

What's wrong with this picture?



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The Heartbeat of

The Remnant

Publisher

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The Heartbeat of the Remnant is published bimonthly by Ephrata Christian Fellowship. Subscription is available upon request, at no cost. *The Remnant* is financially supported by the gifts of God's people as they respond to the promptings of His Holy Spirit. We request your prayerful consideration of this need. Send subscriptions or contributions to the above address, or call 1-855-557-7902 or 717-721-7775.

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An Ancient Message from Blank Paper

This has been a very busy time around here. About two months ago, packing up our household items and renting our house to a local brother, my family and I headed out West to Elmendorf Christian Community. Experiencing a challenging new level of brotherhood, we have already been stretched in many ways.

Elmendorf had its official start about 17 years ago as a revived Hutterite colony. During this time God was awakening many brothers from among these people.



Older brothers like Jake Wurtz, who recently died at 86 here in Elmendorf, and Paul Walter from Ft. Pitt Colony who also recently died, carried a vision for a re-

vived colony for decades.

Their beginning years were challenging and it took a lot of courage to do the things they did. At times they were very alone. But God sent blessings from many different places. Not long after, Altona, another community in Minnesota, also experienced renewal and they too longed to see God at work among dedicated Christian brethren.

One of the blessings that God sent in these early years to these newly revived brethren was the preaching ministry of Mose Stoltzfus. In those days, Bro. Mose was preaching across the Western plains. Sometimes by himself and other times with either Denny Kenaston or Zac Poonen, Bro. Mose witnessed many new births and zealous commitments during that time. The brothers here tell me of how God really stretched them during these early years.

Since those beginning years, like all renewed Anabaptist groups, these revived Hutterites have needed to discern God's particular calling for them. They have needed to walk in the blessing of renewal and do so without

“throwing the baby out with the bathwater.” My years in Lancaster County have shown me that this is not always an easy task.

In the West

In just two months it has already been quite an experience for the Taylor family. New places are always full of new treasures. It has been fun exploring the history as well as the new spiritual life of this area.

One of the things that I couldn't wait to do out here was to see Bon Homme Colony located in South Dakota. Bon Homme was the first place the Hutterites came when they immigrated to America in 1875. On this journey to America, the Hutterites brought with them an ancient, handwritten copy of *The Hutterian Chronicles*. The *Chronicles* is a journal recording the trials and successes that the brethren experienced through the centuries. The *Chronicles* was always passed down from one generation to another. Since they came to America, this copy of the *Chronicles* has been kept at Bon Homme. I really wanted to see this old book. Thankfully, just this week I had a chance to make it out to Bon Homme to see it. But the visit ended up being even more interesting than I had thought.



Comet drawn in the Hutterian Chronicles

The message from blank paper

The minister at Bon Homme entered carrying an old wooden box, complete with vintage postage stamps and brittle hinges. Taking the old, leather book out of the box, he laid the handwritten copy of *The Hutterian Chronicles* on his desk.

Continued on page 34

Those Who Die Win

Arlin Weaver

On the verge of His crucifixion, Jesus said: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.”

According to the Greek, He understood the cross was the scene of the cosmic crisis—the ultimate showdown with and triumph over Satan, the cosmic archon, or ruler. Through the very act of dying, Jesus would cast out the power of Satan.

As Jesus’ followers, we must embrace His road to triumph—the “deep secret” of His disciples: *those who die win*.

Millions of martyrs have understood this dynamic, and in dying, have undone the powers of darkness. This is why Tertullian could boldly say, “The blood of the martyrs is the seed of the church.”

Many more have never “resisted unto blood,” but, understanding and choosing the way of the cross, have given themselves over to a spiritual crucifixion, thus ensuring the defeat of Satan and the triumph of King Jesus in their own lives.

This cross must be the uncompromised mark (or the *stigma*) of real Christians. We cannot conquer evil and temptation in our own lives, until we are ready to die doing it. We cannot escape the control of Satan, except via the way of the cross. We cannot be useful in the economy of the kingdom, until we have given up ourselves to be crucified. *We cannot win until we die*.

The triumph of the cross has been forgotten by many Christians. Thus, they justify sin (the control of Satan) in their own lives. They defend utterly human methodologies for doing Jesus’ work. Their only intention is to “be saved,” not to be smitten.

If you are one of God’s children, I beg of you to embrace the cross.

Take up your cross, and head for Golgotha. Let others nail you to it. Suffer on it, refusing the vinegar that would soften its pain. And, by all means, die.

Without it, your Christian toil is futile; your life is wasted.

Aside from you dying on the cross, Satan will not be cast out of your life, and victory over sin will be a mere desire. Without the stigma of the cross, your life will never have the clarity that is essential to making kingdom decisions in an anti-kingdom world. Without the agony of crucifixion, your Christianity will never exceed a comfortable, religious status quo.

You may not, like Jesus, win a cosmic battle on your cross. But the crisis remains, and you must choose whether you embrace this kingdom secret.

Please do, because only those who die win. ~

Aside from you dying on the cross, Satan will not be cast out of your life, and victory over sin will be a mere desire.

We cannot conquer evil and temptation in our own lives, until we are ready to die doing it.

All Are Precious In His Sight

The lonely, forgotten, the wealthy, the poor;
Teeming masses abroad, the man at your door,
The angry, the ugly, the frightened, confused;
The drunkard, the addict, the abuser, the abused –
All these are precious in our Savior's sight
They all need His cleansing; they all need His light.

The toddler, the baby, the elderly too,
The young man or young woman showing off a tattoo;
The gangster, the rapper, the actress, the dude,
The guy with a Mohawk or a bad attitude;
All these Jesus died for, that they might be free.
They are all people, like you and like me.

The woman who's cussing and slapping her child,
The boy who is tough, the girl who is wild;
The single young mother, the deadbeat dad,
The loser, the user, the old man who's sad –
They all are our neighbors, they all are "somebody."
They are brothers and sisters, they are FAMILY.

Those struggling with cancer, the widows who cry,
The druggie who stares with a sad, vacant eye;
The filthy, the neat freak, the hoarder next door,
The one who has ten cats, or fifty dogs, or more;
They just need "someone" – someone who cares,
Someone to teach them that God hears their prayers.

The soldier, the veteran, the suicidal, depressed;
The homeless, the prostitute, the sick and distressed;
The gay man, the biker in leather and steel,
The lesbian, the hippie just "tryin' to be real,"
Beneath the rough surface, and past the façade,
A soul is just starving and thirsting for God.

The superreligious, the perfect, the proud,
The self-sufficient know-it-all, the snobby church crowd;
The preacher, the pastor, his family and wife,
The missionary who gives up his home and his life;
Although these may not seem to need much care,
They also need Jesus; they need time, love, and prayer.

We can help someone; we can show how we care.
We can smile, hug, or visit, or hold hands in prayer.
We can give them an hour, a meal, or a lift,
A toy, or a promise of some special gift.
It doesn't take much to shine God's light where it's dim,
When we remember that ALL these are precious to Him.

Some precious lessons that the Lord has taught me this year, 2012. – Angela Gellenbeck

Experience vs. Obedience?

Mike Atmip



Introduction

In the last issue we looked at the Moravian mission to the American Indians, beginning with missionary Christian Rauch stepping off a ship in New York in 1740. In this issue we want to step into a farmer's field just south of Lancaster, Pennsylvania in 1756 (population approx. 2000)—just one decade after Tschoop was planted as a seed in God's Acre at Bethlehem, Pennsylvania.

As you read this story, you may well find yourself and your situation transplanted two centuries back. We want to look into the drama that was unfolding since it is *exactly* the same situation we often find ourselves in today. Someone has said that if we fail to learn from history, we are doomed to repeat it.

With these short words of introduction, we now step into a field being plowed by a young farmer of about 30 years of age. We do not know the exact details of some things that day, such as the weather, but we will use our imagination a little ...

Plowing in hope

The sun is shining brightly, lifting the last of the morning haze on this beautiful spring day. At the south end of the field the little creek gurgles and giggles over the stones, frothing its way to Pequea Creek less than a mile to the southeast. The squirrels jump from budding tree to budding tree, and a crow circles lazily overhead, cawing loudly. At the sound of the caw, a turkey gobbles on the wooded hill. Nearby, a small waft of smoke languidly curls from the chimney of the little house that the newly married couple of two years calls home.

It is a beautiful day to be plowing!

Back and forth the young farmer goes. The horse plods faithfully along, turning the rich soil over. When his forefathers had settled in these parts less than fifty years earlier, they did not realize at the time that they were settling on what was some of the best farm ground—literally—in the whole world.

Known in Switzerland as the “Swiss Brethren,” their movement had started in 1525 when a small group of men had rebaptized each other in Zurich. Persecution in the following two centuries had forced many of them down into what is now western Germany and eastern France. Beginning in 1710, some of them found their way to Pennsylvania, into what is now Lancaster County. Here they began to be known as Mennonists, and later Mennonites, from their use of the Dutch Mennonite confession of faith known as the Dordrecht Confession. They had presented this Confession to the Pennsylvania civil leaders as a way to show their nonresistant interpretation of Scripture, requesting exemption from military conscription. Their use of this Confession helped them to become known as Mennonists, even though they were formerly known as Swiss Brethren.¹

At first the immigrant flow was a trickle, then a stream. By the end of the 1700s, some 3000 of these Swiss Brethren had arrived in Philadelphia. Martin Boehm, the man handling the plow, was a second-generation Swiss Brethren immigrant in Lancaster County. His grandfather had been a Swiss Pietist, but had joined the Swiss Brethren in Germany.² His father had come to America, probably in hopes of religious liberty.

As he plowed, Martin may have turned up stone arrowheads. Less than ten miles away, at a small reserve on the banks of the Susquehanna River, lived a friendly group of Conestoga Indians. In his childhood, it is probable that Martin had played with the Indian boys, or at least had seen them around.

But that day, Martin had no interest in arrowheads, nor even the beautiful, quiet scenery that was bursting to life all around him. There were no airplanes roaring overhead, no tractor-trailer trucks barreling down the turnpike, not even a chainsaw to provide any noise pollution. If he heard anything of his neighbors it was probably only a neigh of a horse or the sound of an axe ringing through the morning stillness.

¹ In this article I will use both names, to get ourselves used to the idea that the “Mennonites” of Lancaster County were for the most part descendants of the Swiss Brethren. It was during this era that their identity was being changed to “Mennonite.”

² Some sources indicate that they were descendants of the famous German mystic Jacob Boehme. If so, Martin would have been something like a great-grandson of Jacob. However, definite proof of this relationship seems to be lacking.

Distressed

No, Martin was not at peace. As he rested his horse at the end of each fresh furrow, he knelt down and prayed. Getting back up, he would make a fresh furrow, only to stop and pray at the other end.

Back and forth. Back and forth. But despite the serenity that surrounded him, all that seemed to ring through his mind was one word: “Verloren, verloren!” (Lost, lost!)

Finally, he could stand it no longer! He did not wait until the end of the furrow; he stopped the horse in the middle of the field and fell to his knees. He tells the story in his own words, beginning with his ordination to the ministry some months before:

When nominated, I had no desire that the lot might fall on me, and I earnestly besought my brethren to nominate someone in my place, better than myself. This, however, was not done, and the moment came when each nominee was to step forth and take a book. I stepped out, saying inwardly, “Lord, not me. I am too poor.” The books were opened, and the lot or token was mine! Believing, as I did, that this lot falls by divine appointment, I did not feel myself at

liberty to refuse obedience to its decision, but felt constrained by my conscience to take upon myself the office of the ministry, and discharge it as best I could.

According to our usage it was not expected from me to preach immediately thereafter, because our elder preacher was still able to preach; but it was my duty to assist him in preaching and exhortation as God would give me ability. I had been reading the Scriptures much, but now read them still more, and with care, in order to impress their reading on my memory, so that I might have something wherewith to preach or exhort.

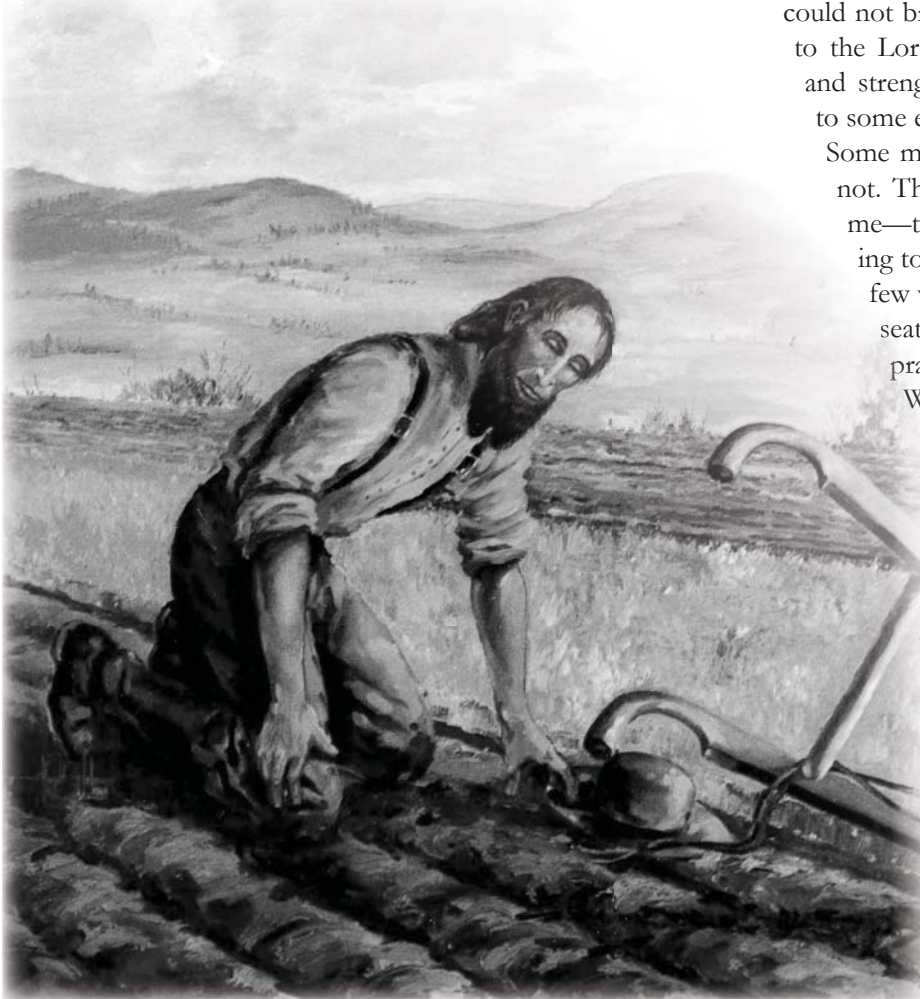
Sunday came and the elder brother preached. In attempting to follow him by a word of exhortation, I failed, although for some two years past, I had been giving testimony at the close of the sermons, and frequently concluded the meetings.

