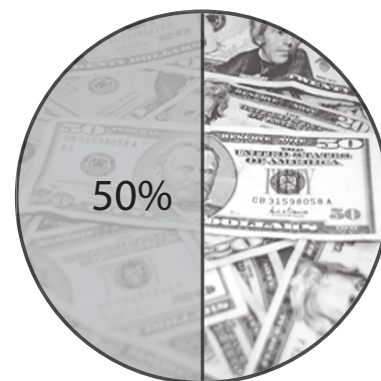
### The resources

The United States is the richest nation in the world. It has one half of the world’s wealth ... and 5% of the world’s population. Did you get that?

In the United States, 160 million adults claim to be Christians. Now think about it: if each professing Christian gave \$15 a month, it would literally wipe out starvation in the world. Now I understand that a lot of the starvation situations are political conditions that make it impossible to even get aid to the needy. We are talking only in hypothetical figures here. Not only would starvation be eradicated, it would supply safe drinking water for all children and educate every child not in school.



The United States has 50% of the world's wealth, but only 5% of its population.



God has given us more than what we need for only one reason. Did you know that? 2 Corinthians 8:14-15 gives us that reason: “For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply

**If you have more than enough to meet your needs, there is only one reason: so you can help those who do not have enough.**

for your want: that there may be equality.”

If you have more than enough to meet your needs, there is only one reason: so you can help those who do not have enough. It is *not* yours to use as you wish. In fact, are you aware that the great practical theme of the Scriptures is equity?

The prophets warned Israel time after time concerning inequity, which means that you respond with your resources in a way that is not equitable, or equal. Instead of equality, you lavish your resources on yourself while there are other people in the world who are dying. And God hates it! So He has told us through Paul that the reason some people have more than enough is so that they can give to those who have less, and things can equal out.

### Getting ahead?

We have a brother in our community who farms organically. He feeds his cattle very little grain—he says it is too expensive—and has basically his whole farm in alfalfa and grazes his cows, without raising any corn. He makes a decent living. He says, “My cows don’t get sick. They have little mastitis and no twisted stomachs. My cows stay in the herd for many years, instead of 2 or 3 years like the cows on farms where they are pushed with energy.” He was thus telling me what a wonderful experience he has farming. He has healthy cows, and he makes a good living.

I was telling a friend of mine about that—a conservative Anabaptist man—and he said, “Yeah, you can make a living doing that, but you can’t get ahead.”

I said, “What do you mean by ‘getting ahead?’”

He replied, “You will never come up with enough money to buy the next farm.”

You see, that is our mentality ... “get ahead.” My question is, “Get ahead of whom? God?” God said that if you have extra money, it is not yours to do with as you please. It has been given to you because there are people here in the world who need it, and for some reason God has given it to American Christians, expecting it to flow

from America to other parts of the world so that there can be at least some semblance of equality worldwide.

We have an unbelievable opportunity. Let’s consider the response by looking at 2 Corinthians 9:6 (I love this verse!): “But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” This is in the context of giving. Next we read, “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”

Do you know what the Greek word for “cheerful” is? “Hilaros!” from which we get our English word “hilarious.” God loves a hilarious giver! I mean when he gives, he is in hilarity! It is the most uplifting thing he can think of to do!

God loves such a giver!

Continuing on to verse 8, we read (this verse is taken out of context many times. If you are not living as I was just describing, then this verse does not apply to you): “And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” This is for the hilarious giver. I think we all want that kind of blessing. God has clearly told us how to have it.

In Philippians 4:19 we find another promise: “But my God shall supply all your need according to his riches in glory by Christ Jesus.” Again this is in the context of giving. Paul is commending the people in Philippi for sending an offering. Let’s look at the verse 17: “Not because I desire a gift: but I desire fruit that may abound to your account.” Paul tells them that he is happy to receive the gift, not because it was sent to him but because he knew what the result would be a blessing on their account.

Looking again at verse 19, we see the words “according to his riches.”



**Anybody in need captured John Wesley's heart.**

Now if God gives us “according to his riches,” that is a little bit different from Him giving “out of his riches.” Let me explain ...

If I were a millionaire, and you had a \$50,000 hospital bill and I paid \$40,000 of it, you would say that was a pretty good gift. But the amount would give you no clue how wealthy I really am. However if I paid the whole \$50,000 bill and gave you \$20,000 on top of that, you would have some idea of how wealthy I am. To the hilarious giver, God gives according to His riches—commensurate with His wealth—not “out of his riches.” This is a tremendous promise!

The gospel is full of teachings and warnings about materialism, yet everybody rings their hands in our Plain churches and says, “We are drowning in our materialism ...” while refusing to obey the Gospel’s plain solution to the problem.

Look! We are in a war against the world, and the world is basically a materialistic world that values only the things you can see and feel and touch. The best way to win the war against materialism is by extravagant giving.

Matthew 6:1–4 shows us how our giving is to be done: “Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.”

To the Jewish mind, the word “alms” meant any righteous deed, but we think of it in terms of giving.

“Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret ...” And here is the part that excites me! “. . . and thy Father which seeth in secret himself shall reward thee openly.”

In reaction to the Roman Catholics, with their “means of grace,” we have gone to the other extreme and said there are no means of grace. But there *are* means of grace. One of them is given to us in these verses. When we give alms, God rewards us openly, although not necessarily with money, in return.

