



Are these two men
Scientists, Quacks, or Sorcerers?

See page 11

The Heartbeat of

The Remnant

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From the Editor

Wow, this has been a very busy few months since the last issue! During the whole month of January and one week in February I was at Faith Builders in Guys Mills, PA. They had asked me to teach a 5-week course on Anabaptist History. It was a lot of fun, but it was also very challenging. Five days a week, 90 minutes a day for five weeks was quite a stretch. However, just like it often is, it's the teacher that learns the most. Digging into Anabaptist history and having to present it to a group of students allowed me the time to process and categorize the different groups of Anabaptists like I have never done before.

But it did something else for me: reading all those stories of courageous men and women of the faith made me feel pretty sheepish when comparing myself to them. It made me remember a sermon that Bro. Denny Kenaston preached at the White Horse, PA tent meeting a few years ago entitled "Reviving the Righteous Root of Anabaptism." At the beginning of these sermons he confessed that after reading and studying the history of these people, he had to admit, "I'm not an Anabaptist ... but I want to be." I know how he feels. Our life seems so soft and selfish compared to theirs.

Another sermon that I thought about while poring over all this church history was one by Leonard Ravenhill. Ravenhill was famous for his study of revival history. His famous book "Why Revival Terries" is still a classic among revival history books. It is one of my personal favorites. But after that book became famous, churches started asking Ravenhill to come and preach about revival history. He believed that revival history was edifying, but eventually when all he did was talk about the past, a "holy dissatisfaction" rose up in him.

At one sermon he exclaimed, "I'm sick and tired of (only) reading about church history; let's make (some) by the grace of God!" At another time he preached, "I'm tired of writing about revival. I'm tired of reading about revival. There are more lost people in the world tonight than ever in

the history of the world. And God wants some men who are really drunk, intoxicated with the Spirit of God, who have a love life with the Lord Jesus, that He can ask anything of you and you'll do it."

Well, it's our time now, and even though these days are admittedly complex, we know that this is the age that God has put us in. In some ways these times are harder than the days of the martyrs. If we are not completely careful, our black-(red)-and-white Bible turns a kaleidoscope of different shades of grey. The world is so crafty, and Satan so cunning. If not for Jesus, the Captain of our souls, we would all be lost.

At the end of the day, after studying these men and women, I'm encouraged. I realize that I have even a greater cloud of witnesses cheering me on than I knew I had before. I pray that God would find me faithful. Nevertheless, I'm with Ravenhill: "I'm sick and tired of only reading about church history—let's make some!

In this issue of *The Heartbeat of the Remnant* we reverse the trend of last issue: we are long on short articles and short on long ones. We explore the controversial topic of how science relates to religion in two ways: creation science and occult activities. A challenging chapter from a book about our everyday choices fills the book review section, while we introduce our readers to a new hymnal in the song section.

But perhaps the most interesting to some of our readers will be our response to some challenging letters we have received. We try to explain why we say what we do and why we sometimes take a "strong" stand on controversial issues. While we have no desire to be of a proud "we have this all figured out" attitude, neither can we—as a small part of God's remnant in the 21st century—afford to sit around all day discussing whether God's instruction manual really means what it simply says. Let us be up and doing!

It is our desire that this issue of *The Heartbeat of the Remnant* will stir you (and us!) to rise up and make some church history worth writing about! ~Bro. Dean



The lives of the martyrs make mine feel sheepishly soft.

That I May Dwell among Them

Exodus 25:8 And let them make me a sanctuary; that I may dwell among them.

Philip Hodson

Do you hear the deep yearnings of the heart of God in these beautiful words? This is the exposing of His very deepest of desires: "... that I may dwell among them!" These precious words should bring such joy, comfort, and encouragement to our hearts as we realize that it is God Himself who is longing to dwell among us! If we too share this desire, then let us humbly acknowledge that it is He who yearns for this intimate communion, even more intensely than we ever could. So if we are longing for His presence and communion in our hearts, our homes, and our congregations, then let us know with certainty that, in this pursuit, He is for us! Ro. 8:31

This was the very heart of God in creation, as He created the heavens and the earth and all that is in them. Then at the close of that sixth day He made man, male and female. He created them in His own image and after His own likeness. Ge. 1:26-27, Ge. 2:7-9, Ge. 2:15-18 He carefully and tenderly formed the body of Adam from the dust of the ground and then, placing His own mouth over the cold and lifeless face of Adam, He breathed into his nostrils the very breath of life, and Adam became a living soul! God Himself specially prepared a garden in Eden where He placed the man whom He had made, and in that Garden of Delight and Pleasantness, God walked with Adam and Eve and dwelt in happy and holy communion with them.

We all know well that sad story of how they fell from this wonderful and holy place of intimacy with the Living God, of how they forfeited their rights and privileges to that Garden of Delights, and how they died to the "eternal life" of an intimate knowledge and communion with the Living God (Jo. 17:3), the very life which He had created them to know and possess. Jo. 17:2 The truth of that account is so heartbreaking, but do we realize that the deep yearnings in the heart of God have never changed?

"That I may dwell among them"—this is the heart cry of God throughout both the Law (Ge. 17:7-8, Ex. 25:8, Ex. 29:45-46, Le. 26:11-12, Nu. 35:34) and the Prophets (Je. 31:1, Je. 31:33, Je. 24:7, Je. 30:22, Je. 32:38; Ez. 11:19-20, Ez. 36:28, Ez. 37:27; Ze. 13:9)! This is the express purpose of God in the making the New Covenant: "I will dwell among them and they shall be my people and

I will be their God." Je. 31:31-33, Ez. 11:19-20, Ze. 2:10-11 This heart cry of God can be clearly heard in His declaring the name of Messiah as "Immanuel" or "God with us" (Is. 7:14, Is. 8:8, Mt. 1:23), and as "the Word (who was God) became flesh and dwelt among us!" Jo. 1:14 This vital reality of the intimate presence of God with His people is declared to be the will of God throughout the Gospels and the Epistles! Jo. 14:16-18, Jn. 14:23, 2 Co. 6:16-18, Ro. 8:9, Ro. 8:11, Ep. 3:17-19, Ep. 4:4-6, 2 Ti. 1:14, He. 8:10, 1 Jn. 1:3, 1 Jn. 4:12-15 And then in the closing chapters of the book of the Revelation we see this unrelenting pursuit of God triumphantly realized in words of victory as John writes, "And I heard a loud voice from heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell among them, and they shall be His people. God Himself will be with them and be their God!'" Re. 21:3 This is the will of God and the kingdom of God being fulfilled on earth as it is in heaven! This is what we are to pray for (Mt. 6:10), as this is the unrelenting longing and pursuit of God; and He will be victorious!

I believe that we can now all see undeniably that the heart of God for His people is "that I may dwell among them." The living body of Christ must abide in intimate and unbroken union and communion with her Head. Co. 1:18 The glory of the bride is the presence of her bridegroom.

Jn. 3:29, Is. 61:10, Is. 62:5. The evident and outflowing presence of God is the authenticating mark of a believer (Jn. 7:38, Jn. 14:12), and the preeminent presence of Jesus is the defining reality of His church, His "ekklesia" (Co. 1:18), of which He is the Architect and Builder! Mt. 16:18

In his letter to the church at Ephesus, Paul describes the redemption and salvation of Jesus in the following terms:

For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone]; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. Ep. 2:18-22

"That I may dwell among them"—this is the heart cry of God throughout both the Law and the Prophets!

This is the essence of New Covenant life which is opened up to us by the blood of Jesus, that we both individually, and collectively as His body, have access to the very throne room of the Everlasting Father (Is. 9:6), and that we are members of His household, and are being fashioned into a holy temple in the Lord, that we should be a dwelling place of God in the Spirit! And at the climax of Paul's preceding prayer it is revealed that we are to "be filled with all the fullness of God!" Ep. 3:19

Can we even begin to see just how deeply the Father longs to truly and intimately dwell in the midst of His people? This is redemption and salvation! This is what Jesus shed His precious blood to give to us! Is this what we are walking in? Is this our present experience as believers? As churches? Oh, may we hunger and thirst for this reality, for this is His good, acceptable, and perfect will (Ro. 12:2), and this is His high calling for us! Ph. 3:14 May we apprehend all that for which Jesus has apprehended us! Ph. 3:12 And may we take heed that we do not neglect so great a salvation! He. 2:3

God dwelling in the midst of His people is not simply a doctrine we are supposed to understand or claim on some theological level, but it is rather to be the evident experience of His people. This was the testimony of the life and ministry of Jesus as "for no man can do these miracles that thou doest, except God be with him." Jo. 3:2 This was the clear testimony of the disciples at Pentecost (Ac. 2:2-4, Ac. 2:11-12) and throughout the book of Acts. Ac. 5:12, Ac. 14:3 This is the reality which is declared throughout the New Testament. Mk. 16:17-20, 1 Co. 2:4, He. 2:4 And this is the same reality which we see repeated over and over through the history of God's moving among His people, and this is the will of God for us, His people, today!

If we are lacking the vital reality of His presence, then we are at best anemic, or worse, an outward form with no power (2 Ti. 3:5), a mere caricature of what we are called to be, not possessing that which was purchased for us by His blood! The earth is full of religious gatherings and Christian gatherings, but Jesus did not come to merely start a new religion, He came to give abundant eternal life (Jn. 10:10, Jn. 10:28, Jn. 17:2), and to dwell in the midst of His people! God is not evaluating us (as we so often evaluate ourselves and others) on terms of merely liberal/conservative or traditional/contemporary, but rather He evaluates our condition by whether we possess His vital

presence in our midst or not, whether we are intimately knowing and walking with Him and He with us. Mt. 7:22-23 This alone is the difference between death and life! Enough of our apathy and complacency! Enough of our double-mindedness and worldliness! Let us "awake to righteousness, and sin not; for some have not the knowledge of God: I speak [this] to your shame!" 1 Co. 15:34 We must be determined to have the real, living presence of Jesus in our midst! This must never be optional, as this is the very definition of New Covenant life and salvation!

When Jesus is in the midst of His people, He will be Himself. He will teach, He will convict, He will forgive, He will cleanse, He will pardon, He will bless, and He will heal. He will call men near to Himself, and the works of His Father will be manifest, revealing that we are in Him and He is in us. Jo. 14:10-12 He desires that our lives and deeds will manifest the reality of His presence. God has never desired that men's faith be in the persuasive words of man's wisdom, but rather in the demonstration of the Spirit of God and of power! 1 Co. 2:4 God's desire for the New Covenant assembly is that outsiders and unbelievers who enter our assemblies would be convicted and convinced, and fall down on their faces and worship God, and report that God is truly among us! 1 Co. 14:24-25

Some argue that such words are heavy, as they make us question our sincerity, our condition, and even our salvation, but let us not quench the Spirit's words, as faithful are the wounds of a friend. Pr. 27:6 Though He wounds, He will heal! Ho. 6:1 These are the very words and convictions which have driven kings (1 Ki. 22:13) and prophets (Is. 6:3-5) into the presence and fullness of God. It is such weighty revelations of neediness which preceded every revival in the Old and New Testament, and every revival of His presence in the midst of His people since. In John Wesley's early years, the churches of Britain were marked by empty form, void of reality. But at the age of 35 he encountered the Living God and knew for himself the joys of His salvation, and then he and others began to cry out for God to move in their midst, and He did just that. That move of God changed the face of individuals, homes, churches, communities, and even nations, and at the end of his life, Wesley's final words were these, "The best of all, God is with us!"

Oh, may we too be able to confidently say these same words. No, they are not comfortable words, but let us not

God dwelling in the midst of His people is not simply a doctrine ... but the evident experience of His people.

avoid them and reject them because they might disrupt our own comfortable personal and church lives, but let us rather turn from our ungodly love of comfort, pleasure, and ease, and receive the burden of these words. And may this burden drive us to our knees and faces before the living God, who has promised that He will hear from heaven and forgive our sins, and heal our land! 2 Ch. 7:14 The weeping will only last for a night, but those who weep will be comforted (Mt. 5:4), and the fullness of His joy will come in the morning (Ps. 30:5), and His morning will surely come, and He will arise with healing in His wings! Ma. 4:2 Remember this is His desire and longing much more than it is our own! This is His salvation and His kingdom, so in closing let us hear Jesus' own words and exhortation to us.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Mt. 6:33

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Lu. 11:9-10,13

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Lu. 12:32

Come to the throne of grace, boldly draw near;

He who would win the race must tarry here.

Whate'er thy want may be, here is the grace for thee,

Jesus thine only plea; Come, Christian, come!

God is for us! Let us draw near! ~

Philip and Tanya Hodson currently serve the Lord Jesus in the Ukraine.

Continued from p.20

is worse off than me," and this comparison seems to lighten the load. But this is not far removed from wishing ill on others.

True compassion does not contain self-interest. It steps outside that narrow jail cell. Compassion requires that we feel the suffering of others as if it were our own. It requires empathy, which is directed toward understanding others. It requires love which radiates outward. It requires rejoicing in others' successes, which is opposite of self-interest or selfishness. This is the true antidote of self-pity.

Get up. Get out. Look outward. Do something for someone else. Helen Keller said, "Self-pity is our worst enemy, and if we yield to it we can never do anything wise in the world." ~

Reigning in this Life

Daniel S. Warner (1842-1895)

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Romans 5:17

Do you triumph, O my brother,
Over all this world of sin?
In each storm of tribulation,
Does your Jesus reign within?

Ch.

I am reigning, sweetly reigning,
Far above this world of strife;
In my blessed, loving Savior,
I am reigning in this life.

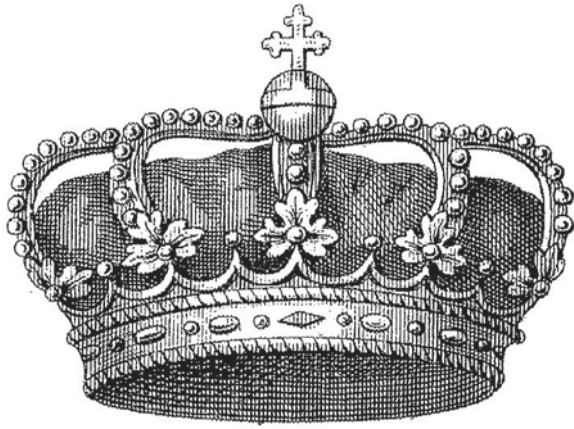
One we hail as King immortal,
He did earth and hell subdue;
And bequeathing us His glory,
We are kings anointed too.