I continued reading. The next Sabbath I was requested to take part, and rose up, but could say little or nothing. I had charged my mind and memory with some Scripture passages, but when I wanted them, could not bring them to my recollection. I prayed to the Lord to assist me in retaining his word, and strengthen me in my great weakness, that, to some extent at least, I might answer his call.

Some months passed in this way, but it came not. This condition began deeply to distress me—to be a preacher, and yet have nothing to preach, nor to say, but stammer out a few words, and then be obliged to take my seat in shame and remorse! I had faith in prayer, and prayed more fervently.

While thus engaged in praying earnestly for aid to preach, the thought rose in my mind, or as though one spoke to me, saying, “You pray for grace to teach others the way of salvation, and you have not prayed for your own salvation.”

This thought or word did not leave me. “My salvation” followed me wherever went. I felt constrained to pray for myself; and, while praying for myself, my mind became alarmed. I felt and saw myself a poor sinner. I was lost! My agony became great. I was plowing in the field, and knelt down at each end of the furrow, to pray. The word “Lost, lost” went every round with me.



Midway in the field I could go no further, but sank behind the plow, crying, "Lord save, I am lost!"

The thought or voice said, "I am come to seek and to save that which is lost."

In a moment, a stream of joy was poured over me. I praised the Lord and left the field, and told my companion what joy I felt.

Martin continues his story, explaining the change that occurred in his outlook toward preaching:

As before this I wished the Sabbath far off, now I wished it was tomorrow. Sunday came: the elder brother preached. I rose to tell my experience, since my call to the ministry. When speaking of my lost estate, and agony of mind, some in the congregation began to weep. This gave me encouragement to speak of our fall and lost condition, and of repentance. The Sabbath following it was the same, and much more. Before I was done, I found myself in the midst of the congregation, where some were weeping aloud!

This caused considerable commotion in our church, as well as among the people generally. It was all new; none of us had heard or seen it before. A new creation appeared to rise up before me, and around me. Now Scripture, before mysterious, and like a dead letter to me, was plain of interpretation; was all spirit, all life.

Like a dream, old things had passed away, and it seemed as if I had awakened to new life, new thoughts, new faith, new love. I rejoiced and praised God with my whole heart. This joy, this faith, this love, I wished to communicate to those around me. But when speaking about it, in public or in private, it made different impressions on different persons. Some gave a mournful look, some sighed and wept and would say, "Oh! Martin, are we indeed lost?"



"We are brothers!" exclaimed Reformed minister William Otterbein to Mennonist bishop Martin Boehm (man with beard).

Yes, mankind is lost! Christ will never find us, till we know that we are lost. My wife was the next lost sinner that felt the same joy, the same love.

Although the story, as it is told above, says that such an experience was a new sort of thing for that congregation, no one really had a big problem with it. In fact, in just five years Martin was chosen as bishop, again by lot. But to get in the lot, he had to have been nominated, a sign that his Mennonist people had confidence in him.

Martin's zeal for preaching soon caused him to step beyond the normal meeting schedule, and he began to preach midweek in various places. The custom of his day was a church gathering every two weeks. When this custom began is not certain, but it is assumed by some to have begun even before the Swiss Brethren immigrated to America.

Frontier life was generally hard on spiritual life. Families were scattered through the woods with practically no good roads. Travel in such conditions was often hard, especially

on large families with lots of little children, the aged, and expectant mothers. Many people have assumed that this hard lifestyle only contributed more to the practice of a church meeting once every two weeks. In fact, in some frontier communities church meetings were held only once every month.

But it was not so in the beginning of the Swiss Brethren movement! The earliest Swiss Brethren Congregational Order reads like this:

Since the almighty, eternal, and merciful God has made his wonderful light break forth in the world in this most dangerous time, we recognize the mystery of his will. His will is for his Word to be made known to us so we may find our way into community with him. For this reason, and in obedience to Jesus' and the apostles' teaching, we are to observe a new com-



The Isaac Long house and barn still stands, 245 years after an estimated 1000 people gathered there to hear gospel preaching. While Martin Boehm preached inside the barn, other Mennonist ministers preached to the overflow crowd in the orchard. (Photo taken Dec. 28, 2012)

mandment—the commandment to love one another so we may live in brotherly unity and peace. To keep that peace, all of us brothers and sisters have agreed as follows:

1. To meet at least three or four times a week, to exercise ourselves in the teaching of Christ and his apostles, to admonish and encourage one another from the heart to remain faithful to Jesus as we have promised ...

Six more points are listed in that congregational order, which, by the way, was found on Michael Sattler right along with the Schleithem Confession, written by the same hand. But did you notice that they agreed to meet “three or four times a week”? Somewhere along the line that vision was lost. But not only the quantity of the meetings was lost, something happened to the quality.

Very sleepy ...

In about 1750, a German Pietist living near the Swiss Brethren immigrants in Lancaster County wrote of his experience with them and with the newer German Baptist group. The German Baptists were expressive in their public worship, but of the Mennonists he wrote:

These people [are] modest ... and upright in their conduct. They wear plain clothing; proud colors may not be worn by them. Most of the men wear beards. When they are grown up they are baptized and a little water is poured over their heads. Their meetings are very sleepy affairs.

Of course we recognize that what one person may call a “very sleepy” meeting, the next person will not. However, the above writer was not alone in his assessment of the meetings of that era.

So along comes a man with a fresh enthusiasm, a fresh testimony of conversion ... and the sleepy are shaken. And shake them Martin did.

He began, along with others, to hold meetings, sometimes by candle light, in the evenings. “Great meetings” were called, probably given that name because they usually lasted for three days—“great” or “big” on length.

Crowds came; Mennonists, German Baptists, Reformed, and, well, about everybody in the community. The other Swiss Brethren ministers had no problem with the meetings. Some of them even helped.

The great barn meeting

Five years after Martin’s ordination as a bishop, a “Great Meeting” was called for May 10, 1767, with the location being the barn of Mennonist Isaac Long, just north of the town of Lancaster. It is reported that over 1000 people showed up. While some listened to Martin preach inside the 13-year-old barn, those who could not fit inside listened to some other Mennonist preachers in the orchard.

While this meeting was typical of the “Great Meetings” in many ways, it ended up being a life-changing meeting for Martin. William Otterbein, a Reformed Church minister, listened to Martin tell of his experience. He had experienced something very similar to what Martin had—at about the exact same time Martin had, ten years earlier.

When Martin finished speaking, William rushed to the long-bearded Mennonist preacher and gave him a hug, exclaiming, “Wir sind brüder!” (We are brothers!) These words would be the foundation of their later church name—*The United Brethren in Christ*.

Those looking on were moved to “praise God aloud, but most of the congregation gave place to their feelings—weeping for joy.” It was an emotional *experience*.

Brotherhood based on experience

There are lots of other details about the story that we do not have space to detail here. About 20 years after that meeting in the barn, Martin Boehm and William Otterbein were elected as the first bishops of a new church

movement, *The United Brethren in Christ*.³ What we want to look at is the basis of their initial fellowship.

That basis was a common *experience*. From all appearances, neither one knew the other before meeting in the barn that evening. After listening to Boehm's *experience*, Otterbein *felt* him to be a brother in Christ. He did not know how much Boehm *obeyed* Jesus' teaching; he only knew of Boehm's experience.

Brotherhood based on obedience

In contrast, Martin Boehm's Swiss Brethren (Mennonists) were basing their brotherhood on a common obedience to the teachings of Jesus. To join the congregation, one had to commit to obeying what Jesus had taught on the Sermon on the Mount, and of course, His other teachings as well.

This difference in the basis of brotherhood proved to be problematic for Martin Boehm. He had a decision to make ...

Too close to disobedience

Martin continued being a bishop among the Swiss Brethren immigrants for about a decade after his meeting Otterbein in that barn. However, some of the Mennonists began to grow leery of his direction. While Martin held firm to following the teachings of Jesus in his own life, he began to associate with others who did not practice Jesus' teaching about war and swearing oaths.

After several meetings with him, Martin's fellow Mennonist elders felt they had to excommunicate him. Disobedience to Christ's teachings was too fundamental of an error for their brotherhood to permit.

The timing was the Revolutionary War. As said, Martin himself never participated in the war, and refused to swear the allegiance oaths that the newly formed states required after the war. Francis Asbury, the famed bishop of the new Methodist movement, likewise refused to participate in both the war and the oath swearing. He and Martin had become good friends. Asbury would end up preaching Martin's funeral sermon.

However, in the Methodist churches, while *most* of the early ministers and members held to nonresistance and nonswearing of oaths, these two points were not a *requirement* to enter the brotherhood.

Before his death in 1812, Martin Boehm had become a member of the local Methodist Class. He preached, baptized (which included baptizing babies, but it is not clear if Martin himself did this), and held communion with them.

By the time the American Civil War rolled around 50 years later, the Methodists were aiming their sights and pulling the triggers of their guns on other Methodists, on both sides of the front.

The Mennonists were correct in their foresight: evil communications do corrupt good manners!

³ Incidentally, this was the first denomination born on US soil.

The foundation of your fellowship is ...

... what?

Think about it, if you haven't. Just what is the basis upon which you and/or your congregation form a fellowship, a brotherhood of believers?

In the story we are looking at, we see a "battle" between fellowship based upon *experience* and fellowship based upon *obedience*. There are many other possibilities: fellowship based upon *theology*, fellowship based around a *person/personality*, fellowship based upon a *common goal* (ex. *foreign missions*), fellowship based upon a *common reaction* (ex. *anti-Catholicism*).

Perhaps you are thinking, "My fellowship is based upon a person, the man Christ Jesus!" While that sounds good and looks good on paper, the bottom line is that people use that phrase all the time to mean *one aspect of Christ or Christianity*. It would do us all well to ponder just what our expectations are when we think of fellowship. Do we demand obedience? Do we expect a common theology? Are we united around a common zeal we may have? Are we gathered around a good preacher?

If a testimony of conversion is required to be a part of your congregation, what is expected in that testimony? If *assurance of salvation* is testified to, what is the basis of that assurance? An assurance based upon *feeling received from an experience*? (As in American revivalism.) Or an assurance based upon Christ living within, producing *victory over sin*? (As in early Anabaptism, and Psalm 41:11.)

The purpose of the above article is to stir us to consider the foundation of our brotherhoods. Foundations make or break congregations!

Too close to formality

On the other hand, Martin Boehm felt he had no choice but to leave the Mennonist churches. They demanded of him that he stop fellowshiping with churches that disobeyed Jesus' teachings, and that he repent of having said such things like "the [Mennonist] bishops lead their people to hell by preaching the ordinances." Or, saying "the Bible could be burned without harming the church."

To be sure, the Mennonists should have sat up and paid attention to what Martin was saying, even though his way of wording it probably only irritated them. When people were struggling with their conscience about their sins, they were sometimes counseled by Mennonist elders to "get baptized and take communion." So they did. Meanwhile, their old carnal heart had never been turned from loving this world to loving Jesus. So instead of repentance and faith in Christ, the seekers were told to "join church and keep the ordinances."

Robots can keep ordinances. And so can carnal, unregenerate people.

So, the churches contained people who did what the Bible said concerning baptism and communion, but who had not a lick of fervency toward Christ. When church meeting was going on, it was a "very sleepy affair." But as soon as meeting was over, and the talk outside the chapel doors turned to the price of cattle in the Philadelphia markets, conversations and hearts began to warm!

When it came to spreading the gospel, the neighboring Conestoga Indians never had a sermon preached to them by Mennonists,⁴ let alone the ones in the next county over. The Mennonists, it seemed, even had a hard time to send preachers to their own church members who lived very far from home.

Martin felt he could not choose such lifelessness and carnality.

What does God think of cold obedience?

The Bible is clear about formality: it is a stench to the nostrils of God. The words "so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" were *not* directed towards outright rebels, but to people who at least outwardly obeyed some of God's commands.

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting" reveals God's attitude toward people who

⁴ At least none are known of. That said, the Mennonists were friendly to the Conestogas and did give them food and shelter at times.

are indeed doing the correct ceremonies, but without a heartfelt obedience.

When it comes to *experience*, God expects and desires that humanity *experience Him*. Paul wrote that his desire toward God was "that I might know Him, and the power of his resurrection." Paul wanted to *experience Christ*.

Does God want cold obedience? Heartless worship? Sleepy assemblies? Why did He tell us, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment"?

If God did not want an *experiential relationship* with man, why on earth did He allow the Song of Solomon to be included in the Holy Scriptures?

Scriptural references could be multiplied, but there is no need. It is quite clear that God wants man to *experience Him in a personal way*.

What does God think of disobedient experiences?

One verse suffices to answer the question: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Disobedience, no matter how great the *experiences*, is not an option in the kingdom of God. Jesus then continues, making it clearer yet:

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. If there were ever a people who could claim great experiences, the people referred to in these verses would have it. Yet, they will hear those fateful words on the final judgment day: "Depart from me."

Why? The reason is clear: "work iniquity." Disobedience is absolutely incompatible with the kingdom of God.

Period.



Remember, robots can keep ordinances. This fellow could probably be programmed to wash feet or take communion!

Christian Newcomer

At this point in our story we will introduce another contemporary of Martin Boehm: Christian Newcomer. Christian was a fellow descendant of the Swiss Brethren immigrants. He, too, had an *experience* similar to Martin's. Among other things, his terror of death was made real when a peach stone became lodged in his throat while plowing one day. Feeling himself to be dying, he suddenly got the idea (from God, he felt later) that he should throw himself against a tree about 30 yards away. Using the last of his fading energy, he ran to it and "bounced his shoulders" against it—and out came the stone! He immediately determined to "seek the salvation" of his soul.

He describes the events that followed with these words:

Sometime thereafter, a very heavy tempest arose one evening in the western horizon; presently the whole canopy of Heaven was a black darkness. Tremendous thunder following, clap after clap, and the forked lightning illuminated the objects around me, making darkness visible. This, said I to myself, is perhaps the day of Judgment, of which I have lately dreamed. O! what anguish, fear, and terror took possession of my heart. I walked from room to room, tried to read and to pray, all to no purpose. Fear of hell had seized on me, the cords of death had wound about me. I felt as if wholly forsaken, nor did I know which way to turn. All my prayers committed to memory would not avail.

"O! Eternity! Eternity," I exclaimed, "which way shall I fly?"

The passage of the door of the house stood open wide. I saw the rain pouring down, the lightning blaze, and heard the thunders roar. I ran, or rather reeled out of the house into the yard a few paces, to the garden fence, and sunk on my knees, determined to give myself wholly and without reserve to Jesus the Savior and Redeemer of mankind, submitting to His will and His will alone.