## Openly rewarded

Let me give you an example of a man whom God rewarded openly in a tremendous way. And you probably did not know what was behind the scenes. I am referring to John Wesley.

John Wesley chose to live on what today would be a salary of about \$20,000/year here in the United States. He never changed that through his entire life. The hidden side of this is that John Wesley wrote many books and was involved in handling large sums of money, earning approximately \$160,000 a year in our economy. Yet he never took out for his own expenses more than the \$20,000 salary he paid himself.<sup>2</sup>

I visited the Wesley museum in London where he preached and stood there convicted. Here was a man who was famous and could have had basically anything he wanted in material goods. He had supporters who would have gladly given him any honor or position he wanted. But John Wesley was a man who cared about the poor in London.

Exhibit after exhibit in that museum show the lengths to

which he would go just to help one prisoner or poor person who was in trouble. John Wesley was an extravagant giver. In fact, at one point in his life tea became expensive, and he quit drinking tea so that he would have that much more to give to the poor. He was involved in prison ministry, poor houses, the cause of freeing slaves in England ... basically anybody in need captured John Wesley’s heart. Here is an actual account:

Wesley had just finished buying some pictures for his room when one of the chambermaids came to his door. It was a winter day and he noticed that she had only a thin linen gown to wear for protection against the cold. He reached into his pocket to give her some money for a coat, and found he had little left.

<sup>2</sup> Editorial note: Money values are hard to calculate across centuries due to the difference in purchasing power. The salary figure given here may actually be high, as another calculation of the value is closer to \$14,000/year. The point is that John Wesley lived on what was basically a “minimum wage” salary and gave away the rest. In one particularly prosperous year it is said that he gave away 98% of his income.



It struck him that the Lord was not pleased with how he had spent his money. He asked himself, “Will thy Master say, ‘Well done, thou good and faithful steward?’ Thou hast adorned thy walls with the money that might have screened this poor creature from the cold!”

O justice! O mercy! Are not these pictures the blood of this poor maid?<sup>3</sup>

There is a reason that at his death someone made the following comment about Wesley. “When Wesley departed from this world, he left a battered hat, a worn coat, a tattered Bible, and the Methodist Church.”

And that was not just a happenstance. His extravagant, self-sacrificing giving explains why God blessed his ministry extravagantly.

Let’s turn now to some very often misunderstood verses in Luke 16:

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then

the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

He was still giving away, unjustly, his lord’s money! Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

He had no authorization to do this! But he was getting prepared for getting fired.

<sup>3</sup> Quoted from *Radical*, David Platt, Multnomah Books, Colorado Springs, CO, p. 126

And the lord [whom he had just ripped off!] commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

This man knew that it was to his advantage to make friends with his lord’s money. But we don’t understand that. Our Lord says, “Do it!” But we don’t do it.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Now I don’t understand what all that means, but it is clear that we are to do with our money what the unjust steward did with his money.

The next part is what I really want to look at.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Jesus then explains what He is referring to ...

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

What true riches? The kind that John Wesley experienced. God says, “Money is a test. Money is the least on my scale of importance,

and I am going to watch you and see what you do with it. And then when I see what you have done with your money, I will decide whether to give you the true riches, the kind the John Wesley enjoyed in his ministry.”

Does that explain why there is so little power, so little gifting, so little effect of our witness and testimony? It may just be that the Lord is looking at the materialism—that we all know exists among us—and the waste of our resources on extravagances, luxuries, and frivolous things, and that He is telling Himself, “If that is what they do with what I consider as the least important thing, I will never give them the things that are really important.”

Let’s turn now to Isaiah 58:10-11 and consider some tremendous promises, given in the context of fasting. “And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity.” John Wesley didn’t live in obscurity. Everybody knew



O justice! O mercy! Are not these pictures the blood of this poor maid?



who he was. I am not saying we should seek for fame, but that is what the Bible says.

“And thy darkness be as the noonday. And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” This is a promise given to those who reach out their hand to the poor.

Christians do practice this principle to a degree, and what they do proves that these promises are true. After Hurricane Katrina, Christians sacrificed to give the city food, water, and shoulders to cry on. It was obvious to the people of New Orleans that the Christians were doing the lion’s share of the restoration work. A Jewish doctor looking on made this comment after it was over: “There are no longer any agnostics in New Orleans.”

## Taking Jesus at His word

Eric Camille is a dear brother from Tallahassee, Florida. We were one of his first contacts with Anabaptists. He looked up Anabaptists, and Shippensburg Christian Fellowship came to his attention, so he traveled the whole way from Tallahassee with his dear wife to visit our congregation. He told me: “Anabaptism is beautiful! Absolutely beautiful! I did not know that there were people like this. But the thing that surprises me is that you people keep it within the four walls of your church buildings. You folks should be down on the streets of the cities helping the poor and lifting the fallen.”

He and his wife take what resources they have—and he is not a wealthy man—and go down to the slums of the city on a regular basis with food and prepare it on the sidewalk to feed the hungry. He said, “I don’t understand you people, why you are not taking this to the streets.” And he hasn’t joined any of our churches as a result because he sees this lack as our tremendous blind spot.