Shall we, then, by sin be humbled?
Must we yield to any foe?
No, by heaven's gift we're reigning
Over all this world below.

Oh, what grace and high promotion,
That in Jesus I should be
Raised from sin to royal honor,
Even reigning, Lord, with Thee.

All this life is blissful sunshine,
Earth is subject at our feet;
Heaven pours its richest blessings
Round our throne of love complete.

Then we'll sing and shout the story,
Of the wondrous blood divine;
Full salvation, glory, glory!
I am reigning all the time.



Kings to God: Grace Reigns through Righteousness!

By Andrew V. Ste. Marie

If I asked you, “What is the message of the book of Romans?” what would you say? My guess is most people would answer, “We are saved by grace through faith, not of works.”

Let me ask another question: in Revelation 1:6 and 5:10, we are told that Jesus Christ has made the saints “kings and priests” to God. What does it mean that Jesus made us kings? I would guess that most people would say “we are going to reign on Earth with Jesus during the millennium.”

I am not saying that these answers are completely wrong, but I do believe that there are deeper, more significant answers to these questions. In addition, I believe the book of Romans gives valuable insight into what Revelation means when it says that Jesus “has made us kings.”

Let us go back to the typical answer for the first question. It is true that we are born again by grace by means of faith, not by doing the works of the Mosaic law (Ep. 2:8,9), but what does it mean to be saved “by grace”? What does grace do to save us?

Let us examine Romans 5:12-21:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. But not as the of-

fence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

What can we learn from this passage? First, we notice that sin and death once reigned over the entire human race. Who was king of my life before I was born again? Sin and death had co-regency over me. Sin reigned over me, forcing me to do its will. Death reigned over me, so that whenever my spirit rebelled against the sin I found in me, death held fast onto me so that I would not have the strength (life) to be able to carry on warfare against sin. Together, they made a powerful tyrannical government that would have dragged me right to hell.

We often talk about the “gospel,” and many people know that the word gospel means “good news.” What is the “good news” for people ruled by the cruel tyrants sin and death? It is found in verse 17: “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall *reign in life* by one, Jesus Christ!”

This is the Gospel in a nutshell! Sin and death can be defeated! When I realize that I can by no means overthrow these terrible despots by my own strength (remember, I am dead, after all), but Jesus Christ can overthrow them, then I can receive (by means of faith) “abundance of grace,” the free gift of God apart from which I cannot be saved. How wonderful! Not just a little bit of grace, not just some grace, not a whole lot, not an enormous amount, but *abundance!* Praise God! Strong’s Concordance defines this word as “surplusage, i.e. superabundance ... superfluity.” He gives us so much grace, it is “surplusage,” more than we need!

Not only do we receive the “abundance of grace,” but we also receive “the gift of righteousness.” Grace overcomes death, reviving and resurrecting our spirits. (Did you ever wonder why being saved is called being “born again”?) The gift of righteousness overcomes sin! What is the best way to overcome fire? Usually, with water. What is the best way to overcome sin? With righteousness! In order to dethrone the tyrant sin, God gives us righteousness!

This passage mentions “justification” several times. Many people think justification means to be “declared righteous by God” (sometimes expressed as “just-as-if-I’d never sinned”). Actually, justification means “*made* (i.e., actually, truly transformed) from an unjust person into a righteous person by God.” The way God gives us the gift of righteousness to overthrow sin is through *justification of life*, the actual transforming of our dead, sinful lives into righteous ones, made alive by God’s Spirit! Notice that verse 19 tells us that by the obedience of Jesus “shall many be made righteous.” We will be transformed into righteous, holy people!

Once the co-regency of sin and death has been overthrown, who reigns now? Again, it is a co-regency. First of all, Jesus Christ is the Head of the church (Ep. 5:23) and should have supreme rule over our lives. If you like to think of it this way, Jesus is the Emperor, but He has appointed a co-regency of two lesser kings to reign over the lives of each believer. Who is the first of these two kings? The first is grace! Verse 21 says, “That as sin hath reigned unto death [sin used to be king ...], even so might grace reign [now grace is king!] through righteousness [grace rules our lives through the instrumentality of righteousness and holiness] unto eternal life by Jesus Christ our Lord!” Praise the LORD!

Who is the other king? As surprising as it may seem (it surprised me), *the regenerated* [i.e., made alive again] *believer is king!* You may be thinking, “What?!? I rule my own life?” No, not your fleshly, sinful nature, but the real you—the part of you which was made alive when Jesus saved you—now reigns. Yes, Jesus has ordained that the regenerated spirit of the believer is supposed to reign!

Over whom is the believer supposed to reign? Sin! The government of the believer has turned upside down—now I am ruling over sin instead of sin ruling over me. Read verse 17 again: “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ”! Did you catch that? “They” who have received God’s grace and righteousness will reign, and not just reign, but reign *in life!* Brothers and sisters, we do not have to wait until the second coming of Christ to start reigning! Through Jesus Christ, we *reign in this life!*

When grace comes in, it reigns in righteousness and makes us reign in life as well over our former tyrant, sin!

Do you now catch a glimpse of how grace saves us? Surely, I do not claim to have plumbed the depths of this glorious mystery—certainly not in this brief article. Nevertheless, I think our short little theological statements about being “saved by grace” have missed something—something extremely significant and exciting! They have missed the glorious truth that when grace comes in, it reigns in righteousness and—ah, the solving of the mystery of being made a king—makes us reign in life as well over our former tyrant, sin! This reigning is not “sinless perfection” where the believer never stumbles or makes a mistake again, but it is a life of victory over sin!

Hallelujah! Brothers and sisters, are you ready to sing with the saints in heaven?

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. Re. 5:9-10

Are you reigning? If you are not reigning, you are not a king! If you find that you are not a king, put grace on the throne of your life today!

The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold,

the kingdom of God is within you. ~

(Luke 17:20b-21)

Andrew lives in Michigan with his parents and attends Allen County Christian Fellowship near Ft. Wayne, Indiana.

Deliverance from Witchcraft

Personal testimony of Lydiann Leid

I grew up as an Amish young girl, and when I was about four years old my mother taught me how to draw pain from the baby's tummy. That way she could go on and work while I watched the baby for her. I remember vividly how I sat on a little rocking chair and she was showing me how and where to place my hand on the baby's tummy. It worked! My hand got all numb after a while, so I took it off and shook it and put it back on.

As I got older, she gave me a choice between washing dishes or holding the baby, which also meant drawing pain. Of course I would choose to hold the baby over doing dishes!

Then when I was about 14 or 15 years old, my parents went to a Mennonite "alternative medicine" doctor in Indiana to try to figure out what is wrong with the baby. He was allergic to quite a few foods. My brother just younger than I went along also, because he was not feeling well. He could no longer work a whole day. He got so dizzy that he had to lie around for half the day. Another strange thing was that he couldn't carry a watch in his pocket. The time would get all mixed up.

They came home from Indiana saying that my brother tested for way too much electricity in his body, so therefore they bought some kind of thing that was supposedly a magnet to attach to the water line in the basement to draw out the electricity from the water before we drink it. The lady had also sold them a few bottles of homeopathic medicine. We kept wondering what this stuff really is. It tasted and looked like water, but Mom faithfully gave it to the children.

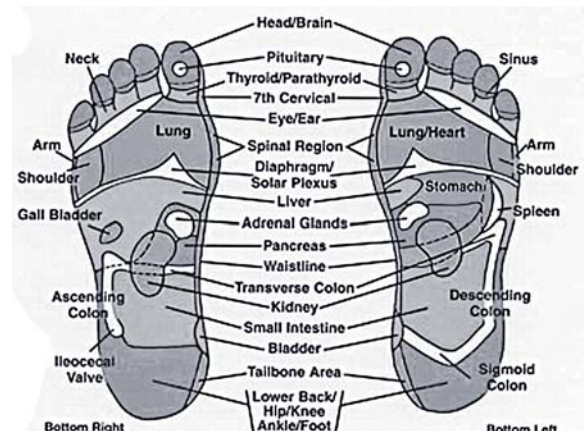
My parents had gone to an Amish Peoples' Helpers meeting where they spoke about bondages and sin, and how to have a closer walk with the Lord. There they talked a little about witchcraft. That was the beginning of freedom from witchcraft for our family. When the next baby was born we were no longer practicing drawing pain. We had renounced quite a few practices, and what a different baby we had! She was a little sunshine! It was quite different than all the problems we had faced with her brother just older. My mother noticed that after the baby was born she had great joy and freedom, nothing hindering her from completely trusting the Lord.

Our deliverance from witchcraft was furthered by hearing sermons on the subject. We also renounced some of the things our ancestors were involved in, including

the keeping of a Madgeburg Letter in their Bible to ward off fire, floods, and famines. This was a letter that was supposedly dropped from heaven by an angel in Madgeburg, Germany. Whoever destroyed the letter would suffer the consequences of a plague or famine. Thankfully, my grandparents began to take a stand against this, and seeing that the letter was being held equal to the Bible, they destroyed it.

Concerning drawing pain, I had heard all the explanations on how it works with the natural electricity in our body, and how it is a gift from God. I had never even questioned if it was wrong.

One day, when I was 14 or 15, the girl I was working with told me she had been at a large Amish school meeting where one of the ministers brought up the subject of drawing pain. He felt it was witchcraft. This just put a little question mark in my mind. After a while it got to the point where every time I drew pain from the baby I wondered, "What if this is not a power of God?"



This reflexology chart is a sample of the many kinds of witchcraft or old wives' fables that exists to deceive God's people. In clinical blind tests, reflexology has never proven to be effective.

Finally I became desperate to know if it was right or wrong. I couldn't quite shake the question out of my mind. One evening as I was getting ready to draw pain, I prayed and asked God to please show me if it is not a power from Him. "Lord, You know that I want to know if this is not from You. If it is not Your power, please don't let it work." And it didn't work! So I decided it must not be from God.

But the next time I was holding the baby, all kinds of doubts came to me. "Maybe it just happened that it didn't work." So I tried again. This time I didn't pray about it, and sure enough it worked.

But by the next time, I started feeling a little guilty and desperately wanted to know if it is from God or not. So I prayed again before I did it, and sure enough, it didn't work! I thought I had learned the truth, but the next time I doubted again, but God was faithful ... for the third time He didn't let it work.

After the third time, I didn't doubt any more. It was settled in my heart that God had kept it from working. He saw how much I was longing for truth. I was very afraid to tell Mom and Dad about drawing pain being witchcraft. I was afraid she would try and convince me differently. Almost a year went past. I was feeling very guilty and like my parents' blood is on my hands if I don't tell them about pain drawing being witchcraft. So I said something to Mom about it, and to my relief and amazement she said, "Yes, Dad and I recently renounced that, too." Praise God!

We used to go to an Amish doctor that did muscle testing, and one that read people's eyes [iridology] to say what is wrong with them. And I remember so well the day my uncle came to our house to dowse for water, because we wanted to dig a well. Little did we realize that our

involvement in these forms of witchcraft was only adding to our health complications.

As God revealed these areas of witchcraft to us, we renounced each one. That thing in the basement that was hooked up to the water line started bothering me. I said something to Mom and Dad, and they also said they don't believe in it, but nothing happened with it. Finally, I asked my brother to help me get the thing out. We took it out and smashed it. It was full of little wires. After renouncing these things, we suddenly realized that my brother can work whole days again, and he can also carry a watch. Praise the Lord! There is freedom!

In recent years, after marriage, I have again listened to the sermons explaining what witchcraft is, and told my husband how shocking it is to realize that I either know of or was involved in most of the things on the tapes. I will be eternally grateful to our God for revealing these things to me before it is eternally too late. The Lord bless you as you strive to serve ONLY our Lord and Savior, Jesus Christ. ~

Daniel and Lydiann Leid live near Reinholds, PA and attend Living Hope Christian Fellowship.

Discerning "Old Wives' Fables"

How do you tell if something is witchcraft, or just what the King James Version calls "old wives' fables"? 1 Ti. 4:7

This old Magedburg Letter at the left is a sample of what gullible people can fall for. It was supposedly written by God Himself in golden letters and dropped at Magedburg, Germany in 1783.

The admonitions it gives are for the most part very biblical: against materialism, sensuality, and vain dress, and promoting helping the poor and honoring one's parents. However, it concludes with these words: "And that man who carries this letter with him, and keeps it in his house, no thunder will do him any harm, and he will be safe from fire and water ..." But woe to him who does not believe the letter, because "he shall die and be punished in hell."

Its real origins? No one really knows. It may have come from a false prophet. It may have been a sincere attempt at moral reform. It may have been some traveling huckster smiling to himself while he printed them up and sold them framed for a nice profit. It may have originated from someone involved in sorcery.

So are Magedburg Letters sorcery, or old wives' fables? We really do not need to know. Both are to be totally rejected. But since we do know—by the clause suggesting protection from floods, thunders, and fires ... and the damnation for not believing it—that it is not of God, we unapologetically reject them. Whenever something invokes supernatural protection, destruction, or healing, the spiritual realm is entered. And thus what may have started as a simple huckster's scheme turns into a spiritual issue. In this same manner, alternative medical systems and many herbal cures lead people into compromising their spiritual integrity. What is actually a fable is passed off as truth.