Having in this manner humbled myself before my Lord and Master, unable to utter a word, a vivid flash of lightning darted across my eyes—at the same instant a clap of thunder. O! what a clap! As it ceased, the whole anguish of soul was removed. I did not know what had happened unto me. My heart felt glad, my soul was happy, my mouth filled with praises and thanksgiving to God for what He had done for me, a poor unworthy creature. I thought if ever a being in this world had cause to praise the Lord, I was

that creature. For several nights, tears of gratitude and joy moistened my pillow, and I had many happy hours.

Christian continues his story, explaining that while he felt happy for a while, "gradually I lost this pleasing sensation" and "fear returned." When he asked the Mennonist elder what to do, the reply was to be baptized and join the church and take communion. He wrote:

I took his friendly advice and did as he had counseled me to do; but all this did not restore to me the joyful sensation or inward comfort which I had lost. True, I was not accused, nor did any person even insinuate anything derogatory to my religion, but I knew and felt a deficiency of something within.

Feeling saved

As we read Christian's story, we see him seeking a definite *feeling* of salvation, an *experience*. And, he got just that ... only to *feel* it slip away again.

Life went on for the seeking teenager. His father's death left him in charge of his mother and the family farm. Soon after turning 21, he "entered with" Miss Elizabeth Baer "into a state of matrimony." That same year, during the winter, he contracted measles, which made his throat swell dangerously shut. He wrote:

O! what unhappiness did I again experience, what a dreadful conviction did I again find myself in; the conviction of sin was more powerful and severe than ever—the burden thereof too heavy almost to be borne. ... Heaven appeared to be as brass, wretchedness and distress had fallen heavily upon me ... but I still continued to sue and cry for mercy.

When I had been for two days and three nights in this misery, I was reading to the best of my recollection about midnight, in Revelation 12:10-12. At the end of the latter clause of the 11th verse I made a pause, reflecting, "and they loved not their lives unto death." Then reading again, "therefore rejoice ye heavens and ye that dwell in them."

The same instant a something (call it conviction or give it what appellation you please) whispered to me, "This is to say all those who are in such a situation as yourself shall rejoice." [parenthesis original]

In a moment the peace of God and pardon of my sins was manifested in my soul, and the spirit of God bore witness with my spirit, that God for Jesus' sake had taken away the burden of my sins and shed abroad his love in my poor unworthy heart. O! thou glorious Being; how did my soul *feel* at the time? Only those who have *felt* and *experienced* the same grace will be able to understand or comprehend what

I am about to say. Yes, gentle reader! If at that time I could have called a 1000 lives my own, I would have pledged them all, every one of them, to testify to the certainty of my acceptance with God: my joy or rather ecstasy was so great, that I was in some measure as one beside himself ... I ran into the yard to give utterance to my feelings ... [Underscores mine.]

This experience was not his last. He again lost his good feelings for a while, blaming it later upon the fact that he was ashamed to testify publicly about what had happened. Christian then moved to Maryland, where he had another restoration of his former feelings, so much so that he had to leave his house so he could exclaim aloud—in the middle of the night—his joy.

Then he returned to Pennsylvania for a visit. Here he finally found the courage to tell of his *experiences* when the service was opened at the end for testimony. Recounting his *experiences*, he touched the Mennonist congregation. He wrote:

... every person present was sensibly touched—all shed tears as well as myself. And I have no doubt many were convinced that a form of religion, whose habitation is only in the head, and is not felt in the heart, is insufficient unto salvation.

Experiences that lead to ... where?

Did you catch Christian's concern? "Only in the head ..." He, like most people, want to *experience* God. Just knowing about Him in the head and obeying His ordinances like a robot is simply nauseating to God ... and to man, if man would but admit it.

But ...

Where did Christian Newcomer's and Martin Boehm's experiences lead them? The Mennonists of their time did not have a problem with people *experiencing* God. What they *did* have a problem with was when these same men began to base their fellowship on a common experience, rather than a common obedience.

Martin and Christian were some of the leading men in the *United Brethren in Christ Church*. That denomination made, in its early years, the Sermon on the Mount and Jesus' other practical teachings a test of membership. But ... they also freely mingled with other churches, like the Methodists, who did NOT make obedience to Jesus' teachings mandatory.

It was too much for the Mennonists. They felt obligated to break fellowship with people who would not make obedience (as a test of fellowship) mandatory. The mindset of the Swiss Brethren was more that a born-again experience was necessary to *change a person's heart and actions*, whereas the mindset of American revivalism was

more that a "new birth" *gave a person a feeling of assurance*.

There is quite a difference in those outlooks. Ponder them well.

The fallout

The *United Brethren in Christ* and the *Methodist Episcopal Church* worked toward a union for several years. Documents still exist with Martin Boehm's and Christian Newcomer's signatures that show both men as actively engaged in the union effort. Things were coming together ... old bishop Asbury was encouraging the effort to unite from the Methodist side. He, too, was nonresistant and opposed to oath swearing, just as were both Boehm and Newcomer in their personal views. However, the proposed union made no mention of making obedience to the Sermon on the Mount a requirement for fellowship in the merger.

When Asbury died, the negotiations between the two denominations came to a screeching halt; one of the Methodist bishops after Asbury decided that the only option for a union was for all the United Brethren to officially become Methodists. The United Brethren could not accept that, for whatever reason, even though up until that time they were sharing pulpits and communion freely (as well as ordinations—Methodist William Ryland helped ordain Newcomer). So the two movements parted ways until 1968 rolled around, when they officially joined together to form what is now *The United Methodist Church*.

Martin Boehm suffered the tragic loss of a big part of his family to an outbreak of disease. But his son Henry "made up for the loss" by living to be 100 years old, a fervent Methodist all the way. He had been chosen as a traveling assistant with Bishop Asbury for several years, then served in the ministry of the Methodist church until his death in 1875. But even though the Methodists lost virtually all their nonresistance in the Civil War, Henry stayed right with them. Somehow *experience* had forgotten to obey Jesus' command to love our enemies.

What a sad place for a Swiss Brethren descendant to end up at: allowing his "brothers" to shoot each other.

The third option

Thankfully, there is another way. We do not have to choose between cold obedience and exciting disobedience. In Newcomer's and Boehm's day, there was a very viable third option. Why they did not choose it, no one knows.

The people of the third option probably attended Martin Boehm's first "Great Meetings." They may have even helped him preach at some of them. They sympathized with Martin's desire for a fellowship that would not tol-

erate cold formality and preach ordinances as a balm to people who did not love the Lord with all their heart.

But they also sympathized with the Mennonists who would not tolerate preachers that took communion with people who swore oaths and participated in war.

They called the people of this third option “the River Brethren.”

Marrying experience and obedience

Experience with God was never meant to be divorced from *obedience*. But it happened in 18th-century Lancaster County. It actually was happening before then and ever since then.

The problem with (some of) the experiences of people that Martin Boehm fellowshiped with was that they were false experiences, false conversions. True new-birth experiences *always*—let me repeat *always*—lead people to a deeper obedience to Christ.

The problem with (some of) the Mennonist obedience was that it was a dead obedience, a mere formality. And it stank in God’s nostrils, probably about as bad as plain old disobedience. True obedience always draws the human heart closer to God, into a relationship with Him.

Never, I repeat, never, never, never divorce obedience from experience in Christianity! When they are divorced, you end up with people who claim obedience, but have hardly a word to say when it comes to sharing Christ with others. Or, you end up with bubbly, excited “believers” who will next pick up a gun and shoot the other bubbly, excited “believers” on the other side of the war front, who may well be a member of the same denomination.

Two examples

I think of two examples that I have seen in my day that illustrate the error of divorcing obedience from experience.

Example 1: A young couple grew up in an Old Order Amish church. To be sure, many people in those churches represent a cold obedience: doing many right things, but not knowing, or even caring, why. This young couple then claimed to have a “born-again” *experience* and wanted out of the Old Order Amish. They wanted to be somewhere where people *experienced* God.

So out they came. But within weeks, literally, they had ditched their Plain clothes. She came to church wearing a bright yellow dress, bright enough to make a canary jealous as one might say. He came in his T-shirt and blue jeans.

My heart sank. “Born again and conforming so rapidly to the ways of the world?” I asked myself. A year or so later I saw a picture of these two. I didn’t know them. “You remember that couple that left the Amish a while back?” someone prodded my memory. “Oh, yeah ...” The girl had no covering, and the young man was dressed in the fashion of the day.

Experiences that lead to disobedience are false experiences. Period.

Example 2: A lady joined a church that expected obedience to the clear teachings of Jesus and the New Testament. She came from an Evangelical background where such obedience is optional, or even called “legalism.” So here she came: long hair and covered head, modest dress, baptism upon confession of faith, communion, feetwashing, etc. She was obeying the teachings of Jesus in those areas.

But what else came with her? An attitude. “We all knew she was mouthy from the day she came,” her minister said of her later.

Unfortunately, her obedience was a farce. An unconverted heart lay underneath those formal obediences. What does a covered head mean on a “mouthy” lady? A submissive, meek and quiet spirit?

Her heart condition eventually revealed itself later on, and she reverted to her former ways. The last I saw her she had her long hair cut off and was wearing pants and jewelry ... and her mouth still functioned. But for a time she had lived in obedience to many of the teachings of Jesus, without a true regeneration of her spirit. However, not everyone who has a formal, cold obedience reverts to open carnality. Some people can live their whole life in a moral, dry formality. Remember: robots can keep ordinances.

Back to the River Brethren

The so-called “River Brethren” were given that name due to the close proximity of the original members to the Susquehanna River. A good part of the early membership came from Swiss Brethren immigrants. But instead of ditching the Mennonist requirement for obedience, they simply recognized that obedience without experience was sick at heart. And, they recognized, true experiences with God would lead to obedience. One of them wrote:

Those who are born into the kingdom of grace, and have been washed and cleansed by the blood of Christ, are born of God; and they will do the will of God. ... The whole man will become changed within and without and become a new creature in Christ Je-

Disobedience,
no matter
how great the
experiences, is not
an option in the
kingdom of God.

sus. ... The people of God are a peculiar and separate people. They will come out from the world.

Notice the emphasis of the *experience*: a new character. Another River Brethren lady who had an *experience* tells what happened to her:

I felt as though I was in another world ... old things had passed away and all things became new.

So far, it is all *feeling* ... but let us continue reading her account ...

I was now willing to be led by the Spirit. I was dressy before, now I wanted to be plain. When I began to change my dress, my friends turned against me.

Here we see the *experience* is leading her toward *obedience*,⁵ not a mere *feeling of assurance of salvation*. This was what original Swiss Anabaptism would have promoted. She continues later, saying:

I looked around me and wondered whether there was no other way to get to heaven than this narrow path; but there was no other way for me.

The River Brethren did not promote *experiences* that were mere cheap-shod, hooly-hooping, emotional shindigs. Many of them spent long periods of time making restitution in areas where they had wronged fellow humans. One of them explained it this way:

It is impossible to exercise that faith that will draw the blessings of God upon us if we are at enmity with our fellowmen or hold what we dishonestly took from them, or live in any way in violation of God's moral law. People have prayed and seemingly cried mightily unto the Lord for days, trying to substitute prayer for confession and faith for honesty. Confession and restoration were first in order, without which no further progress could be made. "Obe-

⁵ This is, of course, only one area of obedience. There are many, many other areas. But unadorned dress is a big one for many ladies.

dience is better than sacrifice." No amount of praying, no amount of tears, can take the place of these "works meet for repentance."

In recognition that a person can have a cold, legal obedience, another River Brethren person wrote:

... the Lord wants a clean and perfect heart. I fear that I have only the form which the Church upholds, or in other words, my heart does not accord with my outward appearance. I often wish that when I speak for the cause of Christ, I might speak such words that originate in the heart; for when the love of God is shed abroad in our hearts, oh! what joy and happiness we can realize, ...

A microcosm of Christ's kingdom

The details are sparse, but it seems that these "River Brethren" knew of and attended some of Martin Boehm's early "Great Meetings." They generally approved of the revival that was happening in those early days. But when comparing what their experiences were, and what the later Methodist experiences were, one gets a hint of different expectations.

Another big difference between Martin Boehm's Methodism and the River Brethren was about *what constituted the church*. Author Carlton Wittlinger, writing about two centuries later, sums it up with these beautiful words:

The early [River] Brethren perceived the church to be the visible people of God, the community of born-again, obedient, disciplined, interdependent Christians in face-to-face fellowship. It was not a man-made institution created to produce either personal piety or the salvation of "souls," nor was it the total invisible community of those who had been born again. Salvation, they believed, was not only person-

Did you know ...



Milton Wright was a bishop in the United Brethren Church.

that Milton Wright (1828-1917), father of Wilbur and Orville Wright, was a bishop in the United Brethren Church founded by Martin Boehm and William Otterbein?

In their younger years, Wilbur and Orville helped their father publish a Christian paper. But as they grew older, their obsession with flight seems to have trumped their religious desires. They strove hard to sell their flying machines to the military. Later, when they became rich and famous they built a huge mansion at Dayton, Ohio. Also, they filed many bitter lawsuits against those whom they felt were infringing upon their copyrights. These lawsuits were so bitter that even friends of the Wright brothers were ashamed of them.

Was the fame of being the first to fly worth all that? ~

al, but corporate; the church as a visible community was to demonstrate the redemption of relationships; it should seek to be nothing less than an earthly microcosm of Christ's Kingdom. (Wittlinger, 44)

In short, the church was not (as is too often thought) a place where people gather to encourage one another in their *feelings of assurance* and then go home for the week. The church was to be an earthly microcosm—a miniature model—of Christ's kingdom working on earth! It was to be a place that revealed the “redemption of relationships”; a place where people actually live out brotherly love in a visible, tangible community of holy people. Well said, Carlton!

Now it's our turn

Have we divorced *experience* from *obedience*? It is certainly tempting to do so ... to participate in the great debates that happen between those who have experiences, but disobey, and those who keep the ordinances, but are ice-hearted and formal. Those debates can be endless and are often fruitless.

Don't get caught in that useless debate! True Christian experiences will lead one into a greater obedience, and true obedience will bring a closer, personal walk with the God of heaven.

If our obedience is not drawing us into loving Jesus like the “dove ... the undefiled one ... the only one of her mother” was admiring—and being admired of—her Lover in the Song of Songs, we had better ditch that obedience and find an obedience that is fiery, heartfelt, and meaningful!

And if our experience is causing us to move away from the simple teachings of the New Testament (nonresistance, separation from the world, holiness, plain dress, etc.), we had better ditch that experience and seek one that moves us to a stronger obedience.

Whatever you do, do not divorce—or try to balance—obedience and experience. They do not balance each other: they walk hand in hand! The more you get of one, the more you automatically get of the other! ~

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About that cover photo ...