## Joyful obedience

John 15 tells us that if we obey the Lord, our joy will be full. Let me give you an account:



**Is it that extravagant automobile that you really don’t need? Isn’t it far more than mere transportation?**

Sunday in our church we were studying the story of the rich young man in Mark 10. Later, I received the following e-mail from one of our members:

My wife and I went home, emptied all our clothes onto the bed, got several bags of canned goods and, all the baby clothes our son has grown out of in addition to the toys he does not play with anymore. I took several hundred dollars cash that I was saving to upgrade the front lawn.

By the way, how much do you put into your front lawn? I cannot imagine the amount of money people put into their lawns.

We drove over to the projects downtown and prayed. I prayed for the people I didn’t know who were about to receive what I had too much of.

In the first house was a man about 30 who had a baby and needed some clothes. Perfect! I had my clothes to give him and the baby toys and clothes. He needed money for groceries, so I gave him \$100. . . .

The next house had a couple who needed some clothing for the wife and money for a car payment.

So I gave her my wife’s clothes and \$100.

We prayed with each family and told them we came with God.

I got such a rush out of this that we got home and got more things together to give away. My wife and I are now consistently serving at the homeless center downtown. I am going to start teaching art and graphics at the homeless learning center.<sup>4</sup>

This man got a charge out doing this! I ask you, what gives you your “kicks”? What do you get a rush out of doing? Is it that new gadget? Is it that extravagant automobile that you really don’t need? Isn’t it far more than mere transportation? Why not admit that it also was bought to make an expensive statement?

Why don’t you do what this man did? You will be surprised at what it will do for *you!*

<sup>4</sup> Quoted from *Radical*, David Platt, Multnomah Books, Colorado Springs, CO, pp. 131–132

## Sacrificial love testifieth loudly

Tertullian identified the outpouring of sacrificial love as the key factor to explain the multitudes that came to Christ in those first centuries.

Albert Einstein said, “The world is a dangerous place. Not because of those who do evil, but because of those who look on and do nothing.” We are to overcome evil with good.

**Coupled with nonresistance, obeying Christ in hilarious giving would be the most powerful testimony in the world!**

Ghandi was once asked by E. Stanley Jones—who had desperately tried to get Ghandi to make a commitment to Christ—what hindered him from committing his life to Jesus. Ghandi replied, “The Christians.”

Suppose we Anabaptists repented of our materialism and became known for our sacrificial and extravagant generosity

in obedience to Christ? Yes, some of this does happen, but the people around us also know that we have piles of money left. We are known for our wealth and being people who have money. Suppose we were known as people who have depleted our resources for the sake of God’s Kingdom and are the most generous people on the face of the earth.

You can help change this! Coupled with nonresistance, obeying Christ in hilarious giving would be the most powerful testimony in the world. Will we be remembered as the generation that rose up for the cause of world poverty the best we could with our small numbers? Or will our history show that we were the most selfish generation in history who loved its soft drinks, fancy cars, cosmetics, extravagant clothes, expensive electronic gadgets, oversized houses, and costly vacations?

## Reaping lavishly

This is serious! God is not mocked! He said whatever a man sows, that he shall also reap. Galatians 6:7–10 has a “negative” side, but it also has a “positive” side. In fact, the emphasis is on the positive. I want to inspire, not scold. “Be not deceived . . . he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

You have Christian brothers and sisters around the world who are starving. You have the opportunity to sow much for a bountiful harvest of blessing.

## Saving time?

It is not the high cost of living, but the cost of high living that is hurting us. I am amazed at what has happened in my generation. Let me give you an example from my own home. I grew up on a farm and we took a bath once a week in a tin tub. That wasn’t unusual; that is the way everybody did: bathe once a week and change your clothes. Mom washed on Monday morning, all the clothes for a family of 13, and she was done with the wash for the week.

When my twin brothers were born, the last in the family, my father thought my mother needed some help so he bought her an automatic washer and dryer. Coupled with the bathroom built a few years previously, this enabled all 13 of us to take a bath and change into clean clothes every day . . . and my mother washed every day with her automatic washer. She then had *less* time than she had before!

Yes, our “labor-saving” devices have robbed us. When I was a boy, we visited all over the community throughout the whole week. Today, we visit maybe on Sunday, but we never visit someone on a Tuesday evening, especially unannounced.

When I was a boy, we never called anyone before paying a visit. We just said, “Let’s go visit someone,” and got in the car. We children would say to our parents, “If we get all the work done early tonight, may we go visiting?” And they would agree because we all loved to go visiting. We would go to the first place, unannounced, and if they were not home we went to the next, until we found someone home.

My father and mother together had 19 brothers and sisters, and we visited all of them once or twice a year, plus many friends. Nobody today that I know visits like that. Why? Because we have our automatic washers and other “time-saving” devices.

As another example, our great-grandmothers had a carpet in the parlor, the only carpet in the house. The only maintenance that carpet got was to have the lint picked off it occasionally and to get hung over the clothesline each spring for the dust to be beaten out of it. So the children said, “Let’s help grandma out. Let’s buy her a vacuum cleaner.” Now she doesn’t have to take the carpet out and hang it over the clothesline.

The rest of the story is that we now put carpet in every room of the house and sweep it every other day.