Are you believing or promoting any fables? ~

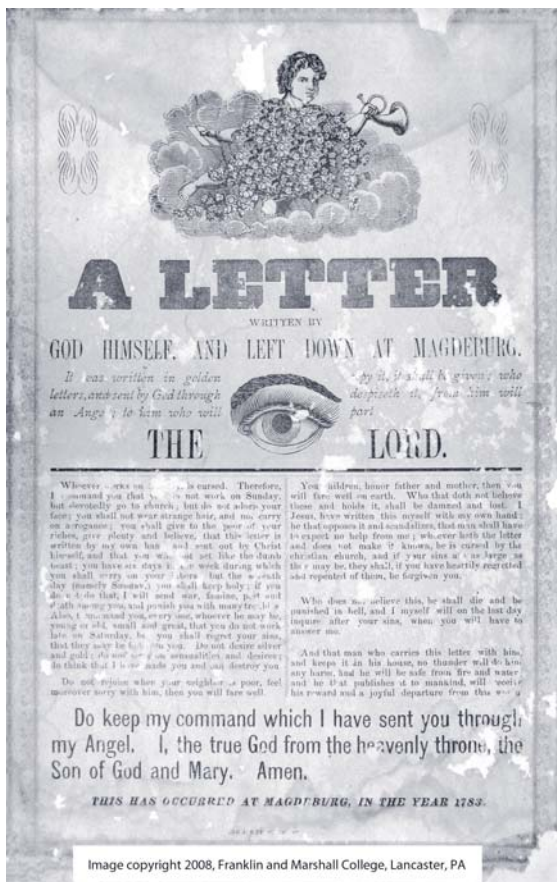
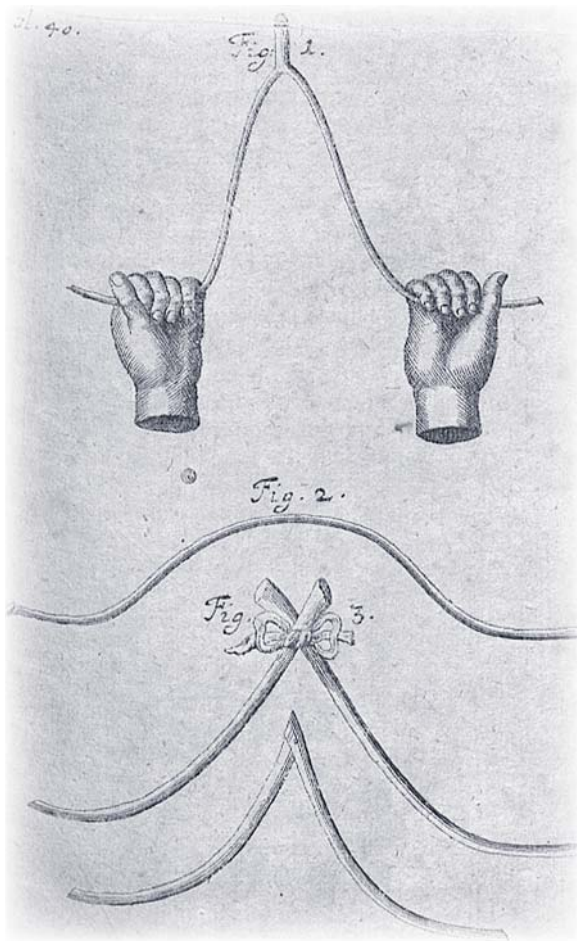


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Radiesthesia

Mike Atnip

You may not be familiar with the word “radiesthesia,” but you probably know what it is. “Water witching,” “dowsing,” and “divining” are all various forms of radiesthesia.

Radiesthesia is a compound word with both Latin and Greek origins. The first part, “radi” comes from the Latin “radiare” which means to “go out from a center,” like the spokes of a wheel or the rays from the sun. A radio in a car is called a radio because it picks up electromagnetic signals that radiate from a central transmitter somewhere. The second part of the word radiesthesia has Greek roots, from *aesthesia*, which means “to sense or perceive.” Thus we end up with radiesthesia, which means “the ability to perceive or sense a radiation.”

This is where a divining rod comes into play. The dowser, with the aid of his rod, claims to pick up signals that are emitting—radiating—from the water (or whatever he is trying to find) and is thus able to discern or sense where the water is. He is using radiesthesia. Some people might even call it a sixth sense.

But that is only the beginning. According to those who promote radiesthesia (sometimes referred to as radionics, as well), each unique object on the earth radiates—sends out—its own unique signal. And so all a person has to be able to do is to “tune” into that unique signal to find that particular object. Gold, diamonds, water, or even an animal or person can be located by its particular signal.

But it goes deeper yet ... Some claim that since each person on earth radiates out a unique “aura” or “radiation,” they can manipulate that person’s health by tuning into that aura. By sending “return” signals on that person’s unique “channel,” they claim ability to heal that person, even from the other side of the earth! One well known maker of these “black boxes”¹ was Albert Abrams (1863–1924), who was sometimes called “the dean of 20th-century charlatans.” Although modern “black boxes” may not be direct descendents of Abrams’ devices, the underlying principle of making a connection to a person by some sort of radiation signal is the same.

Before proceeding, we need to clarify that the “radiation” that dowsers find by their rods or by their pendulums is not the well known electromagnetic radiation² that a car radio picks up. Nor are they X-rays or gamma rays, which are in fact only very short frequencies of electromagnetic waves. Nor is it a radiation of light, like the sun gives off. Nor is it the ionizing radiation such as is used in nuclear reactors and bombs. In fact, the “auras” of radiesthesia have never been able to be found by any modern scientific instruments.

Fable, or fact?

So just what are these “radiations” that dowsers can pick up? It’s a good question. There are several possibilities:

1. Dowsers can pick up signals that, so far, modern science has not been able to discover. Many practitioners of radiesthesia make this claim.
2. Dowsing is bogus science, and no such thing as “auras” exists. Those who claim the ability to dowse are a bunch of phonies, junk scientists, and scam artists. Or, perhaps, innocent people who have been deceived into a lie.

¹ A black box is sort of a generic term for any device that has input and output, but the contents of the box itself—and how it works—are unknown.

² Electromagnetic radiation are pulses of “magnetic waves” that travel through the air. The human body is not capable of picking up these signals, at least by the five senses. In other words, the human body cannot consciously feel a magnetic pulse.

3. Radiesthesia operates in the spirit world, into which natural science is incapable of measuring or seeing.

Now, let's put the three options just mentioned into biblical terms:

1. Radiesthesia, in all its forms, is a God-created phenomenon that modern science has simply not discovered yet. As such it is harmless and, in fact, useful.

2. Radiesthesia is an "old wives' fable."

3. Radiesthesia is witchcraft or divination. The ability to dowsing for water or oil, or determine health issues with a pendulum, is not listed as a gift of the Spirit, so it must be a gift from the evil spiritual forces.

Using our discernment

It is solidly established that, as of the date of this writing, the "auras" or "radiations" that dowsers and black boxes claim to use have not been able to be found by any scientific equipment currently available. That does not mean that these "auras" do not exist; it simply means that *if* they do, science cannot find them with the equipment currently available. We all know that modern scientists do not have all the answers.

But let's look at the matter from a slightly different aspect of science. In physics, there are laws. For example, the law of gravitation. Every human being obeys the law of gravitation, meaning (in simple terms) we all are pulled toward the earth. It works for every last human being ... no one is exempt or can willfully renounce gravity and suddenly float off to the sky if he wishes.³

Another example is electricity. The law of electricity can be simplified to say that if you touch a charged

wire with your bare finger while standing barefoot on the ground, you will receive a shock. Again, there are no exceptions. Computers, for example, work for everyone, and they work the same for everyone, since they are built around the laws of physics.

In simple words, the laws of physics hold true for everyone. It doesn't matter who you are, computers work

the same for everyone, regardless of age, gender, race, height, weight, eye color, or religion.

But radiesthesia does not work for everyone.

I remember well someone who once was telling me about his new apparatus. This was a collar for his dog so that he could track it down when it got lost. But it wasn't a GPS system. In a little box on the collar was a grasshopper or cricket!

The system worked this way: with another piece of the same grasshopper placed in or by the hand-held tracker (which had an antenna very similar to a commercially-made dowsing rod), the tracker would pick up the unique signal that the grasshopper in the collar radiated, and the antenna on the tracking device would swing whenever the user's shoulders were aligned with the dog collar. If a piece of gold was placed near the handle,

the tracker would find gold. If copper, then it would find copper. And if a hair off of someone was placed there, you could track that person clear around the globe.

Red flags went off in my mind when I heard these things. The tracker, it seemed to me, was nothing but a souped-up version of an old-fashioned dowsing rod. Supposedly, there was some pretty sophisticated electronic equipment in the handle of the tracker. My doubts were deepened when the person told me, "Even the maker of



"Doctor" Albert Abrams, "dean of the 20-century charlatans," invented some "black boxes" that were [supposedly] based on a type of radiesthesia. To buy one of his machines, the buyer had to sign a contract that he would never open it up to look inside!

³ Except by a miracle. Miracles are supernatural events that defy physics.

this equipment acknowledges that it does not work for everybody.”

The laws of physics work consistently for everyone. Whatever does not work consistently for everyone is not based on natural law, but either uses supernatural power, or is a fable.

If it isn't based on physics ...

Many in the modern scientific world deny the supernatural because their worldview is based solely on the physical. If something does not work by the presently known laws of physics, it is automatically written off as fable. And, there are plenty of fables out there. There are plenty of times that dowsing has not worked—it doesn't work for everybody. I, as a young boy, tried to find a sewer line by dowsing with copper wires. I knew where the line was and walked several times over the line to see if it worked.⁴ But my copper wires never crossed. I also watched a backhoe operator dowse for a water line he was trying to uncover. It worked for him as long as the line ran straight, but when the line made a turn, his rod failed him.

There are plenty of examples and university tests to show that dowsing is not based on any known laws of physics. It is not in the particular type of rod used. Some use willow rods. Some use other types of wood. Some use copper rods. Some use a pendulum on a string. This is proof that the “auras” that are being “found” have no connection to the type of rod itself.

Some people even dowse for minerals from a map. This shows that the actual gold or substance sought is not emitting a signal that is picked up. Could a gold nugget emitting a signal in California be found on a map in New York?

⁴ Even though my experiment was in innocence, I have since repented of even trying to dowse.

Why does it matter?

If radiesthesia works, therefore, it works within the spiritual realm. And that makes it a spiritual matter. Something is going on the spiritual realm, the realm that natural science cannot enter. And if something is going on in the spiritual realm, we as Christians had certainly better snap to attention!

If radiesthesia is simply a fable, we are told to reject it. All lying is to be forsaken, and if a black box trying to heal someone on the opposite side of the world is simply a huckster's scheme, it would better be called a huck-

ster's lie, and denounced as a lie and abandoned. It is not an innocent game to be amused with; it is a lie, an untruth. Dare we as Christians promote lies?

Actually, many forms of “alternative medicine” may fall into this category. The particular form of “alternative medicine” may have begun as simply bad science. They may well have been invented by innocent, well-meaning people who really thought they were on to something scientific. But they are still a lie if they claim to be “scientific” and yet do not operate on the laws of physics. Homeopathy, muscle testing, iridology, and many herbal remedies are at best fables; at worst divination.

Wherefore putting away lying, speak every man truth with his neighbor. Ep 4:25

And if something works by a spirit? Well, it is either God's Spirit or the demons of darkness that make it work. God has spelled out some of His supernatural gifts⁵ in His word. While we cannot say that God would never, ever, give someone the gift of finding gold by means of a willow stick, it certainly is not mentioned as a gift of the Spirit. In other words, if someone claims a supernatural gift that is not mentioned in the Bible, we need to be extremely cautious about that gift.

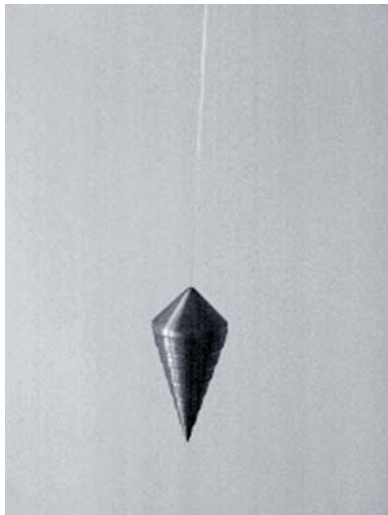
⁵ The gifts of the Spirit do not work by natural means, and they thus defy the laws of physics. They are supernatural, which means “above the natural.” Satan also has power that is above natural law.



This “Radioclast” (possibly built by Albert Abrams) sits in a museum as an example of black box quackery. If “black boxes” do work, they work outside of the known laws of physics, in the spiritual realm.

Back to radiesthesia ...

Radiesthesia has never been proven to operate on the laws of physics. That in itself is not sufficient proof that it is witchcraft. Modern science does not know everything—who knows what scientists have yet to discover? However, radiesthesia does not work for everyone, especially for those who have renounced it in the name of



With a pendulum like this, some people claim the ability to diagnose disease from a hair sample, or find minerals on a map. Others claim the ability to tell an unborn baby's gender. These are forms of radiesthesia.

does not mean they are not under the influence of an evil spirit who does the prophesying for them. And whatever spirit is not of God is of the devil.

Conclusion

Many people are or have been innocently involved in radiesthesia. They may not have asked a spirit to help them find water or gold, but they dabble in trying to see if the willow branch has any science in it. This can be compared to the person who smokes some marijuana, just trying it out. It is still sin, even though the person

⁶ An example is a friend who told me that a dowser once showed him his power. He told his dowsing rod to point to the yellow bulldozer, and the rod bent toward the yellow bulldozer with enough force to twist the bark on the rod. The man telling me this was an honest man as far as I know him.

⁷ Only the Holy Spirit is 100% accurate.

Jesus. Radiesthesia does not work by one certain medium (i.e. certain type of dowsing rod or pendulum, or certain type of black box). These are evidences that radiesthesia is either fable or witchcraft.

Does dowsing work sometimes? While I myself have not seen it work consistently enough to say that “it is real,” there are testimonies from honest men who have seen it work.⁶ Radiesthesia does not need to work 100% consistently to be proof of being a spiritual power; false prophesy never prophesy 100% accurately either.⁷ But that

may have been “just experimenting.” To those who have experimented with radiesthesia, you need to repent even though you may have never had any success. You also need to repent if you have asked someone to use radiesthesia for you, such as to find water before drilling a well, or to be healed by a “black box.”

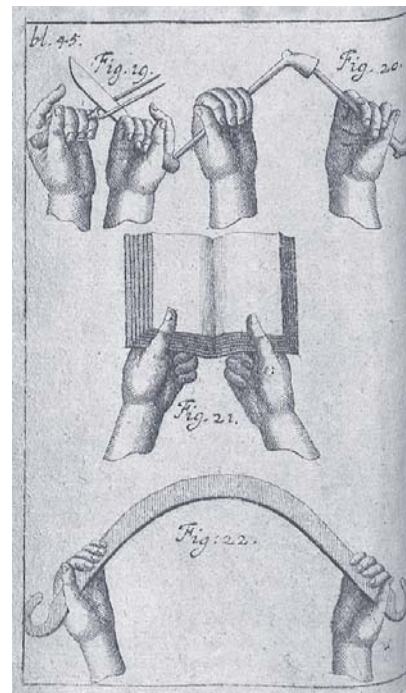
If you have used a divining rod or a black box with any success, you have entered the spiritual realm—the supernatural. In this case, the spiritual power needs to be renounced in the name of Jesus and repented of. If you feel you have received the “gift of radiesthesia” as a gift from God, ask yourself these questions: Why do unbelievers also have that gift? Does God pour out the gifts of the Spirit on unbelievers also?