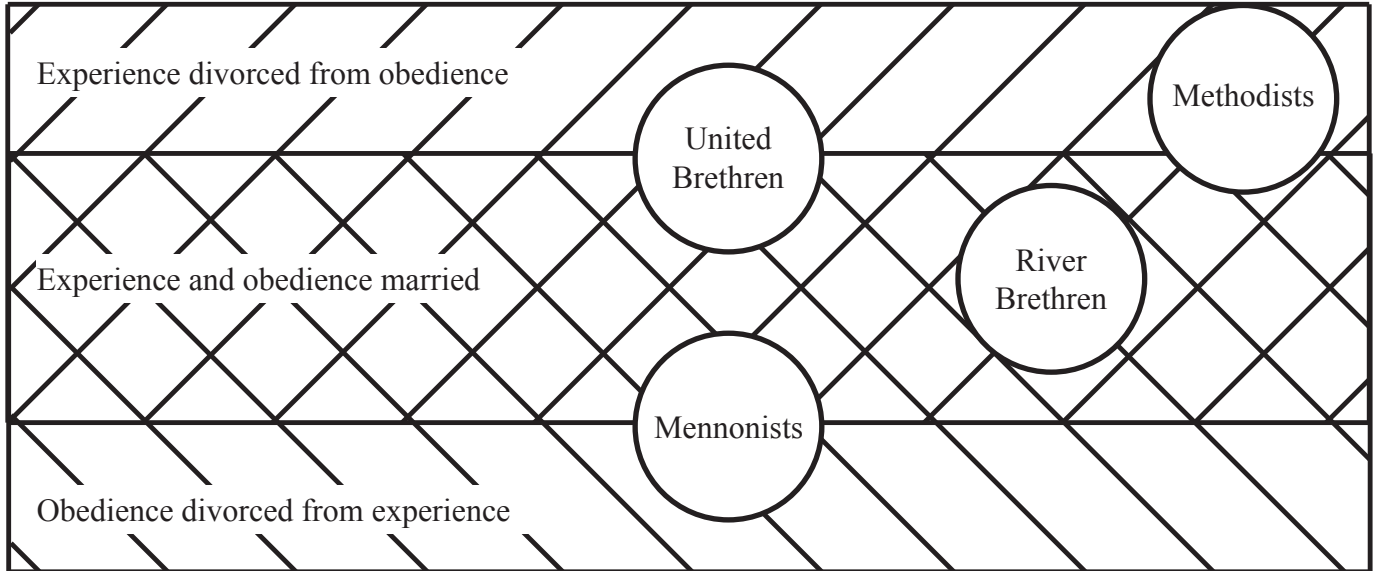


The problem with that photo is that **obedience** and **experience** are shown as balancing or opposing each other. True obedience and true experience are never opposed; they always work and walk together. The photo on the right is a better illustration. Wherever true experience goes, obedience is right there with it!



Graphing it out ...

Sometimes it helps to see things graphically. The following graphic was made to help us “see” the main points of the previous article. The positions of the mentioned churches are a snapshot as they were in the late 1700s and early 1800s (positions have changed since then). Later history shows that each group had its saints, and each had its share of rotten apples. This graph (and the previous article) is not given to “save” or “unsave” any person or denomination, but to help us grasp what was the basis of their fellowship.



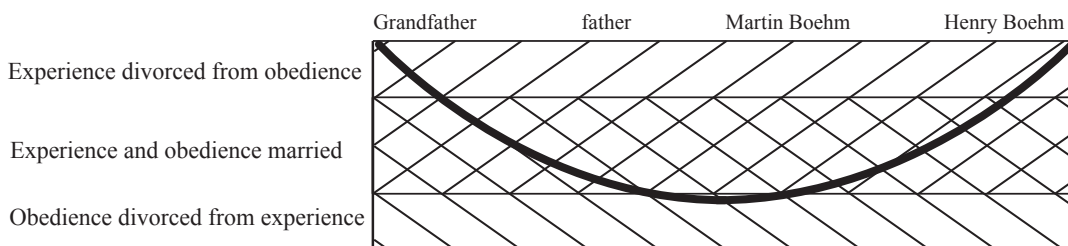
United Brethren: Official teaching stated that members must practice nonresistance and other kingdom characteristics. But ... they openly fellowshiped with others who did not follow these teachings, thus essentially making obedience unofficially optional.

Mennonists: While the church wanted members to experience God in a personal way, some of the membership appears to have had only a formal obedience to the ordinances. Thus personal experience became unofficially optional.

River Brethren: Strove for obedience to the kingdom mandates by personally experiencing Christ. No fellowship allowed with anyone who went to war.

Methodists: While Francis Asbury and most of the leadership of the early American Methodism refused to take arms or swear oaths (and personally desired that all Methodists follow their example), members were not disciplined by the church if they did take arms or swear, nor did official church doctrine demand nonresistance and nonswearing of oaths. Thus obedience to the Sermon on the Mount was officially optional.

As another exercise in pondering where we are and where we are headed, let’s look at a graph of four generations of the Boehm family (note that time and position of the changes are generalized, not exact):



All this has been written and graphed out to get each one of us to THINK about where we are, and where we are headed. Where are you and your family/congregation? Where will you and your family/congregation be 25 years from now?



Christian Counseling Is It Biblical?

Based on a message given at Faith Christian Fellowship near Walnut Creek, Ohio.

Introduction

Alexander the Coppersmith. Remember him? He was the man that Paul warned Timothy of. (2 Ti. 4:14-15) Paul mentions him by name. While we are told to “judge not,” we are also told to beware of certain people, and groups and individuals are specifically named.

In this article, some people are mentioned by name. This is not to belittle, condemn, or get revenge ... it is simply that the reader may beware—be on the alert—about their teaching and/or practice.

The other point to make before we start is to acknowledge that this article is not complete. It speaks much of the wrong way to counsel people, but does not spend much time on the proper ways and methods. Lord willing, a future message will develop that portion of the topic. ~*The editors*

The purpose for sharing this is, first of all, because I was at one time in my life involved in counseling, looking for answers. I will get into that a bit later. Also, I came across some CDs published by a counseling center that were shared in my community within the last year. I went through those, and what I heard was very disturbing.

Before beginning, I would like to clearly say that I do not want to share anything to purposely be critical of any person or organization. But I would like us to be Bereans, biblical, and honest about what the Bible teaches. But before actually jumping into what the Bible says, I would like to lay a background for what I want to get into later.

My background

What the counseling movement calls “problems,” I had. What the counseling movement calls “the root of problems,” I had. The counseling movement defines “abuse” and “neglect” as “problems.” Every area or category that they define as being abuse was a part of my life. Every area that they call “neglect causing emotional damage” was a part of my life. That is who I was; and I was an emotional wreck. As a youth of about 18 or 19 years old, there were times when I would lay on the floor of the house and have no motivation to do anything. I was so hurting inside that I could not do anything. That is who I was.

I was seeking answers, going from seminar to seminar, counselor to counselor. I bought book after book, DVD after DVD. I was in counseling for close to twenty years. I spent thousands of dollars and hundreds of hours seeking the answer. I felt a little like the woman with an issue of blood who had spent all her living. I did not have much extra money since a lot went for my counseling.

And yet it still seemed like there were some answers here and some there, but there always seemed to be something lacking. It didn't quite satisfy. There were times I was so sure counseling was the answer. As an example, I was at this church¹ about ten years ago on the third Sunday of the month for a fellowship meal. I remember sitting across the table from some brothers, and one of them asked the other, “What do you think of Bro. Mose's tapes on counseling and psychology?”

When I heard that, something inside of me just kind of went tight. I remember telling the one brother something like, “Well, people who think there is no need for counseling have never been there.” Because I *was* there. It felt like a drowning man who is holding onto a log, and someone is telling him, “Let go of the log and climb into the boat!” But to me, the log was where the safety was, and someone was saying you need to let go of it ... I was sure I would drown.

Seeking for truth in the Bible

Let's look at Acts 17:10-11, where I would like to lay a foundation to help us all think biblically.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

In sharing what I am about to share, my request is that whoever reads this would consider what I say and then go search it out in the Scriptures. I am human; I am not God and do not understand all things.

James tells us that “the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreat-

¹ This message was given at Faith Christian Fellowship near Walnut Creek, Ohio.

counseling— political?

Written by Curvin Wenger

ed.” One thing I have endeavored to do is try to exercise the ability to be easily entreated.

In John 8:31-32 we find these words:

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

In consideration of what truth is, let’s look now at John 18:36-38:

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

We find Pilate asking, “What is truth?” Jesus had prayed in John 17:17, saying, “Sanctify them through thy truth: thy word is truth.” Next we want to consider deception, in 2 Corinthians 11:1-4:

Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

Now I wasn’t sure exactly what that last phrase meant, so I looked at a couple of different translations and came to the conclusion that Paul is saying that they were a very gullible people, a very willing and open people to receive anything that was different from that which they had first received from him. This goes along with what Paul tells



the Galatians in the first chapter. He explains how Christ was revealed to him and how he came to his understanding of the gospel.

A question arises: What is the gospel? It is the good news; and Paul told the Galatians that if anyone brings good news to them other than what he had preached, “let him be accursed.”

Are we willing to allow the Bible to speak to us clearly? Sometimes that is hard because we do not like to step on people’s toes, to be critical, etc. But let’s look a little further, in Philippians 3:7-21. Let’s consider several points here.

First, he speaks of “pressing toward the mark of the high calling.” He is forgetting the things behind him and reaching to the future. When people feel the need for counseling, it is usually because they are not forgetting those things which are behind. Or, they are having trouble pressing forward.

In verse 15, we see an openness to receive new things from God, and God was able to “arrest” him and get his attention. Then in verse 17 Paul is telling the people that they had himself and the others with him as examples of how to walk. And, those who did not walk as he walked, they were supposed to mark them, because they were enemies of the cross of Christ.

So there are people who will walk—and this gets worse as the end of time draws nearer—in a way that makes them an enemy of the cross of Christ. Notice that Paul said, “of whom I have told you often.”

Paul named people who were enemies of the cross. He pointed out specifically the person(s) who did not walk according to God’s Word. In one of his epistles, Paul said he heard a report from someone—what we might call gossip today—about a concern. Paul ended up writing a whole letter about that. So, from the Scriptures we have examples of looking at the errors of others and being honest about those errors. We do not want to be critical or unnecessarily offensive, but we cannot close our eyes and our ears to what is truth and what is not truth. That is my concern.

Peter also wrote some “strong” words concerning false teachers in 2 Peter 2:1-3:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Weak defenses of counseling

As I was in that situation of looking for answers, and was concerned and upset with people who were critical of counseling, there were many biblical arguments that I and others used to defend counseling. One of those arguments was when Jesus was walking on the earth, others were trying to come against him, and someone said, "Let him alone. If it is not of God, it will come to naught. And if it is of God, we will be fighting against God."

Another argument was "judge not that you be not judged," a very well-used one. Then in Romans 2:1-3, where it talks of those who judge another. Bill Gothard used that argument years ago, but I saw how it went in reality, "in shoe leather." We were in connection with a pastor one time who took these verses to mean that if anybody comes to him with a personal concern, then that means the person approaching him had that problem in his own heart ... and so the pastor would look for ways to expose that problem in the person approaching him, rather than checking his own heart. Then, when this same pastor had a concern about someone else, he was sure that he had the same problem in his own heart, so he never talked about it and just tried to pray and ask God to show him his own problem.

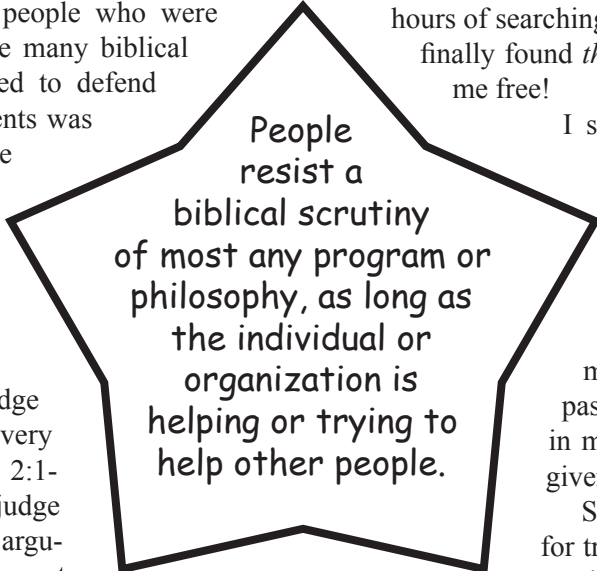
Such a view of Romans 2:1-3 totally shuts down the "one another" Scriptures. It does not work to take something out of context.

What is truth in the counseling movement?

So what does the word "counseling" mean to you? When we hear this word an idea forms in our mind. When we hear the term "Christian counseling," we have ideas in our mind about what that means.

What is truth? Well, let's look at a definition I have heard from various places. It goes like this ... "Since it is written, 'You shall know the truth, and the truth shall make you free,' therefore anything that brings a person more freedom to serve God is truth."

This is *not* sound reasoning, because what can happen is that the human mind can make something look and feel right, and make it feel that you are "free." Satan can deceive you that you are free while you are actually in bondage. The fact is that the Bible says you shall know *the* truth, not *a* truth, and *the* truth shall make you free. And I can attest to that, since that is exactly what happened to me. After all those years and thousands of dollars and hours of searching and reading and researching ... I finally found *the* truth in God's Word. And it set me free!



People resist a biblical scrutiny of most any program or philosophy, as long as the individual or organization is helping or trying to help other people.

I still fail at times, have struggles, and have to go and ask people and God forgiveness. But the past does not control me. Sometimes when I talk about the past, there are tears, because it did hurt. But it does not control me. When I lay down at night, the past is not going around and around in my mind, controlling me. God has given me peace.

So what is our basis or foundation for truth? How are we supposed to determine if something is from God or not? What does the Bible tell us about

false teachers and prophets? What is meant by "another gospel" and "another spirit"? What can we expect in the end times?

We can expect deception, false prophets, lovers of own selves, lukewarmness, and reprobate minds in the last days. As we look at some of what is going on in the counseling movement, keep these things in mind.

An inside look at the counseling movement

The waiting list is long and growing longer all the time. There are more centers being built and more people getting into the function of helping hurting people. Still the problem continues to spread and intensify. More and more people have a desire to learn how to reach out and touch those who are struggling. Church leaders will say, "Some of these problems are so confusing and difficult to sort out that we do not have any idea what to do. We are just so

thankful for professionals and specialized centers where we can send the problems that we do not understand.”