**It is not the high cost of living, but the cost of high living that is hurting us.**

That is what I mean when I say our problem is “not the high cost of living, but the cost of high living.” We have put ourselves in bondage with our luxuries and our high expectations of what life should be. In the meantime, we have less money and time for the desperate people in our world who will die physically and spiritually without our help. The key to freedom from this deadly snare is to be extravagant with our compassion and try to bring some sense of equity between us and the needs of our world.

### Battleship, or luxury liner?

We are in a battle. I will finish with a story:

In the 1940s the US government commissioned William Francis Gibbs to work with the United States Lines to build a troop carrier for the navy, the likes of which had never been built before, at a cost of \$78 million. It was to be equipped to carry 15,000 troops. In 1952, the SS United States was completed. It could travel at 44 mph, faster than any other ship. It could cover 10,000 miles without stopping for food or supplies. It could travel anywhere in the world in less than 10 days. It was the fastest and most reliable troop carrier in the world.<sup>5</sup>

The problem is that it never carried any troops! Somebody convinced the United States Lines to turn the ship into a luxury liner for heads of state and celebrities. By the time they finished refurbishing it, the ship carried only 2000 passengers instead of 15,000. It had 695 staterooms, four dining salons, three bars, two theaters, five acres of open deck, a heated swimming pool, and was fully air-conditioned.

<sup>5</sup> Paraphrased from *Radical*, David Platt, Multnomah Books, Colorado Springs, CO, p. 169. Note that the cover photo is of the SS *United States*.



**We have put ourselves in bondage with our luxuries and our high expectations of what life should be.**

It was no longer a vessel for battle, but a means of indulgence so that wealthy people could comfortably ride across the Atlantic Ocean.

Did you know that the church was designed for battle? We are in a war! Christ wants to mobilize every one of you to wage a great offensive for the Kingdom of God right where you are.

Have we turned the church into a luxury liner? A song we sometimes sing says, “In your costly temples praying, let thy kingdom come we pray, are but idle words of meaning, if from these [the needy] we turn away.”

Are we willing to turn the church into a troop carrier for battle? Are we willing to obey the clear orders of Jesus concerning the tragic needs of our world? Are we willing to

forsake our costly comforts to meet the great needs in the inner cities, the hostile regions of the Middle East, and the disease-ridden parts of “third-world” countries? Are we willing to make the richest country in the world a means for exalting Christ through the investment of our resources?

### Just passing through ...

Pilgrims have lots of resources to invest because they travel light. An American tourist once paid a visit to the renowned Polish rabbi Hofetz Chaim. He was

astonished to see that the rabbi had a simple room, with a few books, plus a table and a cot. The puzzled American asked, “My! Where is your furniture?”

Hofetz replied, “Where is yours?”

“Huh,” was the reply, “I am just a tourist. I am just here passing through.”

The rabbi replied, “So am I.” ~

This message is available in video, audio, pdf, mobi, and epub formats at [www.elcristianismoprimitivo.com/english/our-world-and-our-wealth.htm](http://www.elcristianismoprimitivo.com/english/our-world-and-our-wealth.htm)

### VOICES FROM THE EARLY CHURCH

**But the best riches is poverty of desires. And the true magnanimity is not to be proud of wealth, but to despise it.**

~Clement of Alexandria



## In the Secret Place

*Charles E. Orr*

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. Ps. 91:1

“Abiding under the shadow of the Almighty.” Oh, what a privilege! How wonderfully glorious it must be! But we do not need to long and sigh as if such a blessing was to be desired, but could never be attained. It is the privilege of all the children of God to abide under the shadow of God—to be overshadowed by His presence.

The shadow of the Lord! Think about it. It is a sweet expression, but what can it mean? To the Israelites it was a pillar of cloud by day and a pillar of fire by night. This implies protection and guidance. A shadow is the representation which anything makes of itself. If you hold your hand between a light and the wall, there will be a shadow, or a representation of your hand on the wall. The shadow of God is the representation of God. To represent is to show, to exhibit, to bring into sight. The shadow of the Lord is an exhibition of the Lord—of His goodness, mercy, love, etc. Sick folks were brought into the streets and laid where the shadow of Peter might overshadow them. There was no virtue in Peter’s shadow; it was the virtue of God through Peter that fell on the people healing them. The shadow of the Almighty is, we might say, the virtue of the Almighty. Virtue went out of Jesus and healed the woman. This was His shadow, or a representation of Himself, and exhibition of His power.

God cannot get sick, because He is health itself. God cannot any more get sick than He can hate. God cannot hate with a carnal hate because He is love; He cannot sin because He is holy; He cannot get sick because He is health.

Jesus had aches and pains, no doubt, in His human body. The nails, the thorns, and the spear without doubt hurt him. It is no sin to be sick in our mortal bodies, but God can impart His health to our bodies the same as He can impart holiness to our souls.

God is simply everything unto us. He is our health, our love, our holiness, our guide, our protection, our comfort, our strength, our daily bread, our refuge, our high tower ... our everything. All this is included in “the shadow of God.” To be overshadowed by the Lord is to have health, peace, joy, raiment, daily bread, protection, victory, guidance ... everything!

God can interpose His presence between you and the literal sun, so its heat shall not smite you. He overshadowed the Hebrew children in the furnace flame.

Let’s take our Bibles and notice some expressions.