Dabbling in the powers of the evil spiritual realm brings a cloud of darkness and confusion over the user—body, soul, and spirit. Many people have testified to confusion, depression, and physical illnesses that were the result of dabbling in divination. Once they repented, they found themselves with more discernment (spirit), less depression (soul), and better health (body). By messing with dowsing rods, pendulums, and black boxes, you are essentially opening yourself up to the dark spiritual powers. Shut that door as fast as you can!

Thankfully, Jesus has conquered all the powers of darkness by His resurrection, and He invites us all to join Him in His conquest. By repentance and faith in Christ, we too can be “more than conquerors!” ~

The illustration at the beginning of this article shows various types of dowsing rod configurations.

This shows that radiesthesia is not based on the physical properties of the rod. The photo below shows other possible divining rods.





300-Million-Year-Old Coal and the Bible

Mike Atnip

Suppose your name was Joe Scientist. And you have the grand privilege of being placed in the Garden of Eden on the sixth day of this universe's existence, just like Adam did in the Bible. But you have some things that Adam didn't have, namely, modern science equipment to measure, see, and test all kinds of things. You have radar equipment, telescopes, microscopes, test tubes ... a full science laboratory, including the ability to do radiocarbon and potassium-argon dating.

Now, there you are in Eden. You look around and wonder where you came from, where the things around you came from, and how they came to be. You are a scientist. So you set yourself to finding out first just how old everything about you is.

Imagine now that Adam steps up to you. He tells you that everything you see is at most six days old. "Really?" you exclaim. That sounds plausible ... until you look around. Just over yonder is a horse getting a drink from the sparkling waters of the Euphrates. And it hits you ... only six days old?

Finding scientific evidence

How could that be? That horse looks to be very mature, a full grown mare with a beautiful black colt at her side. Your scientific mind kicks into gear, and it occurs to you that it is a scientific fact that horses' teeth grow and

wear at a pretty consistent rate. If you could look into her mouth, you could determine her age, at least fairly close.

You walk to her side and she obligingly lets you open her mouth and peer in. Ah! Her teeth show her to be about five years old. So there it is, scientific proof that the universe is more than six days old. It is at a minimum of five years of age.

Then you spot that old fallen oak. It lies on the ground, food for grubs and worms, and full of woodpecker holes. Your scientific mind starts churning again. Striding to the rotting log, it occurs to you that you could count the growth rings to determine just how old that old oak got before it crashed to the ground. You find a better section of the tree, grab the chainsaw from your equipment, and slice the huge trunk into two pieces. The outer two inches are pretty soft, but the inner section is still firm enough to count growth rings.

Five minutes later you have your data: 134 rings! Estimating the rings you couldn't count because of the outer decay, and adding a few years of time since it actually fell to the ground before starting to rot and become worm food, you come to the realization that the tree is about 150 years old. You now have hard scientific data that the universe has existed for at least 150 years.

Wow! You are getting pretty excited about your finds. Standing up and stretching your back from bending over the old rotten oak, you notice the black rock jutting up. A coal vein sticking out of the ground!

Walking over to your newest discovery, you wonder just how old it is. You remember that coal is made from organic matter that is compressed under great heat. Eager to try out your science lab, you pull out a small piece and put it into your radiocarbon dating equipment.

Ah, too bad. Radiocarbon dating is only good for things less than 60,000 years old. And your sample doesn't show enough carbon 14 to even give a measurement, so it is at least 60,000 years old. Undeterred, you fire up your other dating equipment and finally come to the conclusion that your chunk of coal is 300 million years old.

You find Adam and tell him that his belief that the universe is only six days old has no scientific basis. You have already obtained three samples of hard scientific data proving otherwise: a five-year-old horse, a 150-year-old rotting oak tree, and a chunk of 300-million-year-old coal.

When God created the trees, did He create every tree as a little seedling?

Creating things as already aged

Perhaps most readers will by now know the point I am about to make. For several decades now, the church of Jesus has been bombarded with “scientific data” that seems to overthrow the idea of a six-day creation scenario as presented in the Bible. The reactions to these scientific discoveries have been diverse. Some have given in and pitched the idea of a literal, six-day creation and decided that everything has evolved. Others have fallen for the idea that the six days mentioned in Genesis 1 do not refer to literal 24-hour periods, but are symbolic of extended time periods (old earth creationism). And yet others have feverishly sought to prove that the scientific data is wrong (young earth creationism).

We really do not need to go down any of those paths. It is perfectly possible for a rock to be 300 million years old, and still have been created only six thousand years ago.

How is that? Think about it ...

When God created the trees, did He create every tree as a little seedling? Or did He create some trees already full grown? In fact, He most likely created some trees in a state of decay, already full grown and lying on the ground dead ... complete with *X* amount of growth rings. Like the little story above mentions, a non-believing scientist would walk up to a full grown tree on the day it was created and declare up and down that the tree was *X* amount of years old, because he had counted the growth rings.

Looking at the animals, he would also declare—one minute after they were created—that the world was at least *Y* amount of years old, because that horse over there could not have grown to full maturity in just one minute.

And so it goes with coal and other rocks. When God created this world, he put all the coal in it.¹ He put diamonds and gold and limestone, complete with fossilized remains in the limestone if He wanted to. This shows us

¹ Some people claim that the world’s coal supply was made as a consequence of Noah’s flood. That could be ... I am not disputing that theory. For the moment, we will just assume that the coal was there on creation day.

the goodness of God, because under normal conditions, coal or gold or diamonds take many years to form, and God knew that we in the 21st century would need coal. So he “prefabricated” some and put it in place for our benefit. Aren’t you glad our Father thought of us while creating?

Interpreting the data

And so we need not be distracted and deterred by scientific data that dates rocks that are older than the approximately 6000 years that the Bible indicates as this world’s age. God can just as easily create 300-million-year-old coal as He can create a 150-year-old oak tree or a six-year-old horse.

We need not spend our time trying to prove that a certain rock is only 6000 years old at most. If the scientific testing of the rock dates it to be 100,000 years old, there are several plausible explanations (from a purely scientific point of view).

1. The rock was made 100,000 years ago by a natural process.
2. The rock was created 50,000 years ago as a 50,000-year-old rock.
3. The rock was created 6000 years ago as a 94,000-year-old rock.
4. Any various numbers as in the previous two possibilities.
5. The testing method may later prove out to be wrong.

There is not a bit of scientific evidence to prove that a 100,000 year old rock was not created 6000 years ago as a 94,000-year-old rock. The only thing that a scientific test can do on a rock is say that this rock shows to be 100,000 years old. Now, it is up to each of us to interpret that data. And the five choices above are some of the options we have.

Do I have any solid scientific proof that coal was created as already being 300 million years old? No, I have no more scientific evidence of that (from a scientific point of view) than the man who decides that the coal was formed that way by a natural process starting 300 million years ago. He has no proof that it was never created; he just assumes his theory is correct.

But most scientists will not tell you about the option of believing that the 300 million year old coal was created 6000 years ago as already being 2,994,000 years old,



The teeth of horses in Eden would probably have shown several years of age, even only one minute after being created—because God created mature horses.

just like the horse was created as already being five years old. You see, “science” has been dominated for the last few decades by unbelievers, who have almost completely banished all interpretations of data other than the Darwinian evolutionary theory.

The limits of natural science

Natural science deals only with the natural, and is thus incapable of dealing with the supernatural, or even the soulish parts of man. In other words, scientific instruments cannot measure such things as peace and love and

Natural science is incapable of measuring or seeing into the spiritual realm.

hatred. Natural science cannot tell you, from the standpoint of any gauges or measuring devices, if a spirit of revenge exists in a room. Is there no such thing as a spirit of revenge just because we have no meter to measure revenge with?

Natural science cannot measure, see, feel, or hear God, Satan, angels, or demons. Those belong to the spiritual realm—the supernatural realm—and

scientific instruments—at least the ones we now have—are totally incapable of monitoring that realm.

A humble and balanced scientist will acknowledge that things may exist that his instruments cannot measure. A proud scientist may boast that since he cannot see, feel, or measure any such thing as God or a devil, that is proof that God and devils do not exist. In other words, a humble scientist will acknowledge that his current knowledge and equipment may well be limited and/or outdated tomorrow. The proud scientist who makes strong denials of the supernatural—because his instruments are totally incapable of measuring supernatural things—is setting himself up for an embarrassment.

We as Christians do not fight valid scientific data. We may well interpret that data differently than an unbeliever. We may say that just because a rock tests to be 300 million years old, that is no proof that the universe has existed that long. Our God can create a 300-million-year-old chunk of coal quicker than you can say “Really?”

The choice

I have chosen to believe the Bible account of a six 24-hour-day creation. Why? Because I just believe whatever I happen to read in some book? Or because granddad said so?

What if my granddad was named Charles Darwin, and I swallowed everything he wrote in a book?

I have chosen to believe the Bible account of creation because I have found so many other parts of the Bible to be true and have concluded that it is inspired by Someone greater than the men who actually penned the various parts. What it speaks about human nature, and how it contains so many prophecies about a man named Jesus that came to pass exactly as prophesied, and how the Bible



If this rock dates to be 100,000 years old, it may simply mean that God created it 6,000 years ago as a 94,000-year-old rock.

speaks so clearly in terms that my spirit just has to say, “Amen. That is truth.” These all lead me to believe in the biblical creation account.

It’s all about interpretation

Do I have any scientific proof that God made coal that was already 2,994,000 million years old when He created the earth 6000 years ago? No, I have no scientific “proof” for that theory. But neither does the man who claims it was formed by natural methods starting 300 million years ago have hard, scientific proof that that is how it happened.

It is a matter of how we interpret the data we have. As the poet said, “And that has made all the difference.” ~

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. He. 11:3

What the True Cross of Christ Is

Johann Arndt (1555-1621)

Paul speaks of the old and new man in these terms: “As the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” Ep. 4:21-24 He explains why this should be, with these words gathered from various places in his writings: “For ye are bought with a price, therefore glorify, and carry about within you, God in your hearts. And do you not know that you are the temple of the Holy Ghost? Therefore, glorify God in your body, and in your spirit, which are God’s.”

We know what the old man is, namely pride, covetousness, sensualness, unrighteousness, wrath, enmity, hatred, and the like: all which must die in the true Christian so that the new man may spring up in him and day by day be renewed. The new man is brought to life in the same proportion as the old man is put to death. In other words, as pride wastes away, humility will replace it by the grace of the Holy Ghost. As wrath is quenched in the soul, meekness shines in its place. As covetousness is extinguished, trust in God is increased. And where the love of the world is taken away, the love of God replaces it and grows warm and vigorous.

This, then, is the new man and his members; these are the fruits of the Spirit. This is living and potent faith; this is Christ and His noble life in us. This is the new obedience, the new commandment; this is the fruit of the rebirth in us, which new life you must live continuously if you will be a child of God. For only they, and they alone, who live in the new birth are called the children of God and sons of the Holiest.

Therefore, for this sake, a man ought to deny himself and part with what touches most his own honor, and to lay down his own will, judgment, and evaluations. Along with laying these down, he should lay down his own loves, his pleasure, and all his profit and interest in this world. He ought to let go of his rights, and consider himself unworthy of anything, even unworthy of controlling his own life. A true Christian—one who is walking in the humility of Jesus Christ—readily acknowledges that a man by his own right cannot claim any rights on the gifts that God gives him, nor demand any benefits, since everything that

exists are simply free gifts to mankind. Therefore, whenever he uses anything on this earth, he uses them as if they belonged to someone else, with fear and trembling, and not for his own private pleasure, profit, or praise ... much less to gain esteem from others.

Now, let us compare a true Christian, who denies himself, and a false Christian, who is possessed with this disorderly love of self. If you offer this latter what he takes to be an affront, you will quickly see him grow hot, break out in anger, and show much discontent. If you happen to reprove him a little, then he will play the madman, both in word and deeds, that he may be revenged, frequently with swearing. All this proceeds from the old man, to whom it is normal to be angry and to practice hatred and revenge.

On the contrary, the real Christian, who has denied himself, is gentle, courteous, well-pleased, patient, easy to be entreated, thinking nothing of revenge, full of compassion and tenderness, and confessing himself to be unworthy of all that he has, and worthy of all the evil which he hears of himself, and of much more. All of this falls under the name of self-denial.

Christ has gone before us in great patience, meekness, and lowliness so that He could set us an example of self-denial. This is why it is written, “The son of man came not to be ministered unto, but to minister unto others.” Likewise, “I am in the midst of you as one who ministers.” Similarly, he told us, “The son of man has no place to lay his head.” Like the Scriptures also tell us, “I am a worm, and no man.” David, when Shimei reviled him, denied himself and said, “The Lord has commanded him; for I am a worm in the sight of the Lord; I am worthy even of far worse things. It is the Lord; yes, the Lord has said unto him, ‘Curse David’: Who then shall say, ‘Why have you done so?’”

In short, all the saints of God and the holy prophets have denied themselves, counting themselves unworthy of every good thing. By this they were able to bear all things patiently and contentedly. They cursed no man, they gave thanks for their injuries, they returned good for evil, they blessed their persecutors, and prayed for those



who killed them. And so by many tribulations have they entered into the kingdom of heaven.

If you are going to enter in the kingdom also, then you must enter by the same manner. It has been shown you what it means to deny yourself, to acknowledge yourself unworthy of every good thing and worthy of all the evils that may or can befall you. This is the cross of Christ that He has commanded us to carry, saying to us, "Whoever wants to be My disciple, let him deny himself and take up his cross."

This self-denying life of Christ is a cross to the old man, and to flesh and blood it is a sharp punishment, yes, death itself. Because the natural man would much rather

lead an unbridled life, after his own will, in all kind of worldly pleasure, rather than in humility, lowliness, or patience; it desires nothing of assuming the lifestyle of Christ, which would be its death. But die it must, since whatever is of the old man ought to die in a Christian.

You will never put on the humility of Christ unless you put off the pride of the old man; nor put on the poverty of Christ unless you cut off greed by the heartstrings; nor put on the contempt for self-glory and the reproach of the cross, unless you pull up ambition by the root; neither shall you put on the meekness and patience of Christ, unless you correct your desire for revenge and kill your anger. This is what Scripture calls self-denial, taking up the cross and following Christ. And this self-denial is not to be done for any hope of profit, merit, reward, interest, praise, or glory, but only for the love of Christ; and because Christ has done this first, because this is Christ's life, and because Christ has commanded us to do so.