Psychiatry is developing more and more disorders in order to diagnose the bizarre behavior that seems to be spiraling out of control. People resist a biblical scrutiny of most any program or philosophy, as long as the individual or organization is helping or trying to help other people. “You shouldn’t be so critical or narrow-minded,” they say. “We are all trying to follow God and get to heaven.”

They will also say, “There are so many needs that there is room for anyone who has a heart to reach out and help. So stop being judgmental!”

Does the Bible speak to these problems, or are they “specialized” so that only a specialist or professional can help understand the cause and the cure? What is meant by the term “help” and how is it accomplished? What are the needs? Are they real needs, or perceived needs?

Some of those needs that are listed are hurts, abuse, neglect, broken hearts, emotional pain, generational sins, damaged hearts, broken families, traumatic childhood, dysfunctional homes, and struggling marriages.

What is the truth to help us determine real needs vs. perceived needs? The Bible says that the problem is sin. The answer is to repent and/or forgive.

God’s way, or Satan’s way?

A question: Is it ever right to use Satan’s methods to achieve God’s goals? Our terminology matters. There is secular terminology and there is biblical terminology.

The secular will talk about “needs.” The Bible talks about “desires.”

The secular talks about an “alcoholic.” The Bible talks about a “drunkard.”

The secular talks about “shacking up.” The Bible talks about “fornication” and “adultery.”

The secular talks about “abuse.” The Bible talks about “sin.”

The secular calls it “counseling.” The Bible talks about “discipleship and/or evangelism.”

The secular talks about “lie-based” theology. The Bible talks about “sin-based” theology.

A natural perspective that we tend to function out of without thinking about it is that we are a three-fold being: body, soul, and spirit. When your body is sick, you visit the doctor. When your spirit is sick, you visit the preacher.

Therefore, when your soul (psyche) is sick, you go to the (psych)iatrist or (psych)ologist, because they are the specialists; they understand these problems.

But the heart is the biblical focus, and there are many Scriptures that bring this out. Men may think that they can figure out what is going on inside the heart by watching the actions and listening to the mouth, but only God can really see the heart.

My experience

As I said, I was in lots of different counseling. The most in-depth was at Life Ministries. I was a part of their first counselor training program they put on, in which there was a very in-depth discussion, teaching, and training. They tried to teach us how to be counselors.

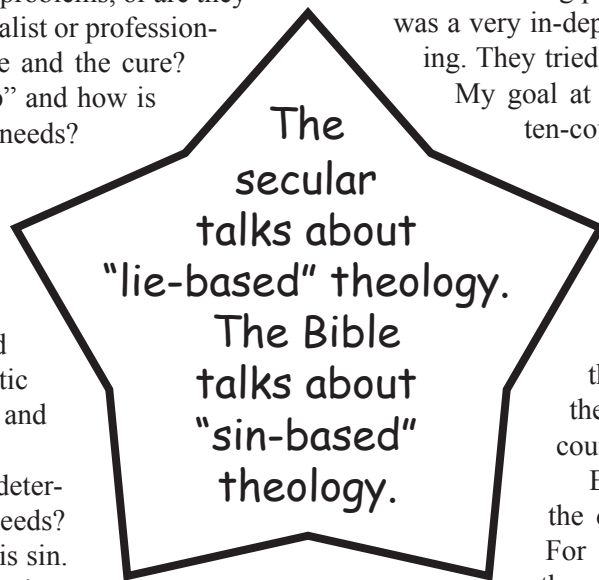
My goal at that point was to go through the ten-course program that was set up and become a licensed counselor. I finished two of the ten there. We travelled to Canada and took the third. And then two of the ten could be done at home. I got the material and went through those. So I took five of the ten with the goal of becoming a licensed counselor.

But God had other plans. He shut the door; He slammed it in my face. For a while I didn’t understand and thought God was not very kind to do that. I thought that God didn’t understand my “needs.”

And as I was going on through life, we were at Calvary Christian Fellowship. We were not there long until reports started coming back from Georgia, about Henry Wright. One of the young men in our congregation was down there doing voluntary service. This young man came to a brothers’ meeting and he was talking about the wonderful things God was doing. He said, “I saw holes this big in people’s heads close up. People were healed! It was amazing!”

And everybody in that meeting appeared to be accepting and believing this report. At that point I was open to anything God would have. I did not feel it was right to be closed, to have a “lock” in my heart, to not be open to whatever God had. See, before that, I had heard what John Regier taught about “locked hearts,” and “I knew” I had a “locked heart.” So I was trying to work through that.

Sometime later, the pastor, Phil Neuenschwander, and Steve Stutzman (of Strait Paths Foundation) went to Georgia with their wives to receive “the truth” from



Henry Wright. They came back saying it is amazing how God showed them the truth. It was all very exciting and they were convinced it was real!

I told my wife, "I want whatever God has for me. I would like to receive some counseling from them." So we met with Phil and Steve and their wives and I shared what was inside, my struggles, what had happened, etc. They said what they saw as the problem was a huge "father wound" that was dwarfed by an even bigger "mother wound." So the way to take care of that was to administer the mother's love. So one of the ladies—which was not my wife—came and administered the "mother's love" to me. This consisted of coming directly in front of me and speaking to my heart very emotionally. And of course it touched my heart that hurt, and I broke down and started crying. Then the way that hurt is ministered to is that the person who is ministering will hold the person who is crying in a close embrace, speaking sweet, emotional things into the ear, to comfort ...

It is all done in the perspective that they are doing it for God in place of the parent who failed. Some of you might think that is funny, others may think it sad, others may think it disgusting. As I look back, there is a whole mix of emotions. But that is simply where I was.

Where God got my attention was when my wife was sitting there beside me while I was crying, reaching her hand over to comfort me. I could tell that in an unseen way my wife was feeling left out. She was trying to get between the emotional connection that was happening between me and this other woman.

That is where God first got my attention.

After that I was so confused. I could not understand what was right and what was not right. God put me on a four-day fast. I did not do it. All of a sudden I lost all interest in food. I just drank liquid and went about my day, pouring out my heart to God.

The Word of God began to just come to me—I give God the credit. I would be driving along and a verse would come to mind. I would write it down. Then another one, and a little later another one, until all of a sudden I saw this context of Scripture showing that there will be those who will show great signs and wonders for the purpose of deceiving. And it came to me how that some people might not even realize that they are deceived, and they might

not realize that they are helping Satan to deceive other people. They honestly think they are doing what is right.

Christian psychology

Most of the counseling centers that call themselves "Christian" will use psychology. Psychology was developed many years ago, in a large degree by Sigmund Freud, to try to find answers in life, but without God. That was Freud's purpose. He felt that religion was a mental illness.

Another aspect that enters in is called "Inner Healing."

Inner Healing was developed by Agnes Sanford in the early 1900s. She got her thoughts from Karl Jung from Germany. He was a disciple of Sigmund Freud. Karl Jung was into the occult and had a familiar spirit that would tell him about the unknown. Agnes Sanford took from Jung and from her Pentecostal experience that she had and developed "Inner Healing." This information is available on websites that favor Inner Healing, telling how it works and where it came from. The second generation took Agnes' ideas and tweaked them a little bit so that they are more acceptable to the church in general. The third generation includes men like Art Zeilstra, Ed Smith, and John Regier.

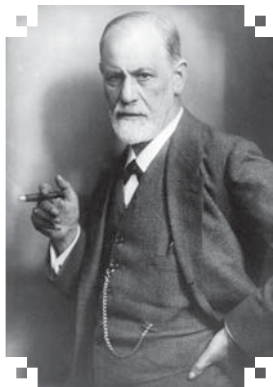
Inner Healing is described as "a look inside." Counselors of this sort are always trying to look inside and are sure that the

problem of today has something to do with some deep hurt or problem inside. Psychology would say that you do what you do today in a negative way because you were damaged somewhere along the way. And, many times you do not even realize that you were damaged or what happened.

So, psychology has developed psychotherapy, which tries to dig into the past that you do not understand. They have what is called biofeedback, which is essentially the ability to consciously change automatic body functions like heart rate, skin temperature, etc. Psychology also uses hypnotism to discover what is inside a person, things the person is not aware of or does not know about himself.

Listening Prayer Therapy

The problem is that Inner Healing wants to be Christian. But since "Inner Healing" and its methods do not look very Christian, they have developed what is called "Listening Prayer Therapy." Counselors have been trained to do this. James Wagler said, in the CDs that I listened to, "We cannot help anyone unless they are willing to pray with us."



Sigmund Freud, considered the founder of psychoanalysis, felt that God was an illusion.

But what does the Bible say? “So then faith cometh by hearing, and hearing by the word of God.” Ro. 10:17

What does the Bible say about those who preach the gospel? People are changed by the preaching of the Word. In Acts 2 we see the preaching of the Word, and God changed people. Romans 12 tells us that we are transformed by the renewing of our mind. It is in our minds that change happens.

The heart

Let’s look at the heart now, since the counseling movement speaks much about the heart. They would say the heart is the feelings and the emotions. They separate the intellect from the heart. People say, “Well, I know it’s right; I know that is what the Bible says, but I just don’t

feel it.” I have been there myself, in that very condition! I just didn’t feel it.

The Bible tells us that the way to get the head and the heart together is through the Word.

There is talk about this divide, or divorce, between the head and the heart, and they try to get the two together. But the Bible tells us that the way to get the head and the heart together is through the Word; by drawing near to God, allowing Him to meet the needs we have.

Most of the counseling movement uses psychology, but there are others here locally that use the Inner Healing method and the Listening Prayer Therapy. John Regier claims that he used to preach and pray with people, but it didn’t work. So he prayed and asked God to show him why it didn’t work, and asked how he could help people. He says that one day God began to reveal to him the truth. And all the materials he puts out (I have his workbook, his *Twelve Locked Hearts*, and a great big, thick Counselor’s Manual) came from this revelation.

What he doesn’t tell you is that he went through seminary, and in seminary (at least some of them), they teach you psychology. Neither does he tell you that the ideas he is presenting are not just his ideas. Ed Smith and Art Zeilstra have similar ideas, and they come from Agnes Sanford and others. They try to say that it is all divine revelation.

Ed Smith would say that he received his theophostic counseling method by divine revelation. But when you look at what he writes, he says, “It is a wonderful, new breakthrough in therapy.” He says, “I tried all kinds of therapy, basically every kind that is out there.” So, he was dabbling into the evil, Satanic therapies in an effort to

help people. But now he claims to have had this divine revelation, which is theophostic counseling.

Sin-based or lie-based problems?

Ed Smith writes that for years the church had declared the problem with man was sin-based. But Ed Smith says this is wrong—we need a lie-based theology. This means, the reason we do what we do is because way back somewhere, something happened to cause us to believe a lie about life, our self, other people, and/or God. If he can only take people back through his Theophostic Prayer method—which is similar to Repressed Memory Therapy—to find the lie that was believed, the person prays and God will speak peace and truth to that lie. And when God does it, it is done right. The pain will instantly vanish, and every problem in that person’s life that is connected with that root will fall like a domino effect ... everything will fall into place.

So Ed Smith is very purposed when he says we need a lie-based theology rather than a sin-based theology. That is very unbiblical!

The church has never taught anything like that until these people brought it up, only in the last number of years. Ed Smith was popular in the 1980s and 90s. John Regier has been popular in the last 15-20 years. Agnes Sanford had her method in the early 1900s.

So you start asking, “Where did all this come from?” “What is it associated with?” “What does it look like?”

Repressed Memory Therapy, tweaked ...

Listening Prayer Therapy is praying to Jesus or the Holy Spirit about a specific question, receiving an instant, direct revelation to something unknown. I had a discussion with a counselor from Freedom Hills² about my concerns. This is his quote, “They as counselors need to be very discerning about which voice is speaking during this process, because it is so easy for Satan to speak.” Listening Prayer Therapy is in reality a “Christianized” or “spiritualized” form of Repressed Memory Therapy, which as I mentioned earlier believes that there is some repressed memory that we have—which we do not have any conscious memory of—that we need to uncover so we can get free from it.

Listening Prayer Therapy is in reality a “Christianized” or “spiritualized” form of Repressed Memory Therapy.

² A counseling center located near the speaker’s home.

True stories

I have a couple of stories to share about how these things work out in actual circumstances ...

A lady came for help at Freedom Hills. They “prayed”³ through some things the first day, but didn’t find any breakthroughs. She went to her cabin and came back the next day and said, “I am so excited! I know what my problem is! God showed me last night!”

“Oh, yeah?”

“God showed me that I was sexually abused by my dad when I was one year old.”

The counselor told us, “It is not our place to decide if that is from God or not.” So he told the lady, “I can help you work through that if you want to.”

Now, biblically speaking, is that from God or from Satan?

It is from Satan, because a one-year-old child has no conscious memory of things that happened. And so you cannot use such things as valid facts unless you have other people who can verify it. The biblical way to decide if something is true is to establish every word by two or three witnesses. That is God’s way to discern truth.

So, they started “praying” through this situation. As they were “praying,” the lady suddenly said, “Oh, now I know what is wrong with my husband! God just revealed it to me! The same thing happened to him!”

So, they start “praying” through that, phrase by phrase. Now, all of a sudden she says, “Oh, that wasn’t quite right! Now God is showing me more clearly that it was really when I was five years old, it happened to me again. It wasn’t really my husband at all; it was me. It happened again when I was five years old, and that is when everything shut down.”

The counselor said, “Stop! I am sorry, but I cannot help you anymore because Satan is speaking into the situation.” Then that counselor told us that they have a policy:

³ In the next paragraphs, when you see “praying” in quotation marks you need to think “Listening Prayer Therapy.” The way this happens is that the counselor will pray a short specific prayer, such as “God, will you please show me why I am struggling in this area?” The counselee will pray through the same words, word for word. Everybody has his eyes closed. When they are at the end of the prayer they are silent. The mind is empty or focused ... the counselee is waiting for the first thought or picture to come. As soon as it comes—they have already given themselves to the counselor as the specialist/professional—they tell the counselor exactly what that thought is. That is exactly like what is called contemplative prayer, or centering prayer. This is demonic, rooted in mysticism, with a mix of eastern religions.

what determines if it is from God or not is if the story changes; because God never changes. So if they start off and the story never changes, then they are sure it is from God. But since the story changed for this lady, then they were sure Satan was speaking in, so they had to tell her to stop. The lady got mad and left. The counselor told us, “I don’t know where she is at today.”

Well, this makes me a little upset because she needed help, and the answers were in God’s Word for her. But because they were using Satan’s methods to try to achieve God’s goals, it did not work and she did not get help.

Another story ...

In the CDs that James Wagler shared, he said a couple came in, and all the lady wanted was “the joy of the Lord in her heart.” She grew up in a very strict church;

people could not be honest with what was going on inside. And she could not be honest with those around her, and she was just sort of all tied up, so to speak, inside. So they were “praying”⁴ about different things, during which time the counselor felt led to just “pray” as follows: “God, would you please take the oil of joy [as he was sharing this story, he makes this disclaimer, ‘which is biblical, by the way’] and rub it over her heart.” The lady “prayed” after him word for word.