- “Cover thee with his feathers.” Ps. 91:4
- “Hide me under the shadow of thy wings.” Ps. 17:8
- “In the shadow of thy wings will I rejoice.” Ps. 63:7
- “In the time of trouble He shall hide me in His pavilion; in the secret of his tabernacle shall he hide me.” Ps. 27:5
- “Thou shalt hide them in the secret of his presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues. Ps. 31:20
- “I will guide thee with mine eye.” Ps. 32:8
- “He will be our guide even unto death.” Ps. 4:14
- “Thou art my hiding place.” Ps. 31:7

All of these expressions or blessings are included in the words “abiding under the shadow of the Almighty.”

“Cover thee with his feathers.” “Hide me under the shadow of thy wings.” Are you so taken up with the cares of life that you seldom take time to meditate upon such words as these? Why not take a short time, at least, each day to go into some quiet place and let your mind dwell upon such words. Let your faith make them really true to you. Think of God covering you with His feathers. “Like as a hen gathers her brood under her wing,” so God will gather you under His wing. To have faith,

**Why not take a short time, at least, each day to go into some quiet place and let your mind dwell upon such words.**

to know that this is true to you takes the fret, worry, and anxiety out of life and allows the days to pass along like the peaceful flowing of a river. The commotion, the turmoil, the confusion, the strife of tongues cannot reach you when God's wing is spread over you. I am sure God wants to make these texts more real in the lives of many of His dear children. There are those of God's own who do not enjoy the real deep rest, sweet peace, and calm repose at all times that they should. The reason is that they do not meditate in faith upon the blessed promises as they should.

But who shall abide under the shadow of the Almighty? It is those who dwell "in the secret place of the most High." A secret is something that is known to but very few. A thing that most everyone knows is not a secret. "The secret things belong unto the Lord our God." De. 29:29 There are many precious secrets hid in the bosom of the Lord. There is one secret—and perhaps only

one—that the angels, and even Jesus, the well-beloved Son—does not know, but only the Father.

There are many secret things, however, that God loves and longs to tell His dear children. The place where God tells secrets to His children is called "the secret place." God is careful about His secret things; He is not going to tell them to you out where everyone can hear. If you want to know the precious secret things of God, you must come down into the secret places with God. ~



**"The matter is quite simple. The Bible is very easy to understand. But we Christians are a bunch of scheming swindlers. We pretend to be unable to understand it because we know very well that the minute we understand we are obliged to act accordingly. Take any words in the New Testament and forget everything except pledging yourself to act accordingly. 'My God,' you will say, 'if I do that my whole life will be ruined.'**

**Herein lies the real place of Christian scholarship. Christian scholarship is the Church's prodigious invention to defend itself against the Bible, to ensure that we can continue to be good Christians without the Bible coming too close. Dreadful it is to fall into the hands of the living God. Yes, it is even dreadful to be alone with the New Testament."**

— Soren Kierkegaard

# The True Way of Turning to God

William Law

You have seen, dear reader, the nature and necessity of regeneration. Be persuaded therefore to fully believe, and firmly to settle in your mind, this most certain truth: all our salvation consists in the manifestation of the nature, life, and Spirit of Jesus Christ, in our inward new man. This alone is Christian redemption, this alone delivers from the guilt and power of sin, this alone redeems, renews, and regains the first life of God in the soul of man.

Everything besides this is self, is fiction, is respectability, is self will, and however colored is still only your old man with all his deeds. Enter therefore with all your heart into this truth, let your eye be always upon it, do everything in view of it. Try everything by the truth of it, love nothing but for the sake of it.

Wherever you go, whatever you do, at home, or abroad, in the field, or at church, do all with a desire of union with Christ, in imitation of His character and inclinations, and look upon all as nothing, but that which exercises, and increases the Spirit and life of Christ in your soul. From morning to night keep Jesus in your heart, long for nothing, desire nothing, hope for nothing, but to have all this within you changed into the spirit and disposition of the holy Jesus. Let this be your Christianity, your church, and your religion.

For this new birth in Christ thus firmly believed, and continually desired, will do everything that you want to have done in you, it will dry up all the springs of vice, stop all the workings of evil in your nature, it will bring all that is good into you, it will open all the gospel within you, and you will know what it is to be taught of God. This longing desire of your heart to be one with Christ will soon put a stop to all the vanity of your life, and nothing will be admitted to enter into your heart, or proceed from it, but what comes from God and returns to God: you will soon be, as it were, tied and bound in the chains of all holy affections and desires, your mouth will have a watch set upon it, your ears would willingly hear nothing that does not tend to God, nor your eyes be open, but to see and find occasions of doing good.

In a word, when this faith has got both your head and your heart, it will then be with you as it was with the merchant who found a pearl of great price. It will make you gladly to sell all that you have, and buy it. For all that had seized and possessed the heart of any man, whatever

the merchant of this world had got together, whether of riches, power, honor, learning, or reputation, loses all its value, is counted but as dung, and willingly parted with as soon as this glorious pearl—the new birth in Christ Jesus—is discovered and found by him.