Furthermore, we should understand and believe that being made in the image of God is the greatest dignity and honor that a man could have. If we walk in self-denial, we are being made in the image of God in Christ; an honor of which there is no greater that can happen to man. It would be unworthy of us to expect anything more than to receive the honor of being made in his image! Even those who seek worldly honor often put their whole effort into striving after more greatness than their neighbor.

How crazy it would be for anyone who seeks after the image and glory of God and to be inwardly renewed in his soul, to seek something else in addition to this! Or to seek the things of this world, in addition to God's honor. The achieving of this divine image and glory in the human soul is most often hindered by lack of fixed attention to accomplishing it.

Just what is it in man that causes him to strive so hard for the honor and image of this world, by which he is not one bit better in the sight of God and often made a shame before men? Verily, it is nothing else than the poisonous and accursed root of inordinate self-love. This self-love makes a man feel he is different than others, when in fact we are all made of the same stuff. Because the greatest of this world have the same flesh and blood as the least do. One person is not a hair's breadth better than the other in this sense. They are born alike, and they die alike; their entrance and exit are the same. No king, in this respect, has anything better than the man living in the dump! What, then, is the cause of this craziness we manifest in seeking worldly honor? We foolishly vex ourselves, willfully.

It is essentially love of self, which is absolutely forbidden us if we want to follow Christ. We must needs deny ourselves if we want to imitate Christ. Let's not add the heavy (and restless) wheel of ambition to the vice of self-love, from whence the crazy and giddy hunting of worldly honor springs. Whoever loves, applauds, and flatters himself in self-love, serving the poms, the honors, and the praises thereof, purposely turns his mind from God toward the world, and from Christ toward himself.

It is to such a one that Jesus said, "If you want to keep yourself, your soul, and your life (with all that is most precious to you), you must hate all these; if you are resolved to love them, you are on the road to perdition. For whoever will save his life, shall lose it. But whoever will lose his life for My name's sake, he shall save it.

The old Adam, who always wants to be "SOME-BODY," refuses such instruction, and in fact is an enemy to those words. Whoever serves the old Adam doesn't even want to meet up with those words of Jesus, let alone take them to heart. Pride, covetousness, personal ambition, sensuality, and anger must all be slain and buried beneath the humility, poverty, suffering, and gentleness of Jesus Christ.

Whoever dies like this will easily despise the world and all its pomp, and will trample under foot wealth, honor, and pleasure. Such a person is a true stranger to this world, but a continual guest and table friend of Christ. Jesus will, after a while, fill his heart with joy exceeding, and even in this life will keep a daily jubilee with him. ~





Sitting on Your Very Own Pity Potty

Author unknown

“Don’t bother me; I’m feeling sorry for myself. It’s an all-consuming task. I don’t have time for trivia, for your problems, for anything but a crisis. Feeling sorry for myself is all about me-me-me.”

Self-pity is seldom deserved, never useful; and after all, what do most Americans have to complain about? The majority of us have a roof over our heads and food in the cupboard. Our nation is not at war.¹ There are no spies in our living rooms.

After all, life is suffering. No one makes it much past the first hours of existence without feeling hungry and cold, alone and afraid. But, as soon as we are conscious enough to put words to our misery, we want to wail, “Why me?” and then continue to whine.

When in the midst of a pity party and my humor tries to reassert itself, a ditty arises: “Nobody likes me, everybody hates me, guess I’ll eat some worms.”² Self-pity is a

¹ Evidently this was written when the US was not at war in Iraq and Afghanistan, or is referring to civil war.

² New lyrics to the old song “Polly Wolly Doodle All Day,” as sung by the British band “The Boys” in 1977. The origins of the lyrics are unknown.

worm-like emotion. It burrows in. It wriggles in. It makes little compost heaps of indulgence. And soon, there is a place to wallow. The words go together: self-pity and wallow. You wallow in self-pity because it blocks all else. You are covered with it; it’s in your eyes, in your ears, refusing any countering information.

What has self-pity ever done for you or me? Has it ever urged you to greater achievements? Endearred you towards friends and family? Inspired you to improve the lot of humankind? When we wallow, it is in selfishness. Self-pity asks, “Why me? And why not her?”

Self-pity assumes that your portion should always be good; when it’s not, some terrible mistake has been made. That is because self-pity is self-serving. There is a human “need” to complain and to have the worst complaint; the one that makes others stop and reconsider their woes. It seems rather odd to want to be the most pitiable, the one with the greatest suffering, but that’s because self-pity requires attention from yourself and from others.

It is so tempting, as my mother puts it, to “sit on the pity potty.” It does seem to be a need. But, self-pity is a “need” to be resisted, because self-pity is all about self. It is selfish. It requires that your entire focus be on yourself and your past. You tend to focus not only on what inspired your current self-pity, but on all wounds ever incurred—and to poke and prod until they too hurt again—to reexamine and reassert yourself.

“Self-pity is easily the most destructive of the nonpharmaceutical narcotics; it is addictive, gives momentary pleasure, and separates the victim from reality.” That summary is from John W. Gardner, president of the Carnegie Foundation, a founding chair of Common Cause, and Secretary of Health, Education, and Welfare. He also said, “Storybook happiness involves every form of pleasant thumb-twiddling; true happiness involves the full use of one’s powers and talents.” I would add to that, “and service to others.”

The antidote of self-pity is obvious: get outside of self. Some people apply this antidote in a very weak form. They hear about someone whose problems seem worse than their own, and cheer up. They think, “See, someone

Self-pity is self-serving.

The words go together: self-pity and wallow.

Continued on page. 6



That they may teach the
young women ...

A Mother's Heart Cry

Marcia Zimmerman

I look and behold a terrible thing in our generation ...

The people are being destroyed for lack of knowledge. Where once they gave attendance to reading Scripture and “meaty” teaching, they now read romance novels, humanistic devotional books filled with fluff, and enjoy being excessively entertained by the flickering blue light of the screen of amusement.

Where once they gathered for daily prayer and exhortation, they now rarely talk to each other during the week and gather on Sundays for a scant hour of weak worship. When wholehearted individuals try to practice real encouragement and admonition, the majority of their peers respond in “woundedness” and anger. They focus mostly on relationship at any cost, and their gospel is a social one.

My heart is broken as I listen to multitudes of voices, all proclaiming that they speak the words of God, but in reality, many are deceived. Many false prophets sway the weak and unsuspecting, teaching them to deny the one, true God by mixing religions as their belief and practice. My eyes run like rivers as I see tragedy after tragedy in my family, the congregations I have been involved in, and in the broader “church” around me ... as one by one my friends and family choose mixed religion over “true religion and undefiled.”

I listen in horror as young people who claim identity in Christ defame Him by cursing and dishonoring their parents ... and then I sink to my knees in utter despair

as young people are encouraged, yea even aided, in their rebellion—by those who claim to be followers of Jesus.

My heart turns to a river of tears as many women around me choose Jezebel over Sarah ... they believe the lies of feminism and pluck their homes down with their own hands. I watch in dismay as women blaspheme the Word of God by shaming their husbands, by refusing to let their husbands lead their homes, and by not keeping the children’s hearts while their husbands are away from home working long hours to earn money to pay the bills incurred by their wives’ expensive habits. My tears flow as I sit alone at midnight and cry out to God to spare these mothers who do not love their children, who spend their days resenting the interruption of small children, refusing to have a vision for their children’s eternal souls.

I pray for God to spare them despite their “godless” regard for their own souls and the souls of their children. And I pray that these dear little ones will desire God, and that someone will come to share the Gospel passionately and accurately with them so they are given the Truth that can set anyone free who comes to God.

**My heart turns
to a river of
tears as many
women around
me choose
Jezebel over
Sarah ...**

In shocked disbelief, I heard someone declare that it is better to just play with the children than to “stuff the Bible down their throats.” In great sorrow, I watch as children grow up destitute of the knowledge of the most important Person in the entire world from the Book that can enlighten the eyes. Many parents are throwing away the good with the bad of the generation before them. My heart cries out for them to be converted so that they may have to give to their children.

In deep sadness I observe fathers who care more for the riches of this world than for their own souls and the souls of their wives and children. The family altar is sacrificed for longer hours of work. Children’s hearts are not guided because the father is too busy working to pay attention. Entertainment takes the place of time alone with God, thus there is no vision for the future of their family.

My heart cries out in anguish to God as I behold a great company of people who have a form of godliness without the power thereof ... who teach for doctrine the commandments of men ... whose young people wander in darkness, starving for the manna from Heaven ... and in my anguish I cry “Oh, Lord! Send us people who will preach the cross!”

Then I remember the rich man and how he pled from hell for someone to go and warn his brethren. He was told that if his brethren did not hear the prophets, then of what use was it to send someone else? And I weep at the thought: what if that is us? What if we have rebelled against the prophets and the Word of the Lord all these years, and the Lord has turned us over to our own devices?

What if????

In my distress, I cried unto the Lord and He heard me and delivered me. Like a great light, His Word was simply and accurately presented to me by those who have also seen and responded to the Light of the World, Jesus Christ, our Ransom. I looked unto Jesus and cried out in sorrow for the years I had wasted in sinful, foolish pride. He restored unto me the joy of His salvation! Oh glory! My life has never been the same. A great weight has been lifted from my soul and in its place there has come a great calm amidst the waves of false religion.



In deep sadness I observe fathers who care more for the riches of this world than for their own souls and the souls of their wives and children.

The eyes of my understanding were enlightened, and as I follow the light of truth year after year, I am finding the Way of LIFE—abundant life, eternal life in Jesus Christ. As I follow, the Way becomes steeper, with fewer and fewer fellow travelers to accompany me. But as I climb, the fellowship with my Father becomes sweeter, and I cannot live without it nor compromise it for anyone or anything.

In my journey to heaven, as I walk this vale of tears, there have walked by my side those travelers who have kept their garments white ... few they are, but how refreshing and strengthening is our fellowship.

These are they ...

- who love the Lord with all their heart
- who love their neighbors as themselves, regardless of who they are or what they have done
- in whose tongue is the law of kindness
- who do not bow the knee to Baal, the false gods of humanism, amusement, or wealth
- who love the Word of the

Lord and seek daily to mine the gold from its pages

- who love to fellowship with others of like precious faith
- who daily make their calling and election sure
- who love to speak often with one another the full counsel of God
- whose conversation reflects eternity in their hearts
- who have the anguish of lost/apostate souls stamped deeply on their hearts
- who are not ashamed of the gospel of Christ and recognize its power to save many
- who refuse to compromise on any principle of God’s Word
- who love their children and deny their own selves daily to live God’s truth and teach it to their children (Fathers pray, and value and teach God’s Word to their families. Their earthly jobs are not nearly as important as the souls in their households. Mothers delight in filling their place, created by God. They follow

their husbands' leading, being the joyful mothers of children, keeping their souls while their husbands are away at work, faithfully serving their families. Youth fear God and bow themselves willingly under the yoke of the authority they have been blessed with by God Himself. They have a vision for growing in the grace and knowledge of the Lord Jesus Christ, and delight in doing His commands. Homes of these families reflect the glory of God as these overcomers walk in the Way.)

- who would rather pray than to fill their spare time with _____(things of little value)

My heart is comforted whenever I am privileged to meet fellow travelers such as these. They are like a breath of fresh air, cold water to a thirsty soul, good news from a far country.

Oh, that many more will seek the Lord while He may be found, and call upon Him while He is near.

Oh, that men would humble themselves and pray and seek God's face and turn from their wicked ways, because He has promised that when we do this:

He will hear from heaven
and
will forgive their sins
and
will heal their land.

Let us stop wasting our time being lovers of pleasure more than lovers of God.

Let us drink deeply at the fountain of living Water so that from our innermost being will flow rivers of that living water—a faithful witness that Jesus lives!

Let us go out into the darkness and shine with the Light of Truth—to us displayed so that others may know and choose the Way.

Let us allow God to plant holy fear of Him in our hearts so that we will never depart from His Word ... and bring Him much glory.

Be merciful unto us, oh God! Oh, send us Your Truth!

~submitted by one who has in times past
been a hypocrite,
a lifeless "Christian" ...
but
who has been forever changed
by the merciful gift of salvation
through Jesus Christ.
Amen

Lamar and Marcia Zimmerman make their home in the Finger Lakes region of New York, where they are striving to raise their three children for the glory of God.

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formalism. But underneath the formalism is still often found a foundational theology of practical obedience to all the teachings of Jesus—something that many Evangelical churches never had to start with. The Bible is painfully clear on that point—if we do not obey Jesus, we do not love Him. Jn 14:21-24 By lifting up Anabaptism as an example of real revival, it is our hope that their example will provoke a revival of living according to the King's rules, both within modern lukewarm Anabaptism, and without (including us!).

We long for something deeper than miscarriages like the Welsh revival (the revival lasted about a decade or less, and never did produce churches that lived by the Sermon on the Mount) and emotional shindigs. By the latter I refer to, as an example, a former Old Order Amish church that berates their former condition as "traditionalism." They now sport a banjo in their church meetings, the children are taught to dance, and the minister danced—"in the Spirit"—with another man's wife in a meeting. And, of course, that lady wore no head covering. People who do not practice nonresistance are held up as great teachers. And besides, people who are divorced and remarried while their first spouse still lives are now a part of the congregation.

Revival??? If that's revival, save us from it!

(That is not to say that we have arrived at where we should be either, but if we do not have high goals, we will never grow better fruit.)

God helps us all as we find our way! Walk circumspectly! Oh, and don't forget to send us those writings from that revival movement that has a better track record and theological foundation than Anabaptism has. We will gladly publish them!

And pray for us, that we may attain what we publish! ~

Not everyone who writes us is negative or has concerns about what we publish. In fact, positive letters and comments personally received probably outnumber the negative ones by a ratio of about five to one. The following little note, received in a personal e-mail, is very typical of a comment that we have heard (probably a score of times by now). A thank you to all of you who have dropped us a word of encouragement or an admonition or concern.

Keep writing us ... or, for most of you, START writing us! ~

I just wanted to let you know how much I enjoyed the latest issue of *The Remnant*. Seven or eight years ago, I usually just flipped through *The Remnant* magazine, reading a little here and there. Now, I read it cover to cover almost every issue. [The editors] are really doing a good job with the magazine.