Prior to doing this, they “had found the little girl in her heart that just wanted to be all bubbly and carefree.” That is raw psychology! But the counselor said, “Every person has a little boy or little girl in them ...”

So the lady “prayed” that “prayer” and immediately she started to laugh and giggled like a little girl who had just been set free. She just laughed and laughed and laughed. Then she said to the counselor, “Stop! I can’t take it anymore!”

Then the counselor said, “Ah, I don’t really believe in all this ‘holy laughter’ stuff.” Realizing he was getting in deeper than he should, he said, “We’ll just leave that for now.” Well, that lady supposedly “met God” that day.

My question is, did she meet the God of the Bible, or did she meet another god? Because what happened with her is exactly what happens in Pentecostal churches. That is what happens when people are “slain in the Spirit.” That is exactly what happens when people have “holy laughter.” I have listened to Hank Hanegraaff and his re-

The biblical way to decide if something is true is to establish every word by two or three witnesses.

⁴ Again, using the Listening Prayer Therapy method.

cordings of what people say and how they laugh in those kinds of meetings. It is called “holy laughter.”

Now that counselor says he does not believe in “holy laughter,” and that he does not expect to have it happen again, but what I would like to present is that there are examples given in their own testimonies by which they condemn themselves. I will say of my own conviction that “holy laughter” is of the occult.

Yet another story ...

In Canada there is a place called Eagle Wings. We became aware of a situation up there in which the father called me and said his son was there to help and be helped.⁵

A counselor there was “praying” (using Listening Prayer Therapy) about some things with him and asking the Lord to help them understand why this young man was struggling in certain areas. As they were “praying” (remember, the mind is empty or focused, and the person has given himself totally over to the counselor, the “professional/specialist” who understands these problems) the word comes to mind, “Rape.” So they keep “praying,” and a little later the words come, “Gang rape.”

So they quit “praying” and the counselor reaches into his drawer and pulls out a piece of paper. He holds the top of the paper so that the young man cannot see what is written at the top, but it is a whole list of what is called “emotional pain words.” He then asked the young man, “How many of these words have you experienced in your life?”

In reality, those lists of words are common to normal human experience.

The reply, of course, was, “Well, all of them!”

So the counselor took his hands off and reveals the top where it says, “Emotional pain words of people who have been sexually abused.”

So what is the young man going to do with that? The “specialist” has just diagnosed his problem with a paper that a “specialist” put together. Well, the young man had no conscious clue of having ever been sexually abused. The counselor went on to say that because the word “gang

rape” came, that most surely means you were abused by Satan worshippers.

Did you know that one of the big things in some so-called “spiritual warfare” or “Christian Counseling” type places is “Satanic Ritual Abuse (SRA)”?

Some places seem to be sure that people have experienced it; the person was asleep or somehow someone came in and abused them. And of course the person has no conscious clue or memory that it ever happened to them ... But since the counselor has told them that is what it was, they now have to figure out how to deal with it; the “professional” said it happened.

So back to our story ... this young man has now been diagnosed as having been sexually abused through SRA. He was totally devastated and confused; all messed up inside. So they called his dad, and his dad says, “Nothing like that would have ever happened. No way!”

The counselor was convinced. The father was sure it didn’t happen. So the father called someone in California who gave him my uncle’s number, and my uncle then referred the father to me. And I told him, “That is of the devil! You need to get him out of there now! You cannot let him go through one more session, because that will damage him. That is spiritual abuse, if there is such a thing as spiritual abuse.”

Through discussion, the counselor finally agreed to stop. But instead, now they went and got the Bible and tried to patch things over.

They were using Satan's methods to try to achieve God's goals.

How does it work?

Now, after telling you those stories, let’s review Listening Prayer Therapy. It is a Christianized/spiritualized form of Repressed Memory Therapy. It was designed by pioneers of the New Age Movement. Catholics use the same method, but pray to Mary. The occult uses the same method, but prays to a familiar spirit. Those who speak favorably of the method on the Internet talk about “calling something up.”

The counseling centers in our community that use it will tell you that it works equally for the Christian and the non-Christian. John Regier would counsel people with this method that were divorced and remarried to their second, third, and fourth spouse. These same people would give testimony of how they prayed to Jesus and Jesus showed them what their problem was, that they had all this pain inside. And then, as they prayed and asked Jesus

⁵ It has come to our attention here at *The Heartbeat of the Remnant* that the counselor mentioned in this story has since expressed repentance for his actions. We are thankful for that, but we leave this story in the article as an example of how these things can so easily find their way into our churches. The purpose of using this story in our magazine is not to expose a particular *person*, but to expose a *method*.

to speak peace to the pain, Jesus brought total peace. Total peace!

That is where my first red flag came up about John Regier. How could Jesus in the New Testament be so clear and pointed about divorce and remarriage (saying that whoever divorced and remarried will not enter heaven), then today give someone living in adultery “perfect peace” in their heart?

The options

I started searching the Scriptures, looking at my background and what we as Anabaptist people believe about divorce, etc. Was there something wrong with our stance? I finally came to realize that there are several options:

1. What Jesus taught was not true.
2. There is a bunch of hocus-pocus going on in the counseling room.
3. There is an actual spirit speaking, another Jesus.

If you listen to what happens, there is a power that is in the counseling room, a power that fits what the Bible calls “another Jesus.” Are we willing to allow the Scripture to speak literally to a situation? We are not trying to be critical of any individual or organization. We are simply exposing the method they are using.

Blaming sin on pain

In the 14 CDs that I listened to (available from Freedom Hills) they say the heart is the emotions and feelings; that’s it. The problem we have is that we have been emotionally damaged; damage from abuse or neglect, in ways that hurt. This causes us to feel abandoned and betrayed and so on. This damage “causes” us to “fail” in these spiritual areas of bitterness, temporal-mindedness, pride, moral failure, etc.

So what they end up teaching is that the root of our problem is emotional. Emotional damage makes us feel a certain way. And because we feel that way, that makes us do evil.

They are very purposed in that. They use the story of Zacchaeus and say, “You know, Zacchaeus was a wee little man. And you know how wee little men are treated; they get laughed at and mocked.” They make Jesus end up saying, “Zacchaeus, I understand how little men are treated. I understand your hurt. I understand why you are trying to be a tax collector; so you can be somebody important ...”

He also says that youth are not rebellious because of sin, but because they have been damaged through control or rejection or some other pressures that authorities have put in their life. They would say that you cannot put truth on top of pain. If a youth is in rebellion because of pain

in their heart, you cannot put truth on top of that pain or everything will blow up.

So, parents’ hands are tied. Youth are rebellious because somewhere along the line the parents have damaged that youth’s heart. So now the parents cannot take God’s Word, which is truth, and give it to the youth, because they would be trying to put truth on top of pain. So you have to get a “specialist” who can come in the back door somehow and unlock the heart, because the heart is locked. They have defined 12 different locked hearts.

Just for fun, about a month ago, before I went to bed, I started going through the booklet (Twelve Locked Hearts) just to see what they are. People, they say, have one or more of these locked hearts. I had 11 of them! My heart was locked! And the reason I only had 11 is because in one area, your heart either locks one way or the other, so I could not have all 12. Actually, according to Scripture, I had a hard heart. If the heart is hardened, I did it; if it is “locked,” someone else did it. This is an example of how secular terminology shifts the responsibility.

They talk about husband/wife relationships and parent/child relationships. If a child has been emotionally damaged in a certain area, maybe through being pressured to perform or by being dominated or controlled by a parent being overly expressive, or being focused on self ... They have all these ways of “damaging” a child which are not in the Bible anywhere!

If a child has been damaged in a certain area at a six level—you have to determine, on a chart of one to ten, what level—then you can only discipline that child to a five level. If you discipline a child to a six or seven, you are only going to make things worse, and the child is not going to respond.

In husband/wife relationships, if a wife has been “damaged” in her home—say in the area of pressure or control—at an eight level, and then her husband “steps on her toes” a little bit, say at a one or a two level by saying nicely, “Hey, take the garbage out, please” ... well because of her “damage caused by control” she is going to blow up.

Adultery because of “emotional pain”?

The story of one Christian lady is that she was in a situation like I just described. All of a sudden this lady just moved out from her husband and shackled up (Remember

We are not trying to be critical of any individual or organization. We are simply exposing the method they are using.

that term? We talked about it earlier ...) with the town drunk. No one could understand why. The “professionals,” the counselors, are saying that it was because he, her new man, didn’t control her at all. In fact, he appreciated every little thing she did. She comes and cleans one little corner of his house—and it is better than what he had before—and he praises her. And so, she gets along with him.

Then the counselors help the first husband understand this. They help the husband get his hurts healed so that he responds to the wife properly. Now he can respond to his wife properly so she doesn’t feel any control whatsoever—because that is where she was damaged—and immediately she automatically comes back to him.

So the reason that she “shacked up” was because she had been damaged emotionally. It was *not* that she was committing adultery or fornication because she was a sinner at heart.

Now they also say that people do not reject Jesus, because Jesus said that “if I be lifted up, I will draw all men unto me.” So if someone is not responding to Jesus, it is not that they are rejecting Him, but because of the way He was presented. Now, if you can just figure out how to properly present Jesus to the person—if you can figure out where they have been damaged and unlock their heart—they will automatically come to Jesus ... every time!

If you know your Bible, tell me if that is true. Let God be true, and every man a liar. ~

This message can be listened to at http://ephrataministries.org/msg_detail.a5w?vlast_index=4761. The recorded message can also be obtained by writing or calling the contact information inside the front cover of this magazine.

The Girl Who Could Be Me

Sometimes I’ve seen her ...

Maybe at the mall
Pushing one of those carts
That always slants the wrong way,
Going crookedly,
Bent —
Like her own life.

Her face washed out,
Pale and pinched,
Hungry, but not for food,
Bearing a load too large to handle.

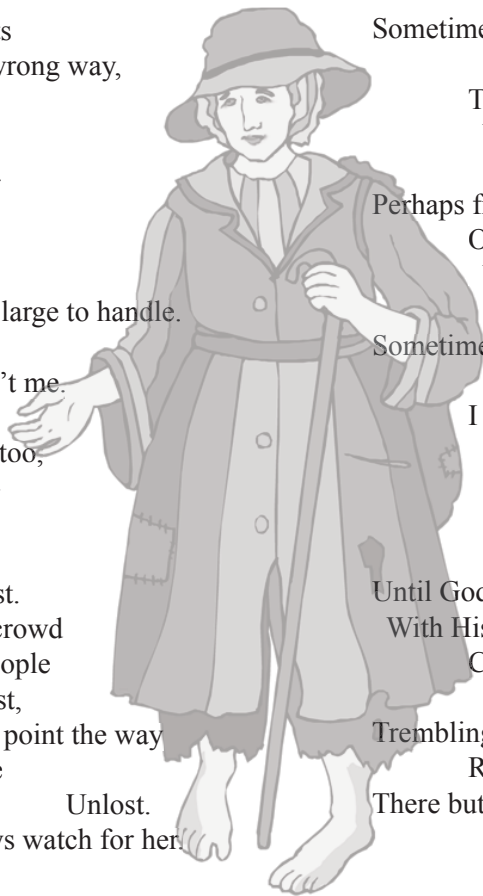
Then I look at her
And wonder why that isn’t me.

I’ve seen her on the street, too,
In lots of different ways —
She’s not always the same
But she’s always,
Always lost.

Like some little child in a crowd
Of thousands of people
Equally lost,
Or just too busy to point the way
To become

Unlost.

I know her because I always watch for her,
But who is she?
She is the girl
Who could be me.



Sometimes it seems wherever I look
I see her,

Troubled and bruised; in sinful misery,
Wretchedly poor in heart,
Drowning in sorrow of mind —

Perhaps from what she’s done
Or perhaps
What others have done to her.

Sometimes ...

When I watch her
I avert my eyes in pride
So I don’t have to see
Her pain
And filthiness;

Until God
With His two-edged sword
Cuts open my heart
And naked I stand,
Trembling.

Remembering that
There but for the grace of God
Am I.

~L.H.



That they may teach the young women ...

The following two articles were sent to us within days of each other. Both treat the same topic, but from a different perspective. One gives a historical and biblical overview while the other gets more practical. We will run these complementary articles, starting side by side, on the following pages.

At Home with Usefulness

Leora Schmucker

Greetings in Jesus precious name! Truly we have a Great God who is worthy of all our praise and even our whole lives. Because of His love and mercy to us, we are bound to thank God always! And yet my prayer is that our love among the brethren may abound yet more and more in knowledge and in all judgment; that we would approve things that are excellent; that we would be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God!

It seems we live in a time where there is a lot of confusion concerning God's Word. Things that are acceptable are mixed up with things that are not acceptable (or things that will hinder us from being fruitful). One thing I've been pondering this last while is about the young (and old) sisters working away. I'm not talking about sisters helping other mothers, but rather having outside jobs. So, because of this I decided to do a little research on this topic, and I thought the things I found were interesting and worth sharing with my sisters. Our prayer is that you will be encouraged to continue serving the Lord in the light of His word.

Continued on page 30

Dear Mother (and Future Mother)

Marcia Zimmerman

I am a middle-aged mama of three. I've experienced the wonder of pregnancy, the pains of giving birth, the joy of opening my home to the homeless child, sleepless nights walking fussy babies, the 24-hour round-the-clock care of newborns, the busy life of toddlers exploring and getting into many things, the first graders with their missing front teeth, the scholars with their eager (and sometimes not-so-eager) faces, the face-down-on-the-floor moments (often in the night watches) before God with a heart cry for making me a woman of God with an eternal vision for my children.

I have known the busy days when it seems that all that I had planned has gone awry. I've known the distractions that come to mothers whose desire is to keep the home, as God has designed us to do. I have walked through the valley of loneliness as I've cared for little ones while my husband was busy working to provide for us. I have wept myriads of times on the shoulder of my Daddy God who makes all things beautiful in His time, as I have grappled with questions like, "What is the purpose of my life? Why am I a mother when I don't even know how to be one?"

I have lived through seasons of fear that I would mess up the mothering of my children and create stumbling

blocks for them to walk through when they should be spending their adult years more profitably than to make sense of life because I pulled them back. I have searched the heart of God and sought Him prayerfully in tears that He would show me how to be that mother He designed me to be.

And do you know what? God has answered ... faithfully, quietly, lovingly, and with much enlightenment over the years! He gently answered each heart cry as it came, sometimes through my reading His Word, sometimes through my seeking counsel from mature sisters in the faith, sometimes by observing the successes and failures of others, and sometimes by experience as I've stumbled and even fallen. He has faithfully shown me His plan and as I look back over the years, I see His hand, always guiding me.