This therefore may serve as a touchstone, whereby everyone may try the truth of his condition. If the old man is still a merchant within you, trading in all sorts of worldly honor, power, or learning, if the wisdom of this world is not foolishness to you, if earthly interests and sensual pleasures are still the desire of your heart, and only covered under a form of godliness, a cloak of creeds, observances, and institutions of religion, you may be assured that the pearl of great price is not yet found by you. For where Christ is born, or his Spirit rises up in the soul, there all self is denied and obliged to leave. There all carnal wisdom, arts of advancement, with every pride and glory of this life, are as so many heathen idols all willingly renounced, and the man is not only content, but rejoices to say, that his kingdom is not of this world.

But you will perhaps say, “How shall this great work, the birth of Christ, be effected in me?” It might rather be said, since Christ has an infinite power, and also an infinite desire to save mankind, how can anyone miss of this salvation, but through his own unwillingness to be saved by him? Consider, how was it that the lame and blind, the lunatic and leper, the publican and sinner, found Christ to be their Savior and to do all that for them, which they wanted to be done to them? It was because they had a real desire of having that which they asked for, and therefore in true faith and prayer cried out to Christ that His spirit and power might enter into them and heal that which they lacked. Every one of these said in faith and desire, “Lord, if you wilt, you canst make me whole.” And the answer was always this, “According to your faith, so be it done unto you.”

This is Christ’s answer now, and thus it is done to every one of us at this day; as our faith is, so is it done unto us. And here lies the whole reason of our falling short of the salvation of Christ: it is because we really don’t want it. But you will say, “Do not all Christians desire to have Christ to be their Savior?” Yes. But here is the deceit; all would have Christ to be their Savior in the *next* world, and

**For where  
Christ is born,  
or his Spirit  
rises up in the  
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and obliged to  
leave.**

to help them into heaven when they die, by His power and merits with God.

But this is not choosing Christ to be your Savior; for His salvation—if it is had—must be had in *this* world. If He saves you, it must be done in *this* life, by changing and altering all that is within you, by helping you to a new heart, as he helped the blind to see, the lame to walk, and the dumb to speak.

For to have salvation from Christ is nothing else but to be made like unto Him; it is to have His humility and meekness, His mortification and self-denial, His renunciation of the spirit, wisdom, and honors of this world, His love of God, His desire of doing God's will, and seeking only His honor. To have these tempers formed and birthed in your heart is to have salvation from Christ. But if you do not really desire to have these tempers brought forth in you, if your faith and desire does not seek and cry to Christ for them in the same reality as the lame asked to walk and the blind to see, then you must be said to be unwilling to have Christ to be your Savior.

Again, consider, how was it that the carnal Jew, the deep-read scribe, the learned rabbi, the religious Pharisee not only did not receive, but crucified their Savior? It was because they chose and desired no such Savior as He was, no such inward salvation as He offered to them. They desired no change of their own nature, no inward destruction of their own natural character, no deliverance from the love of themselves and the enjoyments of their passions. They enjoyed satisfying their tastes and the gratifications of their old man, their long robes, their broad phylacteries, and greetings in the markets. They wanted not to have their pride and self-love dethroned, their covetousness and sensuality to be subdued by a new nature from heaven.

Their only desire was the success of Judaism, to have an outward savior, a temporal prince, who should establish their law and ceremonies over all the earth. And therefore they crucified their dear Redeemer, and would have none of His salvation, because it all consisted in a change of their nature, in a new birth from above, and a kingdom of heaven to be opened within them by the Spirit of God.

Oh Christendom, look not only at the old Jews, but see yourself in this glass. For at this day (Oh, sad truth to be told!), a Christ within us, an inward Savior raising a birth of His own nature, life, and Spirit within us is rejected as gross enthusiasm. The learned rabbis take council against it. The propagation of popery, the propagation of Protestantism, or the success of some particular church is the "salvation" which priests and people are chiefly concerned about. ~

# Jesus

**This man is a man of contrasts!  
To Judah, He is a lion,  
Yet He is the Lamb of God.  
He is a Lamb,  
Yet He is also the Good Shepherd.  
He paid tribute,  
Yet He is a King.  
He is King of kings,  
Yet He came to serve and to die.**

**This man is man of real contrasts!  
He is the Bread of Life,  
Yet He hungered in the wilderness.  
He is the water of life,  
Yet He thirsted on the cross.  
He is the spring of life,  
Yet He is also a rock.  
He has no place to lay His head,  
Yet He is our rest and our refuge.  
He was called a devil,  
Yet He casts out demons.  
He prayed,  
Yet He hears our prayers.**

**This man is a man of true contrasts!  
The lowly carpenter of Nazareth,  
Yet the Great Architect of the universe.  
He was sold for thirty pieces of silver,  
Yet He redeems sinners.  
He wept,  
Yet He dries our tears.  
He died,  
Yet He destroyed death.**

**This man, yes! a man of eternal contrasts!  
And so the Son of God  
Is also the Son of man.  
The eternally righteous son of God,  
Yet killed as a criminal by men.  
But as God is not a man,  
And man is not God,  
The contrasts in Jesus  
Mean the unity of God and man.  
~By an unknown Ghanian**



That they may teach the young women ...

# *In the Image of Christ*

*Christina Benjamin*

God is with thee in all that thou doest.

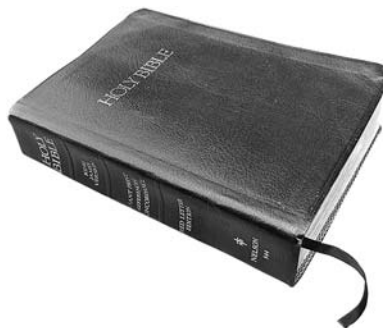
Genesis 21 :22

Greetings to my dear sisters in Christ!