D.B. — Amberson, PA



I Cannot Go with These

Author unknown

David uttered the words of the title in the midst of fear and reproach on every hand, and with Israel's armies fleeing in defeat. Nonetheless, God's chosen and prepared servant went forth fearlessly to the conflict in full confidence of victory, relying for his strength and power upon the Lord alone. Saul, backslidden and forsaken of God, had lost all his courage and power. But he still wanted to put his own armor on David.

Thus a cold form of godliness today insists upon putting its carnal armor upon the faithful servants of the Lord, raised up by God. Thus, he who would prevail in this holy warfare against the overwhelming forces of darkness and evil that come in upon us in these days as a flood, must not put on the fleshly armor of a powerless and apostate Christianity from which God has withdrawn Himself.

"And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him." 1 Sa. 17:39 He not only had to see that these things were going to be hindrance to him, but he had to actually take them off. Weighed down thus, he would never have been able to conquer his powerful foe. He said, "I have not proved them." What proof have we made of all this man-made armor of these days, when a form of godliness denies the power thereof, that we should put it on to better equip us in our efforts to lift up the standard of God's Word against the power of the enemy?

What revival of God's power and working has all this man-made machinery brought to us since we have depart-

ed from the simplicity of the gospel? The committees and the organizations; the programs and the entertainments; the vain display and seeking and receiving honor to the flesh, and the giving of it to others as an inducement to greater effort and zeal; the musical attractions; the emphasis on educational attainments; and the recreational projects that are to serve as a bait to lure the young into the gospel net: what proof of its virtue has all this humanly devised armor given us that we should put it on as we seek to go forth against the coldness and deadness all about us unto victory in the name of Jesus our Lord, until the revival fires of the Holy Spirit and His burning love are kindled again in the hearts and lives of His people?

Have not simplicity and humility and separation from what is worldly and fleshly been always characteristic of the time of true revival and manifestation of God's power? And has not the astonishing growth and multiplication of these carnal means and methods within Evangelical religion been marked by so great and unprecedented a withdrawal of the glory and presence and working of the Holy Spirit, that all can see that professed Christianity is being left to its own coldness and deadness, while sin rages on every hand unrebuked, and the world rushes to the swift destruction that awaits it?

May God help us to reject all this carnal armor, which not only has not been proven and tried and found true in the holy warfare, but which has been fully proven to be the powerless weapons and defense of an apostate church.

Where God works, He will be glorified, and He will manifest Himself according to His will. But all this human machinery and display give the Holy Spirit no place nor room to manifest Himself. When we let the Lord clean out the temple, He will fill it with His glory. As we read the records of revival in many different times and places, we cannot help but notice how God worked outside of the ordinary and expected channels, where the human systems would have choked out the workings of God's Spirit. Often times envy, as with the Pharisees, would raise up a storm of persecution, but God worked through men who were willing to follow His plan at the cost of all things. Through faithful men, a great victory was gained for God. And over and over again we have seen these times of refreshing followed so soon by a spiritual decline and backsliding, as the newly imparted spiritual life began to mold itself into another human system, and the revival fires began to die out and the spirit of worldly apostasy began to work.

No, we cannot go forward and gain victories for God that He sets before us until we put off all this unproved and untried armor of the flesh, and go only in the strength

and power of the Lord God. The early church had none of the present-day accompaniments to religion. They served God in the simplicity of the gospel and relied upon Him: and He wrought wonders!

In a generation, the message was proclaimed far and wide over the known world, in the power of the Spirit.

Who will forsake completely the worldliness and the empty forms of these days of apostasy, and learn from God's word and from the example of the primitive church the pure worship that God will own and bless?

They didn't have to advertise and lure the people in by worldly expedients. The power of the Spirit was manifested, they relied upon Him, and He did the work.

We know that the Christian life is a supernatural life. We know that this is so in the individual soul or life: That it is not our own works, but "Christ in us the hope of glory" who is manifested by faith through a life wholly yielded and separated unto Him alone. Then why must we believe

that the church—which is composed of souls and lives yielded to God and led and moved by His Spirit—must be organized, led, and controlled by the hand of man, and filled with men's works and plans of a godless age in order to function at all? It seems that there can scarcely be found one group that is not swallowed up in the spirit of social activity and entertainment and in the multiplied works and programs of man's own making. It seems that a people can scarcely be found where pride and the flesh are not on display, drawing attention to itself. There are suppers and parties and youth activities of various kinds that keep the young people active in the church, but which never lead them into the living fountains of waters that Christ has for those who seek His face.

Christ said, "Let the dead bury the dead; but go thou and preach the kingdom of God." When will the church be ready to let the world carry on the material things of this world, and devote themselves to the one task of proclaiming the everlasting gospel in the power of the Spirit to a lost and perishing world? There is an attraction and a power in the simple preaching of the word of God—when the Holy Spirit anoints—which draws and satisfies the hungry soul, and which does not require as a prelude a musical entertainment.

If we trust the Spirit of God to lead us in His way in our own personal life, why not trust Him to lead us in our public worship, into the pure worship in spirit and truth that God seeks from His creatures, and which He will accept? If we cannot come before God individually in our own dead and empty works, why should we offer to Him the works of our own hands in our public assemblies? If we live thus in our personal lives, in our own way and works, they will be empty and void of His presence and power; and this is not less in the church?

Where is the people who will have the courage to put off all these heavy weights that the enemy has loaded upon us, to follow from henceforth the simplicity of the gospel, the "faith which was once delivered unto the saints?" Who will forsake completely the worldliness and the empty forms of these days of apostasy, and learn from God's word and from the example of the primitive church the pure worship that God will own and bless, and through which He will manifest Himself in working a mighty work of salvation in the hearts and lives of men?

As we pray for revival, and that God may make us strong soldiers for Him, able to defeat a powerful and wily foe, and to rescue precious souls from the clutches of Satan, let us pray for God to give us grace and courage to put off the armor like David did; the carnal armor of an apostate generation from which God has departed. And let us pray that we may be clothed with the armor of God, that we may be able to stand in the evil day, and to stand against all the wiles of the devil. Like David, we cannot go forth and prevail with unproven armor; we cannot go forth to victory carrying these things.

May we through the name of Jesus put on the whole armor of righteousness, "on the right hand and on the left," and may we take unto ourselves "the weapons of our warfare, which are not carnal, but mighty through God to the pulling down of strongholds"; the armor which has been tried all down through the ages, and which has stood the test of every battle. ~

There is an attraction and a power in the simple preaching of the word of God, which does not require as a prelude a musical entertainment.



Konrad's Choice

A book review by Mike Atnip

This book review will take a new twist. Instead of reviewing the book per se, we will let it speak for itself by including a chapter. Originally, the plan was to use the chapter as an article ... the truths it sets forth are worthy of deep consideration.

Konrad's Choice by Joanna F. Martin is a book about choices men and women have faced, choices between the flesh or the Spirit. In the chapter we are including in this review, the choice is between material gain or spiritual concerns—a choice to which we in North America are particularly vulnerable.

Every chapter tells a true story, albeit with conversations that are, of course, imagined. The book seems to be aimed toward younger readers, but the many choices portrayed in the chapters are choices we as adults face. Thus the older reader will find this easy-to-read book a challenge and a blessing.

With no further ado, we give the author's preface and chapter 12 of *Konrad's Choice*.

Author's Preface

Hope in Christ affects our choices, and our choices affect our hope in Christ. The hope of glory helped Konrad Winkler to choose Christ and the suffering that followed. This same hope has helped Christians through the ages to face the hard choices that accompany persecutions for the sake of Christ. The collection of stories in this book is a sampling of men, women, and youth who faced difficult choices related to the cost of following Christ. The cost included giving up comforts, advantages, property, family, friends, or even one's own life.

May these stories inspire us to make Konrad's choice our own and choose "the reproach of Christ" and suffering "with the people of God" above the treasures and pleasures of this world (Hebrews 11:25, 26).

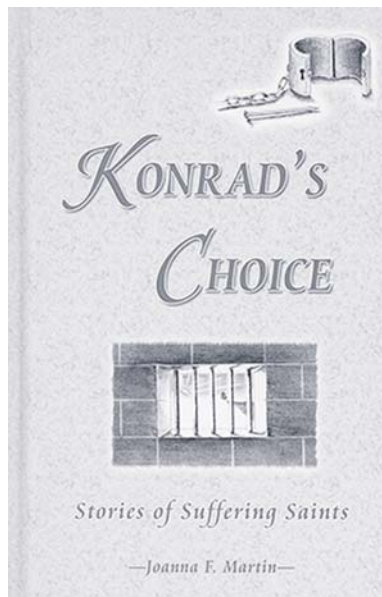
Our Faith or a Farm

This story is about John Graber, an Amish man who lived in Montbéliard, an area in what is today eastern France close to the Swiss border. John was baptized on March 28, 1750, at the age of eighteen. Nine years later, on November 6, 1759, he married Fannie Rich. Fannie's older brother Hans, who was also the bishop, performed the ceremony. John and his bride lived on the farm his father rented from the prince. Their work centered around their dairy herd. They owned about forty cows and churned about 15 pounds of butter per week. During the summer months they took the cattle to the rolling pastures of Clemont, just across the border from Switzerland. (John Graber's first name was actually Hans too, but for clarity we have used the English equivalent.)

John pulled another turnip from the ground and cut the top off. "Here Peter," he said to his young son. "Put this in the basket." Peter took the turnip and dropped it into the half-full basket.

"Father, somebody's coming," little John announced. He tossed another turnip into the basket he was filling. Peter hurried to his father and stumbled over a stray turnip on the way.

John helped his small son up and brushed the dirt off his breeches. He looked across the field toward the road. Sure enough, a man whom John recognized as the prince's messenger walked down the field between the rows of turnips. The prince of Montbéliard had offered to rent his farms to the Amish because they were excellent farmers and helped his domain to prosper.



The messenger handed a note to John and left without further comment. "John Graber and Hans Rich are summoned to meet the prince of Montbéliard in the courtyard of his castle tomorrow," he read. John's mind raced. *Why does he want us?*

"What does the prince want?" little John questioned. "Is he angry with us?"

"I don't know," John answered slowly. "Uncle Hans and I are to go up to his castle tomorrow." He bent down and pulled up two more turnips. "I hope he hasn't changed his mind and decided to make us move out."

His eyes roved across the fields to the white-capped Swiss Alps on the horizon. *We like it here*, he affirmed mentally. *We have bought a nice herd of cows. If only we could own the land too*, he mused. *My father and grandfather both rented land for all their lives. It would be wonderful to be allowed to buy land and be regarded as land owners.*

But wishing won't help anything, he reprimanded himself silently. *I have a loving wife and two dear children. What more could I wish for?* But somehow he could still picture himself, his wife, and his little family on a farm of their own.

Early next morning John and Hans were on their way to see the prince. "I wonder so much what he wants." John puzzled over the short message again, trying to guess what the prince wanted with them.

"I'm sure I don't know." Hans shook his head. A mountain hare zigzagged across the path in front of them. Its black summer coat was speckled with the white winter coat that was growing in.

"Winter will be here before we're ready," John predicted. "I was hoping to finish digging turnips today."

The sun was turning the mackerel clouds to a rosy red when John and Hans entered the courtyard of the castle. The prince was ready and waiting for them. "I need twelve more cows," he explained abruptly. "My wife wants them to be as nearly alike as possible. All the other princes have herds of matching cows, and we want ours to match too. You are good dairymen. I want you to go to Switzerland and find them for me. I want black-and-white cows, all matching. No red ones. Is that clear?"

John blinked, mostly in relief. Was this all he wanted? There was no reason they could not buy cows for the

prince. "We'll do our best," John said aloud, looking at Hans who nodded in agreement. And without further discussion, the men left.

"We need to go home and get some provisions for our trip," John planned aloud. "What if we can't find cows good enough to suit him? What will he do to us if he isn't pleased?"

"I don't know." Hans wrinkled his eyebrows in concern. "The only thing to do is go and see what cows we can find."

Fannie was standing in front of the stone sink, cutting up carrots when John walked into the house. She laid down her carrots and looked up questioningly.

"My worries about what the prince wanted were in vain," he began sheepishly. "I was afraid he would make us move out or something."

"Your brother Hans and I are to go to Switzerland and buy twelve matching cows for the prince," John explained. "But do you think you can make out if I leave?" he questioned anxiously.

"We should be able to," Fannie replied. "Your parents are here to help us."

"But the turnips and carrots must be pulled, and the potatoes must be dug." John was concerned. "Winter will be here before we know it. But above

all things, you must not work too hard." He smiled fondly.

"The boys are getting older," Fannie tried to reassure him. "Surely you won't be gone long. You'll need some food to take along, won't you?"

John nodded, and Fannie pulled a loaf of bread from the wooden bread cupboard on the wall.

While she fixed food for him, John hurried to the barn to have a few words with his father and to bid his sons good-bye. As he passed a small plot of ground by the barn, he saw again the lonely stone that stood there. It was the gravestone of his brother Willi. Willi had died in the spring, just a few months after being baptized. *If only Willi were here to care for the farm while I'm gone!* John thought wistfully.

When John returned to the house, he took the pouch of food from Fannie's loving hands. "Don't work too hard," he reminded her. "It's more important to care for yourself than to care for the horses and cattle."

"You be careful too," Fannie returned. "Those moun-



"All the other princes have herds of matching cows, and we want ours to match too."

tain paths aren't exactly safe. Do watch out for robbers. God be with you."

"God keep you." Reluctantly John pulled himself away from his family and hurried down the road to meet Hans. The men followed the winding Doubs River between the rolling hills and forest of Montbéliard. The oaks and beeches flaunted their golds and reds on every side.

"The land here in Montbéliard is not as good as it was in the Alsace," Hans commented. "But at least we are permitted to rent land here and allowed to have worship services in our homes."

"I wish the local people didn't resent us," John answered. "What else can we expect though? The prince prefers us Amish farmers above the native ones."

"If only the prince would be as interested in our religion as he is in our farming," Hans spoke next.

John nodded in silence. He was often inspired by his brother-in-law's spiritual concerns. Hans truly was a shepherd of the little flock of believers.

After walking the fifteen or twenty miles to Switzerland, they visited a number of farmers. In three day's time, they purchased eleven healthy, black-and-white cows. But, try as they might, they could not find a twelfth one that suited them. "Shouldn't we settle for this one?" Hans asked as he inspected yet another black-and-white cow.