Here are some things I share with you, as I look over what I have learned, by experience, by observation, and by obedience to His leading.

Created for keeping the home

Keeping the home requires carefulness. It requires dedication. It requires a heart that has been changed by the hand of God through salvation from sin by Jesus' blood. Keeping the home requires constant alertness, continual laying down your life for your family, and an eternal vision that recognizes the far-reaching effects of your influence in your home.

Motherhood is a noble task. It is not some demeaning place behind the scenes with much drudgery and thankless toil. It can be that, if our perspective is geared that way; but any other job can be that way, too. Motherhood is a job that soon is noticed if it is absent. Homes cannot prosper well if mothers are failing in their jobs.

Oh, mother, do you know this? Do you love your place in the home? Do you grasp the magnitude of the task His wisdom has assigned you? Do you love to serve your family, a humble servant of the Lord in the place He has called you to fill?

Practically speaking ...

Love your husband. He is your head, your provider, your leader. Reverence him, being careful to honor him in your words and deeds, whether you are talking to him, or about him to others. Look out for him. Learn to love, caring for the little things that seem so insignificant, but that indeed do help him and show him that your heart is towards him ... things like getting up in the morning and serving him a nice breakfast, or making sure his socks are folded and in the drawer (this one seems to be a continual battle in my home!), or his Sunday clothes are laid out for

him (if he likes this sort of thing). Serve him a cup of hot chocolate, instead of just telling him that it's on the stove if he wants any. Thank him for the many things he does for you each day. Tell him that you love him ... in word and in deed.

Keep the home simple and clean. Don't let yourself get distracted by all the glitter and glam that money can buy; it will only heap upon you work to dust it or to keep it organized (besides unwisely spending your husband's hard-earned wages). Simple beauty does not need to cost a lot, nor will it cause continual burden upon the heart to take care of it.

Love your children. Notice them when they talk to you. Manage your time and duties so as to provide a habitually calm atmosphere in your home. There are days when things do seem extra busy, but be purposeful in your living. You are here as a mother, a tender of hearts, a teacher of future ministers, homemakers, and parents of generations that you will not be here long enough to see. Be very aware that there are myriads of distractions that would lure you away from this holy calling. Be the joyful mother of children as God created you to be. Work with your children. Teach them how to be responsible and purposeful as well. Seek to know their hearts and to teach them the things they need to know.

Teach your children. Do you have daughters? Teach them to love being homemakers, joyfully serving the family God gave them. Teach them to prepare simple meals, and to reach out in hospitality to both those in the household of faith and the community around them. Teach them to care for the needs in their family and others. Teach them to care about and work towards having an orderly home. Teach them that to love Jesus and to know Him is the most important thing in all the world. Help them to walk with Him by helping them to establish a regular time of personal worship each day. Show them that He lives by letting Him change you from glory to glory, yielding your life to being conformed more and more into His image. Tell them what His plan is for their life, based on the Holy Word. Help them to value the things God values and to

**Keep the home
simple and clean.**

**Simple beauty does
not need to cost a
lot, nor will it cause
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upon the heart to
take care of it.**

forsake the things He does not consider holy or important. Teach them to guard their hearts from premature or inappropriate relationships with young men. Teach them how to take their hopes and dreams to their Father in heaven who will perfect that which concerns each of His children.

Do you have sons? Teach them that Jesus is the Way to eternal life. Teach them that they are here to bring glory to God. Teach them to be respectful of women and to honor their authority. Give them responsibilities to sharpen their leadership skills. Show them how to value what God values and to depart from what He does not value. Teach them how to care for and provide for the family. Show them how to treat the young women as sisters and the older women as mothers.

Learn to speak blessing into your children's lives. Thank them often for duties well done. Let them know of your thankfulness to God for bringing them into your life. Tell them that your heart rejoices when they walk in truth. Bless them for godly desires they have. When you must admonish and correct them, oh, do not speak harshly and selfishly! Those words you say when your heart is not right can give Satan much fuel for years to come in pushing them down into discouragement and bitterness. Protect them with blessing and admonish them in a Christlike manner.

Read Bible stories to your children, and help them to memorize Scripture. Get them to write Christ-centered compositions for school projects and help them to search the Scriptures to understand the heart of God.

Dear friends, these things I have learned—and am still learning—by the faithful answer of my Father God when I cried out to Him for help in being a wife and a mother. I bless the Lord for His mercy in helping me to begin anew early in my marriage when I had very small children and realized I had certainly been blind and undiscerning. With deep reverence I remember those women whom God has graciously brought to me to show me how to be the godly wife He designed me to be and (often imperfectly but with a steadfast heart) I have yielded my heart to His service. With fear and trembling I desire to fill this place of motherhood which I entered so many years (but so short a time!) ago. And as I learn, I desire to share with you, my fellow sisters. Together, we can know the path we are to take and can encourage one another to fill it joyfully, purposefully, and with reverence to the Lord.

And most importantly ...

The last thing I want to share with you is the most important one of all. Take the time for daily fellowship with the Father. Learn to be “instant in season and out of season,” praying and singing and teaching as you go through the

days. But make time to “refuel” daily. It might mean that you need to retire early in the night so that you can rise early in the morning while the household still sleeps in order to get that time of worshipping the Father and learning at Jesus’ feet. But do not discredit the power that comes from sitting at those precious, nail-scarred feet. We need it so very much.

God bless you in your mothering (or future mothering). His design is perfect. It is beautiful. And it is much under attack in this generation, as it was in the generations before us. Oh, may we walk with Him in the light of His word. He will shed a glory on our way that we cannot know unless we walk with Him. ~



Continued from page 30

The Bible says ...

Titus 2 :3-5

(3) The aged women likewise, that they may be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;

(4) That they may teach the young women to be sober, to love their husbands, to love their children,

(5) To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

1 Timothy 5:14

(14) I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Here are a couple of key words and their meanings:

Keepers at home—a stayer at home, i.e. domestically inclined (a “good housekeeper”). It also means working at home.

Discreet—prudent; wise in avoiding errors or evil, and in selecting the best means to accomplish a purpose; circumspect; cautious; wary, not rash

Chaste—pure from all unlawful commerce of sexes; free from obscenity; In language, pure, genuine, uncorrupt; free from barbarous words and phrases, and from quaint, affected, extravagant expressions.

Blasphemed—to speak impiously; to use speech to bring down another’s value, honor, due-respect; to injure another’s reputation in the eyes of others.

“Liberated” from God’s way

It is interesting to note that only about 160 years ago it was a very rare thing to have a woman in the workplace, let alone holding government offices. It seems that in the early 1800s many changes started taking place here in the U.S. concerning “women’s rights.” It is recorded that as

early as 1848, women in the North began to join the paid workforce to seek higher educational opportunities and to receive a “new sense of selfhood.” These changes began around the time of the Civil War.

During this time many women had to work away because the men were at war. But after the war, many of the women did not want to go back home. Elizabeth Cady Stanton, Lucretia Mott, and Susan B. Anthony were some of the women behind the push for more “rights” for women. Until the late 19th century, women had been excluded from higher education because it wasn’t deemed a necessary qualification for wives and mothers. However, since these changes came around the time of the Civil War, the North and South were still divided afterward when it came to “women’s rights.” The Southern virtue was in danger from the influence of the immoral, outspoken women of the North. The preservers of the Old South put the Southern lady on a pedestal where she would act as

a preserver of Southern religion and morality, and as an inspiration to her husband and children. The United Confederate Veterans (the South) literally placed young, prominent virgins from each state on a pedestal at their annual reunions to portray the ideal woman who is loyal, obedient, and trusting solely in the protection of their

**Remember,
whenever we start
going away from
the truth of God’s
Word, things will
not turn out right.**

men. The Southern ideal held that men have public voices while a lady’s influence should extend no further than home and church.

But many things slowly began to change. Beginning in the mid 1800s, our country had its first lady journalist for the Capitol; the first lady holding government office; the first lady to wear bloomers (which were like baggy or loose-fitting pants); the first lady to cut her hair shorter than what was acceptable in society; and finally, women gaining the “right” to vote in 1920.

Usefulness at home

Wow! I’m sure there were other details, but what a major drift in only a few years! A lot of these things seem very far from us, but doesn’t Satan still tempt us mothers with thoughts such as desiring a “sense of selfhood” or “usefulness”? Sometimes maybe we feel we are not doing enough. But are we content to serve our husbands, to raise

our children for the Lord, and guide our homes according to the Word of God? As we can see when the movement started, “women’s rights” began with women just wanting to be in the workplace. But small things quickly turn into large things if they are not addressed. That’s how I see it with allowing our sisters to hold jobs.¹

But all praise to our God, we have the blessed privilege to worship and serve our God without persecution and hindrances. Instead of sisters seeking employment in the general workforce, what about seeking employment by the only true God? If we look around us there are many opportunities to do service for Jesus. Maybe we don’t know what it is God would have us to do specifically. If we don’t, we can go to Him in prayer to seek and know His will. It is His will that we know what our calling is.

**But doesn't
Satan still tempt
us mothers with
thoughts such as
desiring a "sense
of selfhood" or
"usefulness"?**

Perhaps we pray one time and God doesn’t answer; then let us pray until He does answer, as with the parable of the persistent widow. Are we persistent? Perhaps we mothers get weary in guiding our homes and desire to do something different? What about rising early and writing a letter to someone needing encouragement? Or, a simple text can quickly brighten someone’s day. What about preparing a meal for someone, or allowing guests to lodge in our homes without complaining? What about being a doctor to our children, or a teacher to them? If you are a keeper at home, you are very privileged because you can have so many occupations!

For the young and single sisters, the opportunities to serve are numerous. The question is, are we 100% willing to lay down our lives for the cause of the kingdom? I do want to bless all of those that are doing these things, but at the same time to challenge those who are not to move ahead to higher ground, to more pure and lovely things. If we are being fruitful in these things, we will not have time for worldly lusts and pleasures. “The friendship of this world is enmity with God.” Remember, whenever we start going away from the truth of God’s Word, things will not turn out right, even if we convince ourselves that they will. ~

¹ I am not referring to a family business where the family is working together to make a living.



Constant in Prayer

Charles E. Orr

The value of prayer can hardly be estimated. Unless you are willing to take up a life of prayer and keep it until the close, you had just as well not take up the Christian profession. Without prayer you will die. Someone has expressed it thus:

Prayer is our life, our soul's triumphant wings,
The arm that holds the shield and hand that takes the crown;
Along the line on which a thousand faithful prayers ascend,
Surely God doth send ten thousand blessings down.

What an honor it is to have audience with the King of glory! He extends the golden scepter to us, and we come hopefully, confidingly, into His presence and tell Him all that is in our hearts. It is only because we comprehend something of His great love to us that we venture to come into His presence. Who would not consider it a great honor and blessed privilege to be admitted into the courts of the lords and the kings of earth? The greatest honor bestowed upon man is the privilege of coming into the presence of God and conversing with Him. Alas! how few appreciate the privilege of prayer! How few can properly estimate its true worth! Jesus by His example has taught us something of the worth of prayer. His rising a great while before it was day to hold communion with the Father, and His spending all night in prayer to Him, teach us something of its importance. If it was necessary for Jesus to spend so much time in prayer, how much more necessary for us!

Prayer is an invincible armor which shields the devoted Christian from the poisoned missiles shot forth from the batteries of hell. It is the mighty weapon in his hand with which he fights life's battles unto victory. He who lives in prayer reigns triumphant. His soul is filled with the peace of heaven. Power is given him over sin and the world. By prayer all storm clouds are driven away, mountains of discouragement are cast into the sea, chasms of difficulties are bridged, hope is given wings, faith increases, and joys abound. Hell may rage and threaten, but he who is frequent and fervent in prayer experiences no alarm. By prayer the windows of heaven are opened, and showers of refreshing dews are rained upon the soul. It is as a watered garden, a fertile spot where blooms the unfading rose of Sharon and the lily-of-the-valley; where spread the undecaying branches of the tree of life.

By prayer the soul is nourished and strengthened by the divine life. Do you long for deeper joys? For a greater sense of the divine fullness? For a sweeter balm of hope to be shed upon your soul? For a closer walk with God? Then live much in prayer! Do you desire to feel the holy flame of love burning in all its intensity in your soul? Then enkindle it often at the golden altar of prayer. Without prayer, the inner being will weaken, famish, and die; the fountain of love dry up; the spring of joy cease to flow; the dews will fail to descend; and your heart will become a parched and dreary desert waste.

Look upon the character of Jesus. Behold His lowliness, His meekness, gentleness, and tender compassion. Have they any beauty? And would you love to have them grace your own soul? Then draw them down from the skies in all their glorious fullness by the fervent prayer of faith. As through the process of assimilation food is transformed into an active, living being, so through the medium of prayer the character of Jesus in all its transcendent beauty and glory becomes the character of man.

If you desire victory during the day, begin it with prayer. Not a few hurried words, but minutes of deep, intimate communion with God. Linger at the sacred altar of prayer until you feel particles of glory drop in richness into your soul, scattering sweetness throughout the whole and relating you to the world above. In the early morning hour, when the still, balmy breath of nature plays around, let your soul fly away on the wings of prayer with its message of love and praise to its Maker. Jesus went out a great while before day to hold communion with God. There is no time better suited for prayer. The world is hushed in slumber. There is less sin being committed, and if the world ever is innocent, it is in the early morning time. We thus get an advantage of the devil and have sweet converse with God before the devil is aware.

If you desire to be more deeply and sincerely pious, seek it in prayer. If you desire heights in God's love, depths in His grace, fullness in His joy, richness in His glory, seek it in prayer. Did you say you had not time for prayer? What a pity! Your happiness and usefulness in life depend upon it; your eternal welfare depends upon it—



**Did you say you had not time for prayer?
What a pity!**

then, oh, what a pity you have no time for it! But you must find time. You cannot afford to listen to Satan; there is too much at stake. This is an excuse that many allow Satan to make for them. Time for rest, time for eating, time for sleeping, time for friends, time for books; but no time for prayer. This is a device of Satan to rob souls of the love of God. You must not give him such an advantage of you.

In love for your spiritual welfare I beseech you in Jesus' name, live much in prayer. Go often into your closet, and then, with the loins of your mind girded up, in all earnestness of soul pray until the love of God and the light of heaven fills your being. Satan will try to make you listless and indifferent; he will try to make your thoughts to wander; he will tell you of many other things that need to be done that very moment; and many other things will he tell you to deprive you of the blessings of prayer. But you must resist him and go the more earnestly in prayer; and continue to pray until a rapture from the skies sweeps over your soul, making the place of prayer the dearest spot on earth to you.