I had just bought a new Bible cover for my Bible, so I decided to just flip through from Genesis forward and savor the notes and highlighted portions in my Bible. Well, one verse jumped out at me that I had put a note by. It was Genesis 21.22 where Phicol tells Abraham that God is with him in all that he does. My note was a cross reference to where Isaac experienced the same thing in Genesis 26:28 when Abimilech confessed that he saw certainly that the Lord was with him.

My first move was to pray that others would see that certainly the Lord is with each of my family members. Then as I considered myself, I was reminded of a circumstance that had taken place only minutes before wherein I did not reflect that the Lord certainly was with me because I did not maintain His peace and joy as I should have. I asked for forgiveness and then I prayed that others would see that certainly He is with me. This wonderful picture of someone acknowledging that God is with another person is repeated many times over in Scripture.

- Baalam said it about Israel. Nu. 23:21
- An angel said it of Gideon. Ju. 6:12
- Samuel said it of Saul. 1 Sa. 10:7
- A servant of Saul said it of David. 1 Sa. 16:18
- Abigail said it about David. 1 Sa. 25:29
- Azariah, the prophet, said it of King Asa and all Judah and Benjamin. 2 Ch. 15:2



- King Jehoshapat said it about the judges he appointed over Israel. 2 Ch. 19:6
- The Gentiles shall say it of Israel. Ze. 8:23
- Emmanuel, the name of Jesus himself, means God is with us. Mt. 1:23
- Gabriel said it of Mary. Lu. 1:28
- Paul said it of those who are risen with Christ and are seeking those things which are above. Co. 3:3

Dear Father, we want to be changed into the same image from glory to glory by Your Spirit (1 Co. 3.18). O Thou who loves us with an everlasting love, draw us to Yourself with Your loving kindness which is better than life (Je. 31.3; Ps. 63.3). O Jesus who has chosen us out of this world, cause us to approach unto You (Ps. 65:4; Jn. 15.19). We will set You always before our face so that we are not moved by the circumstances of life and the assaults and temptations of

the flesh, the world, and Satan (Ps. 16.8), for it is by being upright in this way, we shall dwell in Your Presence (Ps. 140.13). As You, the Altogether Lovely One, draw us, we will run after You (So. 1.4); yea, our souls will follow hard after You (Ps. 63.8). We will deny ourselves, take up our cross, and follow You each day (Mt. 16.24) listening to Your tender voice that guides us in the way that we should go (Is. 30.21). May our love towards each other increase and abound yet more and more in knowledge and in all judgment (1 Th. 3.12; Ph. 1.9), for it is by our loving one another, that all men shall see that we are Your disciples (Jn. 13.35). In Jesus name ... amen! ~





That they may teach the young women ...

## *The King's Heart*

Marcia Zimmerman

The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.  
Proverbs 21:1

Dear sister,

Whether you are a daughter or a wife, this verse is for you! Even if you are a daughter or wife of a father or husband who is not walking in God's design for him as a leader in your home ... believe that if you are walking in God's design for you as a daughter/wife, He has the heart of your leader and He turns it wherever He will.

Rejoice, and be exceeding glad that God has all things taken care of for you. Walk in the grace that He provides for you to love your leader without being a nagging, quarrelsome woman, or one sick with worry over what isn't right and how that will work out for you. Pray about those things, those cares about the things in your home that do not match God's heartbeat for you. Walk in the light of truth He brings for you and leave the rest to Him. He is able to do exceeding abundantly above all that we can ask or think. Ep. 3:20

Remember, you are never alone! Even though it is a lonely thing to walk before God without the support and leadership of father/husband, it is possible to walk with Him in power and peace because He honors those who honor Him. Mt. 10:32

If you long for your husband/father to walk in active faithful obedience and relationship with God, and you see before you many wasted years because he hasn't made this his life's priority, PRAY for that man. Walk with God yourself and pray for that man! According to Peter, your faithful example and walk with the Lord can win Him to the Lord without nagging and angry bitterness. 1 Pe. 3:1-2

Love the father/husband God placed over you. Look for ways to bless him every day. Find out what he likes and then bless him in those areas. Don't force your way in

where he doesn't want you to be (i.e. spiritual discussions, debates, etc). God has promised to perfect that which concerns you. Ps. 138:8 Believe that promise as well; God never lies and He never forsakes His own. Nu. 3:19

Let these times of waiting be times of sanctifying your own heart. The waiting can be a wonderful blessing as you draw close to the Lord and let Him purify you and grow your roots strong and sure in His word. He wants to see His reflection more perfectly in the gold of your life. Jb. 23:10 Let the dross of your own heart fall away and walk in the new life Jesus gives all those who put their trust in him. Ro. 6

Here are some practical ways to bless a husband/father in any walk of his life, but especially if he is walking in spiritual darkness or apathy, and your heart is bleeding for him to rise up and know Jesus and live the vibrant life, full of the Holy Ghost:

- Love to tend to his physical needs. It is hard work to be the breadwinner and the provider, to go out every day, away from the haven that is home, and work to provide for the family. Make sure he is fed nourishing, tasteful meals. Keep his clothes clean and presentable.
- Make your home a haven of peace. Do what you must (downsize possessions, stay home every day, etc) to be that keeper of the home God designed you to be. A well decorated home does not need to be time-consuming. Simple beauty is much easier to keep clean and tended. Put being a keeper of the home on the top of your to-do list. Learn to love filling this God-designed role for you.