John shook his head. "She won't be a good milker. Now that red one over there. See her build? She'd make a perfect dairy cow. She's better than any of the cows we bought so far. I think we should take her."

Hans considered a bit. "But what will the prince say? What if he's upset?"

"He won't care about her color when he sees her build," John persuaded him. So the transaction with the farmer was completed.

Hans and John drove the eleven black-and-white cows and the one red-and-white cow over the mountain paths from Switzerland to Montbéliard.

As Hans and John drove the cows into the prince's stable, the prince and his wife appeared to inspect them. John watched their faces anxiously and saw the wife's face scowl with displeasure.

"They don't match," the prince stated, frowning.

"They have to match," the wife declared hotly. "Everyone's herd matches and ours must too." In a huff, she marched away from the men.

The prince's frown relaxed a bit as he studied the twelve new cows. "They'll do for now," the Prince conceded reluctantly. And he too walked away.

A bit disheartened, John hurried home. Such a long journey and the Prince was not satisfied! "If the cow were weak, I could understand, but she's not. She'll give more milk than any other cow in his herd. Surely he'll soon realize that," he complained to Hans.

Hans just gave him a soft smile. "We will trust the Lord to work this all out for good," he said.

John felt a bit more cheerful when the familiar buildings of home came into view. He forgot about his troubles when the boys dashed out to meet him. Fannie was salting a pan of butter, but she flashed him a bright smile of welcome.

A few days later John and his sons were trying to get the last of the turnips pulled when he was summoned to appear before the prince immediately.

What now? He groaned to himself. "We'll need to finish these turnips some other time," he told the boys. "You should help Grandfather with the milking now. Who knows how long I'll be gone or what the prince wants?"

John hurried to the castle. In the courtyard, he met Hans and the prince. "Come into the stable," the prince directed.

Bewildered, the men followed him. *He doesn't look angry,* John decided quickly, *but what is going on?*

"These are the cows you bought me." The prince motioned toward twelve black-and-white cows. "Now tell me which is the red-and-white one," he ordered with a grin.

"That one." John pointed without a moment's hesitation. "She's still the best-built cow of the lot, but how did you make her black?"

"Painted her!" the Prince exclaimed. "I painted all her red spots black. I am well pleased with these cows, and I would like to give each of you a farm in payment for your work." John's eyes widened in surprise. His dream!



"If persecution comes, I'm afraid we would give up our faith instead of our farms."

A farm of his own!

“Yes,” John agreed quickly. “That would be wonderful.”

“We’d better talk it over first,” Hans replied slowly. “We will give you our final answer in a few days,” he told the prince.

John agreed, but he was disappointed. *Why does Hans want to wait?*

As the castle gate clanged shut behind them, John turned inquiring eyes to Hans. “What is wrong? Our fathers and grandfathers have never owned land. This will probably be the only chance that we ever have to own a farm. Don’t you want to own a farm?”

“No!” Hans declared. “If persecution comes, I’m afraid we would give up our faith instead of our farms.”

“Oh.” And John’s hope for a farm vanished like steam from a teakettle. “Do you really think that would happen?”

“It could. ‘Set your affection on things above, and not on things on the earth,’” Hans quoted. “We must love the things of God and be willing to give up the things of the earth.”

“You’re right,” John murmured. “I know you’re right, but it would have been nice ...”

“Think of the eternal rewards God has promised to His children,” Hans encouraged. “When we perceive the glory of the heavenly, the earthly diminishes in value.”

“Thank you,” John said humbly. “I’m thankful for a brother like you. Good night.”

John hung his hat on the hook inside the door. “What do you think he wanted now?”

“I’m sure I don’t know.” Fannie smiled up at him.

“The prince painted the red cow black,” John explained. “And he wanted to give Hans and me each a free farm to show his appreciation. I have wanted to own a farm so badly, you know.” He gave Fannie a lopsided smile. “But Hans doesn’t think we should accept it because if persecution would come, we might give up our faith instead of leaving our farm. Do you think we need to be so cautious?”

“I’m not sure what to say,” Fannie answered thoughtfully. “Hans has always been a very conscientious brother. Owning a farm would be nice, but isn’t keeping our faith more important?”

“Yes,” John acknowledged. “Deep in my heart, I think Hans’ concerns are valid and I want to follow his advice. Perhaps I was putting too much attention on our cows and wishing too much for a farm, instead of setting my affections on things above.”

“You’re trying to do what is right,” Fannie assured him. “But this is a good reminder for us to give priority to the things of God.” John nodded and called the boys in for supper.

Three months later, John and his two sons, Peter and John, stood beside an open grave. John’s faithful companion was gone. Fannie had died in childbirth, and the baby died several hours later. Now her coffin was in a grave next to John’s brother Willi.

How can I go on? John grieved. If only I could go with you, my dear Fannie.

John caught himself and looked down at his sons. “Mother is in heaven,” he consoled them. “Someday we will go to heaven and see her.” Somehow heaven attracted him as it never had before. *Fannie is there. Jesus is there. What does earth hold that is of real value?* he pondered.

Suddenly John remembered how the prince had offered him a farm of his own. When he thought of how badly he had wanted the farm, John shivered. Somehow he did not care anymore. “Own an earthly home?” he whispered. “No, my home is in heaven, where Fannie is. Nothing on this earth can be traded for my home above.” ~

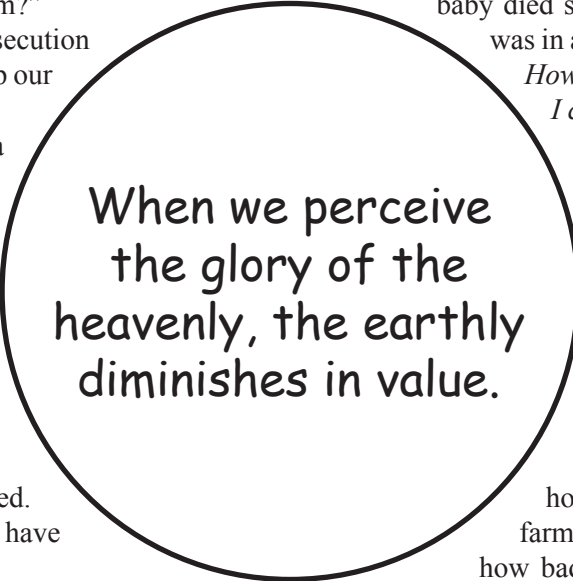
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The Heartbeat of the Remnant does not believe that legally owning property is a sin in and of itself. And most likely, neither did Hans.

True stories like this remind us that sometimes the best economic decision is not always the best spiritual decision.

We profess to be pilgrims and strangers on earth. If that be true, then our decisions and conduct while here on this planet will surely be seen as “strangely strangerly” by those who make their decisions based primarily on the here and now.



When we perceive
the glory of the
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diminishes in value.

Letters from our readers ...



Dear publishers of *The Heartbeat of the Remnant*:

I received your lovely publication in my mailbox today. But before I comment on your publication, let me tell you a bit about myself. I am a fourth year psychology major studying at Regent University, a private Christian university in Virginia Beach, VA. I have a full academic scholarship, I was president of an international honor society, and I am graduating at the top of my class. I work at a domestic violence shelter where abused women and children can find respite from their so-called male protectors.

All my accomplishments have been possible specifically because I was called by God to leave my family and pursue my higher calling. That stated, I take offense to your November/December issue of *The Remnant* where women who work outside the home are accused of buying into Satan's lies. I would like to welcome you to the 21st century, where America has made great strides in moving away from Greek ideals of viewing women as less worthy than men. God never says women and men should have separate callings or roles. In fact, the Bible clearly states that there is no male or female in Christ, but we are all one in Christ!

Please, stop lying to another generation because you cling to the ideals of male patriarchy. God calls us to unity, equality, and freedom, not superstition and the disempowerment of women. I cannot believe a loving God would tell me to pursue a calling that you so blatantly call the devil's lie.

By the way, it is now finals week at my school. I have spent the past several days staying up late in an effort to finish all of my assignments, and finish them well. To think all this could be avoided if only I was an obedient daughter and consigned myself to do nothing but wash the dishes and wait on daddy at home. Sigh.

Anyway, I would like to close by asking you not to send me anymore of your unsolicited ****. I did not ask

you to send me this garbage, so please do not waste any more of your time or resources, because your lies fall on deaf ears.

Sincerely,

S. S. — Virginia Beach, VA

Dear S. S.

Decisions, decisions, decisions. How they affect our life! We all have to make such monumental decisions ... like deciding if there is a God or not. Then, if we decide that He exists, what does He have to say to us humans? And then, when He has spoken, we have to decide what He meant by it.

You are certainly an ambitious lady. Now you have to decide where to use your energies. You—and we—have to decide what God's will is for ambitious young ladies.

You have decided that when the Bible speaks of women submitting to men, it was simply a Greek cultural thing, not a mandate from God Himself. You have decided that when Paul wrote about such things as women keeping silence in the churches (1 Co. 14:34), not to teach a man (1 Ti. 2:12) being keepers at home (Ti. 2:5), and not being called to be bishops or deacons (1 Ti. 3:2,12), it was just Paul's Greek culture coming out, not an eternal calling for women—distinct from that of a man—of God's own choosing.

You have decided that when Paul wrote in Galatians 3:28 “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus,” that he was referring to equality of role, not the unity of the body, from which body no gender or race was excluded. (Meaning ... Greeks, slaves, and women do not form a separate body from Jews, freemen, and males. But that does *not* mean that the one body does not have different callings for the different members.)

You have decided that becoming wise in this world has more value than washing the dishes for your father. You have decided that a woman asserting herself and her abilities is of more value than the “superstition” of “the head of the woman is the man.” 1 Co. 11:3

You have also decided that you “cannot believe a loving God would tell me to pursue a calling that you so blatantly call the devil's lie.”

While we have come to different conclusions than you have on most of your decisions, in this last one we concur. A “loving God” did *not* tell you to pursue a calling contrary to the teachings of the New Testament.

So if the “loving God,” our sweet heavenly Father, did not tell you to pursue that calling, which god (god with a small “g”) did?

And, finally, you have decided to drop your subscription to *The Heartbeat of the Remnant*. We understand; we do not want to “hound” people who have decided to take a differ-

ent course than what we have chosen. If and when you ever decide to simply take the teachings of the New Testament at face value, we will be glad to put you back on the list.

In saying all of the above, we do not want to leave the impression that we “have it all together” and have no faults or misconceptions about biblical truth. We are simply saying that we have decided to take an entirely different view of Scriptures than what you have decided.

And so we must part ways. We hope the best for you as you make your decisions! ~

Dear Sir,

First off I would like to thank you very much for all the sacrificial time and effort you put into the publication “The Remnant.” It truly is good to see you put forth so much effort for God’s Kingdom.

There is something, though, that does trouble me about the magazine; it seems as I read it I discern a spirit of legalism, could you say? You’re probably asking yourself what I mean, and in what ways, so I hope you understand more clearly by the end of this e-mail. Let me start first by telling you the journey God has brought me on so you can better understand where I’m coming from.

I was born and raised in a typical Anabaptist church, was saved when I was 12, and then baptized with my peers. We obeyed the rules of the church and did what was “right,” and so I lived a “happy” life. Then a couple years ago God woke me up with a BANG and started leading me on an incredible journey, a journey of seeking Him!

As He led me I realized certain previous ideas I had were false. The first thing He showed me was that He didn’t care that I was Anabaptist; what mattered to Him was that I love Him with my whole heart, soul, strength, and mind, and seek Him with my whole heart. I realized God wanted my heart above all else. He wanted me to keep His commandments because I love Him and not because the church told me to, or because that’s the way we always did it. I cannot express the real sense of freedom I felt in knowing this; it truly was indescribable!

This took me to a whole new level. I finally realized the true HOLINESS of God. He showed me this holiness of His all throughout the Old Testament; people came into His presence and dropped dead because of little issues they had in their lives! That is HOLY! God is the epitome of holiness. I now realized when I sin I didn’t just break

one of God’s rules, but it is much, much more than that. I am the temple of God, and so when I sinned I marred the very holiness of God! This brought me to such brokenness before God. I really believe that God wants us to see Him as He is, a HOLY God, and realize our coal black sinfulness, and how He still loves us; it’s amazing! We can’t help but become broken before Him.

Another thing God showed me was that a person’s heart really is all that matters, because everything else that he does is just fruit; what’s in the heart will come out. We sometimes talk about how we need to work on the fruits of the Spirit in our lives, we need to be more joyful, we need to have more patience, and so on. But that’s just fruit! It’s like telling an apple tree to bear oranges; it’s not going to happen. We need to fall on our faces and beg God to give us more of His Spirit if we want the fruits of His Spirit!

These are some things God has led me through in my journey of seeking Him.

As far as your magazine goes, some concerns I have would be that it seems to push the Anabaptist agenda more than Christ’s agenda.

It also seems to focus on talking against outward things, the fruit, instead of focusing on what’s wrong with the heart, which would be the root of the matter. You could focus on teaching people how to love God more and seek Him, which truly is the base of all Christian-

ity and Jesus’ teachings, and deal with root matters instead of symptoms of deeper issues; once you deal with root problems, the symptoms will go away. It seems to be a tendency of us Anabaptists, or us as humans as a matter of fact, to look at our brother and see him doing such and such “wrong” things and focus on that instead of figuring out and ministering to the need of his heart, and then start helping him by lifting him up in constant prayer. That is some of the concerns I had about your magazine; I hope you understand. Feel free to ask any questions.

Thank you for taking the time to read and prayerfully consider this e-mail.

God bless!

A Concerned Brother — Abbeville, SC

Dear Concerned Brother:

First of all, thank you for writing and expressing your concerns in a nice, direct way, without the unnecessary and unedifying name-calling that happens all too often when someone brings concerns to another person. (You could have called us “bigoted, cross-eyed Pharisees of the first

Legalism is not caused by having practical applications to kingdom principles.

degree” or something of that sort.) We will address your concerns in the same order that you presented them.

1) Legalism – Any church that makes practical applications to biblical principles will eventually face the situation you found yourself in. That is, there will be those (like you confessed about yourself in the past) who go through the motions, outwardly complying with many of the applications that the church expects (e.g. not having a TV, wearing a head covering, attending church services, or whatever), but whose heart is simply not “there.” It happens in Anabaptist churches, it happens in Methodist churches, it happens in Moravian churches, it happens everywhere.