When the shades of night come softly stealing,
Softly stealing o'er the windowsill;
When the busy day is slowly ending,
Lowly ending peacefully and still,
Christian, with thy heart adoring Heaven,
Sweetest glories falling from above,
Go to God in secret, silent pleading,
Tell to Him the wondrous tale of love.

When the morning light is gently dawning,
Gently dawning in the eastern sky;
When the darkness fast away is fleeing,
Duties of the day are drawing nigh,
Down before the sacred, hallowed altar,
Christian, bow before thy God in fervent prayer,
Giving thanks to Him for life's sweet blessings,
For the day imploring His kind care.

Begin the day with prayer: it will fortify you against the tempter's power. The result of neglecting prayer is to be tossed furiously about upon the billows of temptation.

Time is of too great worth to waste one precious moment. An hour lost is that much of life lost. For all the time spent in idleness, you had just as well not have lived at all. By rightly using each moment you will build up a character that will stand a monument upon the tomb of the dead past. Moments misspent are life and character gone, and no imprint is left on the hearts of men to tell that we have lived. How many golden moments are flying away into eternity unladen with any fruit from your life? Learn to value time. Redeem it because these days are evil. Seize upon each passing moment, and send it up to the glorious Author of time laden with golden deeds. ~

**To be overcome today makes
tomorrow's battles harder.**

**If you would be a better
Christian tomorrow, live your
very best today.**

**Like as the warming rays of
the autumn's sun melt the
early frost, so the warmth of
Christian love in our hearts will
melt the coldness in the hearts
of sinful men.**

Continued from page 3

It seemed odd to see the *Chronicles* kept in this old box. Even though it was somewhat ridiculous that this ancient book is kept this way, there couldn't help but be something romantic about the whole thing. Flipping through the pages, the handwritten script told a story of its own. Some of the writers used elaborate calligraphy; others wrote with fine, neat lettering. All, however, told a story of a different time and a different place. Today their time and place seems far away from our own.

There were many interesting things in this old book to see. For example, I saw the comet that one of the ministers drew in the margins in 1585. Little drawings like this revealed the anticipation that these brethren had over even the smallest thing. For example, after seeing a comet in 1618 the *Chronicles* reports:

On November 29, 1618, around four o'clock in the morning an extraordinary comet appeared. It was brilliant and had a very long tail, such as is rarely seen. After that, it appeared each morning a little earlier until it rose exactly at midnight ... it was watched with great awe and terror and was last seen close to the North Star, where it faded away. In the years following we were to learn, with much suffering and sorrow, what it had signified.

Little did they know when the brethren saw that comet that they were on the brink of the terrible 30 Years' War. This was the war between the Catholics and Protestants to decide who would win the "spiritual" control of their kingdoms. Caught in the crossfire, Anabaptists all over Europe suffered terrible persecution from both sides. When I read the descriptions of these military attacks on the brethren as recorded in the *Chronicles*, I grimace. These were a people well accustomed to suffering.

Martyr table

But of all of the pages in the *Chronicles* that I wanted to see, the most interesting one was the Table of Martyrs. I paged through the old *Chronicles* until I found it. This table is a list of how many Anabaptist martyrs were killed per city. It is quite a sobering sight to see. In vertical

columns down the page, each geographic region is listed. Then under those regions is listed how many martyrs were killed per city. For example, listed under the "Salzburg region" you read Salzburg—38, Berchtesgaden—18, etc. Or in the "Austria area" you find Neustadt—2 or Lembach—45. The table is impressive. The vertical columns are divided into two halves with martyr-related scriptures such as "Behold I send you out like sheep among wolves (Mt. 10:16)" written down the middle.

The discovery

I was glad when I found the table in the original, and it was nice to see the calligraphy and artwork that surrounded it. But as I studied it closely I discovered a startling difference between this original copy and the one that I

have in English today. In the modern versions (both German and English) after each geographic region is listed, the text proceeds right into the next region.¹ At the end of the whole thing, when the tables are complete, the text simply goes on to the regular narrative. But in the original, ancient version there was a conspicuous difference—blanks!² There were sections left after each region that were left intentionally blank.

Even more than this, after

all the geographic regions were listed, there were left an additional two complete blank pages. These blank pages were prepared with center column Bible references and markings in the margins about martyrdom.

It made me ask the question, "Why were all these blanks left here when the original *Chronicles* were being written?" I think the answer is obvious. The original writers of *The Hutterian Chronicles* expected their successors to continue the path of martyrdom, and even left blanks for the new martyrs to be included!

Why did it stop?

These blanks really made me think: why has the persecution stopped? I tell myself, "Well, things are different now, and we live in an age of peace." But I wonder, have the persecutions stopped because the world



This wooden box "guards" the original, handwritten Hutterian Chronicles.

¹ See *The Chronicles of the Hutterian Brethren* Vol. 2 pg. 64-67

² (See back cover)

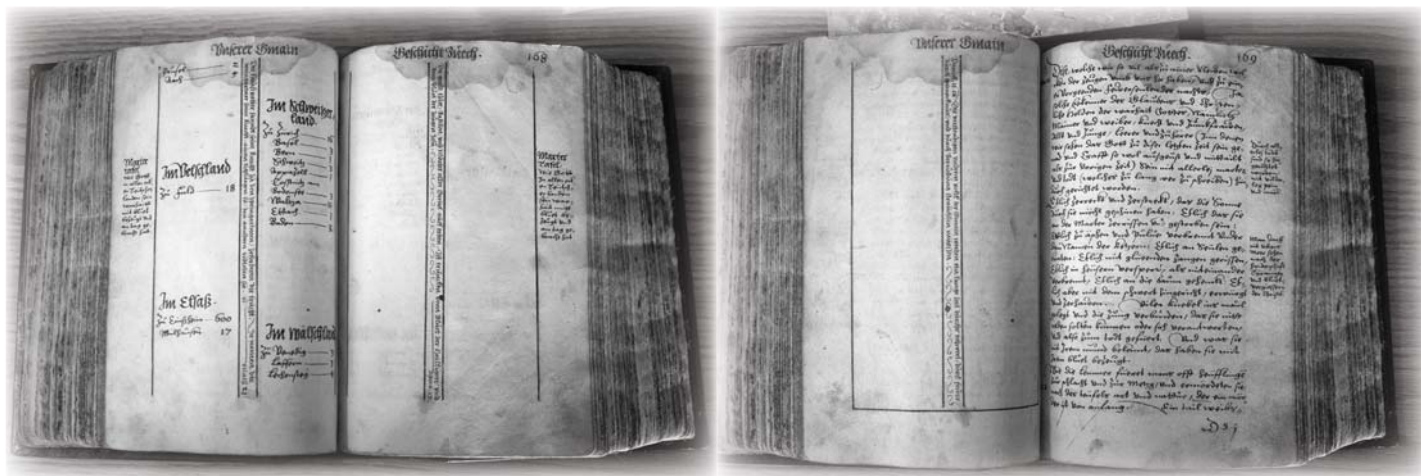
is a nicer place; or is it because I have grown so much like the world that I am no longer a threat? The apostle spoke pretty matter-of-factly when he said, “All that will live godly in Christ Jesus shall suffer persecution.” 2 Ti. 3:12

The brethren who left those blanks in the *Chronicles* saw the world in a much different light than we do today. One of their own, a Hutterite martyr and missionary years ago, had something to say as to why persecution stops. Writing on this theme, Jeronime Käls wrote a letter from prison saying:

Many in our time think the opposition has ended. They look back and think the war is over. But they are deceived; if they would live the life they would

will be washed from your eyes. The reward of your labors stands ready. Just hold on a little while longer! The fat cattle have already been butchered, the fowls have all been plucked. The tables stand ready and the guests have begun to arrive!”

I’ve said for years that I want to be ready for persecution. I’ve said confidently that if someone ever challenged my faith I would never deny Christ. But the blanks in that Table of Martyrs challenge me even further than merely “being ready.” More than just “being ready” for persecution, those blanks challenge me to live a life in such a way that persecution is almost expected. I pray God will give me and my family the grace to live a life that would



The original manuscript of *The Hutterian Chronicles* left blank spaces and pages in the Table of Martyrs, probably because they expected that later generations who would live godly in Christ Jesus would need to be added.

get persecuted again. As long as the lion has its cubs with him, he might act friendly and playful enough. But when he loses his little ones, or his prey, he cannot keep himself back. He rages and roars. He rants and he raves, as only lions can, until fire shoots from his eyes!

Certainly Peter does not warn us in vain that Satan comes upon us like a roaring lion or a wolf at nightfall. But, may God be praised, the Lion of the tribe of Judah is bigger and stronger than the lion of the Philistines. He has already split the other lion’s head and wounded his body. Therefore he knows that his time is short, and he will soon be overcome. Therefore he is so desperate, so angry. He sees the lake of fire into which he will be thrown.

Watch yourselves, therefore, heroes of Israel! Take courage, strong men of Zion! Rejoice, oh city of Jerusalem! The time of your triumph is near. All tears

glorify God like this—no matter the cost. Who knows, perhaps if we are faithful, one of us will end up being written on a table like this.

In this issue we tackle the question of using psychology in the counseling rooms. This subtle influence creeps into our churches and people become convinced that their sin is someone else’s fault, among other things. We also have a long historical article that is quite relevant in our church situations today. We watch, as it were, a slow-motion replay of the events . . . hopefully to see their good moves and their mistakes and learn from them. For the sisters, we include two complementary articles on the high calling of being a keeper of the home. Our enemies would have us to believe that a woman driving a bulldozer is more noble than one who raises children!

May this issue of *The Heartbeat of the Remnant* find us watching!

~Bro. Dean

The Remnant

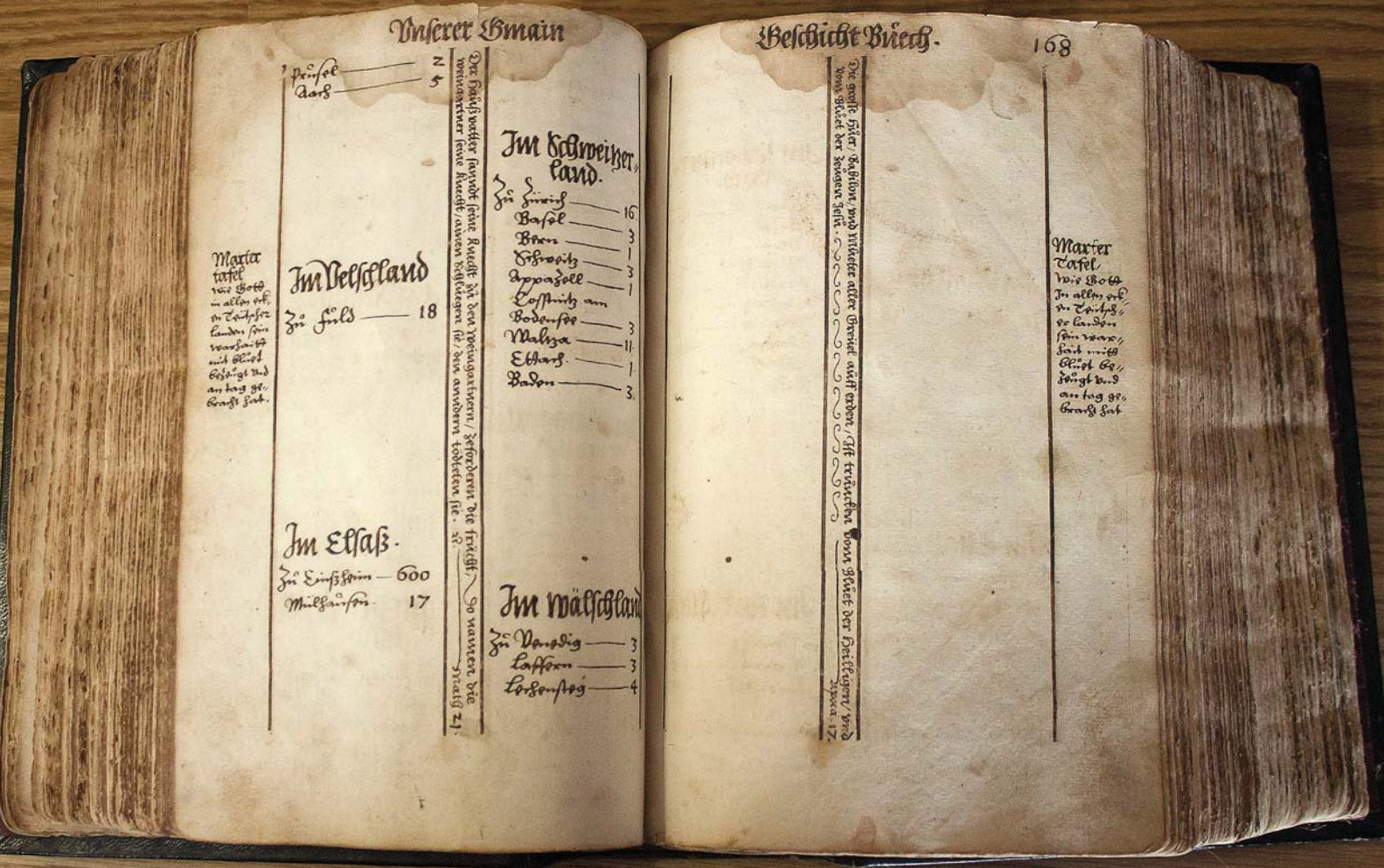
Ephrata Christian Fellowship
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“Many in our time think the opposition has ended. They look back and think the war is over. But they are deceived; if they would live the life, they would get persecuted again.”

Hutterite martyr Jeronime Kals (died 1536)—See page 3



Unserer Hmain

Peisfel — 2
Aars — 5

Marter
Tafel
In alleu ort
In Teutsch
Lunden sein
wunderlich
mit blut
bestigt und
an tag ge.
bracht hat.

Im Bessland
Zu Suld — 18

Im Elsas.
Zu Einsheim — 600
Milsheim — 17

Die Dachs hoffer farvort sine Ruedt ist den Hutteren thoren / setzungen die frucht / so wunnen die
vordere thore sine Ruedt / auseren hütungen ist / von andern hüteten ist. 31.
frucht 21.

Im Schweitzer
Land.
Zu Sins — 16
Basel — 3
Bren — 3
Sins — 1
Appenzell — 1
Loffing am
Bodensee — 3
Malza — 11
Elkang — 1
Baden — 3

Im wältsland
Zu Vaudig — 3
Laffon — 3
Losenstog — 4

Geschicht Büch.

Die große Sied / begeben / nach hüteten aller thoren / die frucht / von sin Ruedt der hüteten ist. 31.
frucht 21.

Marter
Tafel
In alleu ort
In Teutsch
Lunden sein
wunderlich
mit blut
bestigt und
an tag ge.
bracht hat.