- Walk daily with your Savior so that you will be a peaceful, happy woman to be around. Fill your home with singing and peaceful conversations. Ask the Lord how to be that kind of woman, despite the sorrow that fills your heart at times if you live with a husband/father who is shirking his duty before the Lord. He is able to do much more than you can ask or think. He is able to give you power to create a haven of peace for your husband/father to come home to every night when he is done laboring in the work world.

- Be observant. Is there something that your husband/father would like to get done but is too busy to do so? Maybe he usually sweeps out the garage, but he's been extra busy this week and tired from working extra hard. Maybe you can find some time today to do that for him. Or maybe he has a pile of wood he cut for the stove and it needs to be stacked. Can you lay aside the half hour you were going to read and stack the wood instead?

- If you have siblings/children, get them involved. Show them how to bless the head the Lord has given them. Show them how to cheerfully walk in the design God has for them and you.

Above all, remember the words of 1 Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

When we are doing things for the honor and glory of God, we will not go wrong!

Yes, in reality, it can be a hard thing to live with a husband/father who is not living in His God-designed place of leadership. There will be loneliness, tears, and perhaps a strong desire to 'put him in his place.' There will be a never-ending desire to have him step up to the plate (some of that is God-placed in a woman's heart; it just needs to stay there and not be taken out of its rightful place) and walk in God's design as a father and husband in your home. The way will be steep and rugged. But the way of the cross (denying ourselves and choosing Jesus' way) leads home.

May women everywhere lift up holy hands to heaven in prayer for their husbands, in whatever way they are choosing to live their lives.

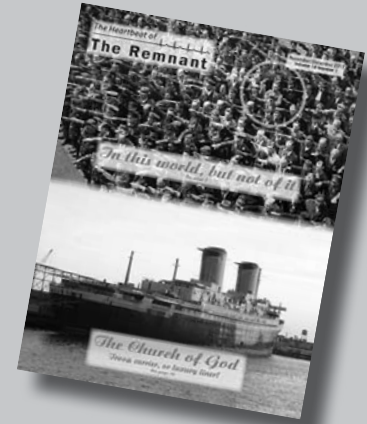
May we walk in the design God has given us and live our lives to the praise of Jesus Christ ...

for the revival of homes, for the honor of God,  
for the sake of growing in the grace and knowledge of our Lord Jesus Christ by the power of the Holy Spirit He has sent to guide us into all truth.

Love, Your sister in Jesus ... because I care. ~

## 3rd Quarter 2012 Financial Report

**Thank you for your support!**



<b>07/01/12 Beginning Balance</b>	<b>\$5,748.03</b>
<b>Receipts</b>	
Tape Ministry Donations	\$22,313.41
Remnant Subscription Donations	\$9,881.51
<b>Total Receipts</b>	<b>\$32,194.92</b>
<b>Disbursements</b>	
UPS & Postage	\$1,792.28
Tapes, Albums, CDs & Labels	\$6,464.30
Equipment & Software Purchases	\$148.94
Equipment Maintenance & Repairs	\$0.00
Mailing & Office Supplies	\$60.90
Rent	\$2,250.00
Telephone	\$749.26
Website Development & Maintenance	\$687.83
Building Improvements	\$0.00
Miscellaneous	\$91.54
Payroll Expense	\$8,100.00
Books & Catalogs	\$158.42
Remnant Publishing & Mailing	\$14,468.30
<b>Total Disbursements</b>	<b>\$34,971.77</b>
<b>09/30/12 Ending Balance</b>	<b>\$2,971.18</b>
<b>Difference</b>	<b>-\$2,776.85</b>

# GOD'S PEOPLE KEEP SINGING

## GOD NEVER SOWS IN VAIN

1. God nev - er sows in vain a fer - tile seed, nor bur - ies  
2. He nev - er leaves the tides of life to chance, but with a  
3. None like the Mas - ter knows the ser - vant heart. None like the

pearls he la - ter can - not find. He nev - er makes a  
Fa - ther - love be - gets each soul, and meas - ures ev - ery  
Mak - er knows the frame of man; none like the Sav - ior

thing he does not need, nor hav - ing made that thing, will change his mind.  
chan - ging cir - cum stance to make his im - age, in each per - son, whole.  
un - der - stands the part of ev - 'ery life in God's e - ter - nal plan.

Text: James Troyer, 2011  
Music: Jeffrey D. Martin, 2011

**Edinburgh 10.10.10.10**

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James Troyer resides in Costa Rica, where he invests his days in trying to extend Christ's reign. Writing quality poetry is one channel for his efforts, in both Spanish and English.

Jeffrey Martin lives in the USA, where he focuses more on composing music. The combined labors of these soldiers of the cross have produced the above hymn.

The Heartbeat of

# The Remnant

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*To believe is ...*

*to obey God's word,  
whether that leads to life or to death,  
in total assurance that it is the best.*

*See Hebrews chapter 11.*

*~Hans Denck (1527)*