“It happens” means legalism happens. Legalism is not caused by having practical applications (whether that means a written “church standard” or an “unwritten standard”) to kingdom principles. Legalism is caused by not having the heart in what the person is doing. If a person’s heart is not in what they are doing—be that a “liberal” or a “conservative”—you can be assured that there will be a legalistic approach to what they are doing.

The cure to legalism is not—as many people wrongly assume—to do away with the making of practical applications to the teachings of Jesus. The only cure for legalism will be getting the person’s heart into following Jesus. Once the person’s heart is in what he is doing, the practical applications will usually go far beyond what the church expects as a “minimum.”

It is like trying to get a man interested in crocheting. Most men do not find crocheting as something that they just naturally enjoy doing. So, not too many men crochet. Suppose now that a law was made that every man had to crochet for at least 10 minutes every day, or they would be fined \$100. How many men would decide that they would just go ahead and crochet for an hour, since they have to do it for 10 minutes anyway? I suppose a few might find that they enjoy it and make it a lifelong passion. But I would guess that 99% of the men in this world would set a clock and crochet for exactly 10 minutes every day—not a minute more—to avoid the fine. That is a very legalistic approach to the crocheting law. In fact, many men would cut the time short or skip it entirely if they thought they could get by with it.

The reason that most men would find crocheting for 10 minutes to be legalism is not because men are not capable of crocheting, nor because they couldn’t find 10 minutes in a day to do their duty. The problem would be that their heart is not in it.

Do you see the point? The “rules” that many churches have are not necessarily bad rules. Sure, some churches have

kept old rules that were once maybe a good application, but are now more of a hindrance than a help. But the bottom line is that getting rid of the old rules will not get rid of the legalism. The only way, and I repeat, the *only* way, to rid churches of legalism is to get people’s hearts into serving God.

And suddenly a lot of the “rules” will make sense. In fact, once a person has thrown his whole heart into serving God, the “rule” to not have a TV (for example) will not be seen as some legalistic hoop that one has to jump through (and break by sneaking to the neighbors on Super Bowl Sunday) but as a beautiful application to a biblical principle. No longer will the person be tempted to sneak to the neighbors to watch the Super Bowl, but he may well be tempted to share Christ with his neighbor and tell them how the Super Bowl is really Jacob’s bowl of pottage.

Now, instead of not having a TV, the man freed from a legalistic spirit will find himself emptying his life of other carnal distractions besides the TV—CDs, Internet, iPod, camera, cell phone, sport hunting, skiing, volleyball, horse racing ... who knows what all—anything and everything that doesn’t draw him to Christ. And so the man freed from legalism will find himself having a lot higher “standard” than the man bound in a legalistic approach to serving Jesus.

2) Holiness – Yes, God is holy. And He has called us to be holy, as He is. A passion to live a holy life for the glory of God will certainly take one far beyond the legalistic approach of only doing what the church expects. A passion to be holy as He is will take one on a journey of practical separation that will often set the pilgrim apart even in his own congregation. The highway of holiness is not a well-traveled route. Those who tread it know what loneliness is ... at least loneliness from human company. God bless you as you seek to walk in holiness with Him.

3) The heart is the only thing that matters – In this you err. This is a common error, so don’t feel bad. It is a preva-



Did Jesus say, “Wash only the inside of the cup, as that is the only thing that matters?”

lent error in many people who have come from your type of background—conservative churches that have drifted into a legalistic (remember, “legalistic” means “heart not in it”) service to God. People see the focus on just outwardly obeying the “rules,” and they jump—in reaction—out of that into the erroneous idea that “it’s only the inside that counts.” The old saying fits here: “They jumped out of the frying pan into the fire.”

Let me ask you ... did Jesus say, “Wash only the inside of the cup, as that is the only thing that matters?” Or did He say, “Wash the inside so that the outside may become clean?” Of course, He said the latter. Trying to say that it is “only the heart that matters” is like saying that cups only have to be clean inside. Jesus’ point is that cleansing has to *start* on the inside. But it doesn’t stop there. Until the outside is also clean, it is not a clean cup.

To put it quite bluntly, the Bible never says anywhere that it is “only the heart that matters.” While it is true that our heart is the seat of many of our actions, it is also true that our actions affect our heart. Jesus told us to lay up treasures in heaven, since where our treasures are, our heart will be. This is a clear example of how one’s actions can affect the heart.

4) Roots vs. fruits – Yes, roots produce fruits, but the branches also help produce the fruits ... and help make roots. If Jesus says He will prune us so that we bear much fruit, do we err in also speaking out against those parts of our life that are not producing good fruit or helping to nourish the roots? Or, if we see puny fruit, do we err in pointing that out, and challenging our readers (and ourselves!) to come to terms with it?

No, we do not uphold the idea of trying to hang some apples on a tree and calling it an apple tree. But neither do we uphold the idea that all one should do is preach about maintaining good roots. Perhaps you are too young to have watched it, or have not read much church history, but we have both personally seen it and read enough church history to realize that churches that never preach and teach about “outward” things never mature, much less endure. Jesus told us to “teach all nations ... teaching them to observe all things whatsoever I have commanded you.” Mt. 28:19-20 Did Jesus never make practical, “outward” applications?

All that said, we do want to include more devotional-type articles in future issues of *The Heartbeat of the Remnant*. There are a lot of devotional writings available, but we are not too keen on using writings from people who do not follow Christ’s teachings. For example, E. M. Bounds has written nine volumes on prayer. Yet, he served as a chaplain in the Confederate Army, and never expressed regrets for doing so (that we are aware of). Speaking metaphorically

here, but what good does it do to pray so much that you wear holes in the oak flooring with your knees, only to get up and encourage men in blasting the brains out of fellow Methodists in a civil war?

That is speaking rather bluntly, but that is the problem we run into when looking for devotional-type articles to publish. We may occasionally use materials from men like E. M. Bounds, but we do so with caution. If his devotional methods and teachings led him into direct disobedience to King Jesus, shouldn’t we use caution in reading them?

5) Anabaptism – We will make a deal with you. We will not publish so many Anabaptist materials, nor uphold their testimony so strongly, if you will kindly show us another group in church history that has a better record of following Jesus, or has a better doctrinal basis than the Anabaptist revival has had. OK, the ball is in your court now. ☺

We are not ashamed to hold up Anabaptism as a model of revival. Were they the only model we can uphold? No, we also have upheld early Moravianism. And the Bohemian Brethren and Waldensians. To a lesser degree, we can look to early Methodism, Quakers, and even the Church of Christ movement.

But let’s get real. Moravianism is dead. There is not, to our knowledge, a single Moravian Brethren congregation left that still practices the Sermon on the Mount. Methodism is in about the same boat, with a few sparks of fire left here or there in some of its offshoots. The Church of Christ movement still has a few straggling congregations that put to practice Jesus’ teachings, but they are rare also.

Go through the teachings of Jesus, starting with the Sermon on the Mount. As you read through that one sermon, weed out all churches that are not making a sincere attempt to put it into practice. Then hit a few other biblical points like women submitting to their husbands and keeping silence in the churches, modest apparel, covered heads for women, separation of church and state, separation from worldliness ...

How many churches/church movements are left? The point is, at least here in North America, Anabaptism represents basically the only revival movement that has survived into the 21st century. Five hundred years and 15 generations of producing godly people (of which not all of them were godly, of course) is a pretty impressive track record. We challenge you (and ourselves!) to start a revival that does better than that! Imagine starting a revival that is still producing thousands of holy, godly people, 500 years later!

To be sure, many of today’s Anabaptist churches have lost their first love. Some have went belly-up by compromising, to the point that they do not even represent kingdom living any more. Others have drifted into a dreadful

Continued on page 23

GOD'S PEOPLE KEEP SINGING

Hymns of the Church

Compiled by John D. Martin

Introduction

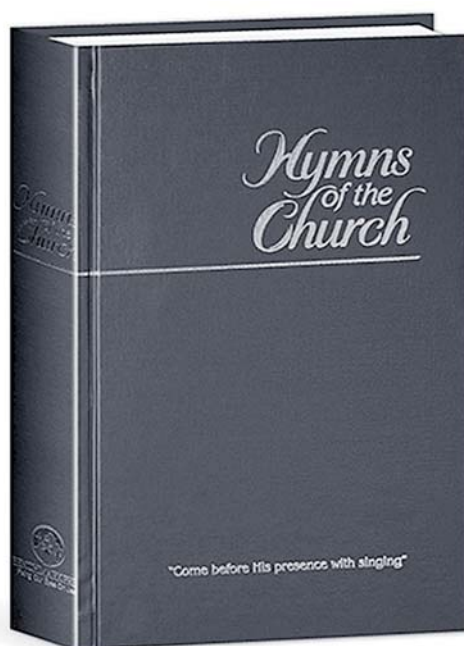
Normally, for this section we publish a song written by a living author. In this issue we are printing an overview of a new hymnal, compiled by a living person, John D. Martin, of Chambersburg, PA.

The Heartbeat of the Remnant appreciates this new hymnal for its hymns on following Christ, cross bearing, nonresistance, and righteous living; themes that too many times are totally missing in other hymnals. An example is hymn number 850 by Peter Riedemann, which states:

“The Lord, our God, prepared a way thru Jesus Christ, the Son. This you must follow day by day until your course is run.”

Amen! To get to heaven, we must actually follow Christ, not just believe historical facts about Him.

We now turn to the compiler's overview which he has graciously supplied to us. The following was written by Bro. John.



Overview

Frequently, we are asked the reason for a new hymnal. It all began when Shippensburg Christian Fellowship requested a supplement for the 1927 *Church Hymnal* it was using. Although we highly valued the excellent quality of this hymnal, after using it for about 15 years we sensed the need for a supplement with new songs that have come into use during the 80 years since 1927.

This supplement project was undertaken more than 10 years ago, and it simply outgrew its original purpose, to become a full-sized church hymnal. The new hymnal contains about 300 songs from the *Church Hymnal* and about 100 selections from the *Songs of the Church*, another much-appreciated, high-quality songbook. *Hymns of the Church* also contains the most favored songs from all the major hymnals used by the Mennonite Church in the past.

The 1019 songs in *Hymns of the Church* include approximately 800 hymns, 200 gospel songs, and 20 full choral arrangements including the entire Hallelujah Chorus, Send Forth Thy Spirit, Holy Art Thou, Like a Choir of Mighty Angels, Praise Ye the Father, Remember Now Thy Creator, and True Evangelical Faith. About 500 of the songs will be familiar to the average singer, leaving about 500 new songs to be learned. The new songs were

drawn from a wide range of sources, including British, German, and Scandinavian hymn collections. The music is set in shaped notes.

Hymns of the Church reflects a definite philosophy of music, expressed concisely in a quote from its *Introduction*:

The collection [of songs in *Hymns of the Church*] focuses on the great hymns of the church modeled on the style of the new song described in Revelation 5:9–14. The new song has a theme: “Worthy is the Lamb.” That theme is repeated throughout the song, but as in all timeless expressions, the repetition is varied for maximum effect. The song explains why the

Lamb is worthy, celebrates the attributes of His worthiness, and enumerates the creatures who recognize His worthiness. Finally, the song climactically concludes the theme with every creature in the universe declaring the worthiness of the Lamb forever and ever!

The majority of the songs in *Hymns of the Church* also develop a theme in both the text and the music. The music of these hymns advances the theme through varied repetitions to a definite conclusion. As such, these songs reflect the timeless qualities and depth of the new song. For this reason they should constitute the main repertoire of songs sung regularly.

A smaller proportion of the selections are gospel songs (generally songs with a refrain) that tend to-

ward musical repetition with less variety and a conclusion with a weaker resolution. Used on an occasional basis, these songs offer a simple message for a particular need. However, a steady diet of these songs will subtly place an unbalanced focus on the experience of the worshiper rather than the worthiness of God and the Lamb. An attempt was made to avoid the cheap gospel song that replaces solemn worship with musical harangue. It is a fact that shallow music tends to support only a trite, excessively repetitious text.

By contrast, songs patterned after God's new song offer a rich content of timeless truth to be pondered. They nurture the singers to a deep practical understanding of God and His purposes for His children. These hymns are a treasured heritage gleaned from songwriters who could exquisitely hymn the infinite excellencies of God's character. By describing God's glories seen in a wide variety of life's most challenging experiences, these hymns instill and reinforce a sturdy sense of spiritual reality as they are sung.

Among these hymns are songs that reflect a distinct Anabaptist emphasis on the Lordship of Christ, discipleship, obedience, cross bearing, separation from the world, nonresistance, and the present Kingdom of God. Texts and musical settings have been drawn from Anabaptist authors and composers throughout the entire history of Anabaptism from its beginning in 1525 to the present. More than 65 Anabaptist hymn authors and composers are featured in this collection of hymns.

Organized in a user-friendly manner, *Hymns of the Church* has indexes that facilitate quick identification and location of authors, composers, tunes, meters, Scripture references, topics, first lines, and titles. The subject divisions for the Christian life subjects are arranged in alphabetical order so the singer can find them simply by leafing through the hymnal.

Hymns of the Church is designed to help furnish you thoroughly for spiritual conquest. In its songs may God hear His new song from your lips and come to grace your experience with His glorious presence. ~

Hymns of the Church can be ordered from Benchmark Press, 2685 Lime Kiln Road, Chambersburg, PA 17202, phone: 717-532-3812.

Price: \$19.81 plus 6% sales tax for PA residents. Case of 14: \$16 per hymnal. Bookstore discount available.

U.S. shipping: \$4 for the first hymnal, \$1 for each additional hymnal, and \$16 per case.

2011 Financial Report

Thank you for your support!



01/01/11 Beginning Balance	\$22,747.77
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Remnant Subscription Donations	\$34,408.85
Total Receipts	\$134,617.31
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Building Improvements	\$0.00
Miscellaneous	\$821.30
Payroll Expense	\$54,200.04
Books & Catalogs	\$1,362.50
Remnant Publishing & Mailing	\$48,291.49
Total Disbursements	\$149,893.70
12/31/11 Ending Balance	\$7,471.38
Difference	-\$15,276.39

The Heartbeat of

The Remnant

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Without Complicated Interpretation

Achieving financial advantage brings us, at best, a temporary happiness in the world, and it can often disguise the naked force which supports it. It is impossible to reconcile the love of money with God's truth ...

I believe the Word of God without complicated interpretation, and out of this belief I speak. May God give you mercy to submit to His Word without reservations, and obey it ...

The way is narrow.

—Conrad Grebel, in a letter to Vadian, his brother-in-law

