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Mammon for Moravian Missions

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(EDITORIAL NOTE: *The following article is condensed from a chapter in a forthcoming book by Professor Danker in which he traces the place of commercial and economic activity in the mission work of the church from the first days to the present.*)

The Christian world mission has preached the Gospel and established churches. It has healed the sick and opened hospitals. It has taught those who sought education in the schools it conducted. But it has often shrunk back from structuring a forthright ministry to men's economic needs.

To help people find work, "to help and be of service to them in every bodily need," to "help them to improve and protect their property and business" — to echo Luther's explanations of the 5th and 7th commandments — is part of the Christian ministry to the whole man. Proclamation and demonstration of the Gospel in the Christian world mission are one seamless whole. For the God of the Bible, speech and action are a single entity.

The mission itself dare not so "spiritize" the person it addresses that it seeks only to save his "soul," especially since in many Scripture passages where that English word appears it is his life that is meant. The church must not so "spiritize" its own life that it fails to recognize its own need of an economic base for its ministry to people and to God.

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Some of the earlier Christian missionaries were much more ready than many of their present-day counterparts to adopt a Pauline "tentmaking" missionary strategy. Long before the impatient American John R. Mott coined his slogan, "The evangelization of the world in this generation," we find some notable examples of commercial activity by missionaries coupled with a manifest program of ministering to the whole man.

The broadest and most comprehensive early missionary program of interest to us in this study was started 60 years before William Carey and only 26 years after the Danish-Halle pioneers came to India. This was the program launched by the *Unitas Fratrum*, or as they are better known, the Moravian Church. To this day the record it established in the 18th century has never been equaled, let alone surpassed. It remains the greatest example in the history of missions of a whole church body dedicated to mission. No church better illustrates the total apostolate, a term preferable to the fractional element in the term "lay apostolate."

At the Ecumenical Missionary Conference of 1900 in New York, John R. Mott paid this tribute:

The most striking example of achievement on the home field in the interest of foreign missions is that of the Moravians. They have done more in proportion to their ability than any other body of Christians.¹

At the time in non-Roman-Catholic

¹ *Ecumenical Missionary Conference* (New York: American Tract Society, 1900), I, 97.

churches the average proportion of missionaries to members was about 1 to 5,000, but among the Moravians it was 1 to 60.²

Herrnhut in Saxony, a little village of 600 people, was the springboard for the Moravian world mission. There persecuted refugees from Bohemia became a completely integrated community on the estate of Count Nikolaus Ludwig von Zinzendorf. Although private property continued, the unity of the brethren was expressed also in various communal enterprises: a credit union, the growing and spinning of flax, a salt monopoly (which returned substantial profits), beer brewing (which led to difficulties when a tavern was established), and an apothecary's shop. Every effort was made to help each member earn the necessary income while at the same time frustrating every attempt at personal enrichment or private exploitation.³

Since Count Zinzendorf was as impractical in financial matters as he was aristocratic in blood, the community found itself in a state of perpetual economic crisis. The Moravians were saved by Abraham Duerlinger, a merchant genius and a devoted Christian. For more than two centuries Abraham Duerninger and Company, established in 1747, has been a significant prop of the Moravian Church and its world mission outreach. Duerninger established a business complex in textiles, tobacco, and the wholesale and retail trade. His followers assert that he was the first merchandiser in Europe to introduce the concept of fixed prices. In West Germany

today the Moravians operate, among other enterprises, a chain of 16 cigar stores, a department store, and a resort hotel at Bad Boll. In East Germany a completely separate Abraham Duerninger and Company still manages somehow to do business under the communists.

The Moravian mission in Labrador came to be supported entirely by the income from trade with the Eskimos. The Moravians even owned their own ship in which they carried on the Labrador trade.

The Moravian settlements in England had their own industries and other occupations. The Brethren found it convenient and helpful to live in such warmhearted communities offering a total way of life and an attractive fellowship such as were to be found nowhere else.⁴

It was especially in the New World that the economic communalism of the Moravians was most fully — though briefly — developed. Centering in their chief colony in Bethlehem, Pa., the Moravians organized their so-called General Economy, which embraced all the trades and industries as well as the entire personnel of the Brethren at Bethlehem and nearby Nazareth.

The baker, the butcher, the potter, the weaver, the smith, the farmer, and others engaged in secular pursuits had agreed to make the whole *Unitas Fratrum* the direct recipient of the benefits derived from the consolidation of their time and labor.⁵

It was not only mutual economic support or mutual protection against red

² James Hastings, ed. *Encyclopedia of Religion and Ethics* (Edinburgh: T. and T. Clark, 1958), VIII, 839. Hereafter *ERE*.

³ Stephen Hirzel, *Der Graf und die Brueder* (Witten-Ruhr: Luther Verlag, 1950), pp. 147 to 155.

⁴ Edward Langton, *History of the Moravian Church* (London: Moravian Publications Office, 1895), p. 145.

⁵ Jacob John Sessler, *Communal Pietism Among Early American Moravians* (New York: Henry Holt, 1933), p. 92.

Indians and white persecutors that motivated the economic communalism of the General Economy. The smith at his roaring forge, the direct ancestor of the Bethlehem Steel Company, the farmer in the hot haymow, the weaver at his monotonous loom, and even the brewer with yeasting foam, could wipe the sweat from their brows with more goodwill than otherwise might have been the case because they knew that their labors at Bethlehem and Nazareth were helping support missionary endeavors in the West Indies, Nicaragua, Greenland, Surinam, South America, among North American Indians, in South Africa, Persia, Ceylon, Egypt, Algiers, the Gold Coast, and among the Jews⁶. While almost all ecclesiastics and laymen of Europe's great churches ignored their world missionary obligations, the perspiring Moravian craftsmen were supporting a worldwide embassy.

These farmers and artisans themselves were sent as the missionaries. What was more natural than that where possible they should continue their crafts overseas rather than to rely wholly on the overstrained exchequer of the tiny supporting groups of whom we may say: Never in the field of Christian missions has so much been owed by so many to so few. When these missionaries returned to the Moravian communities to report or to confer, they naturally picked up the tools of their trade where they had laid them down when setting forth on their initial missionary journey. "Tentmaking" came naturally to the Moravians in a way that it never quite did to seminary-trained missionaries.

David Nitschmann, a carpenter, supported both himself and Leonhard Dober,

a potter who could find no suitable clay, on the island of St. Thomas in a mission to African slaves when they sallied forth in 1732 as the first Moravian missionaries. They were soon followed by other missionaries who sought to support themselves by "secular" occupations, although it is doubtful whether a good Moravian, especially in those days, considered anything in God's world to be "secular."

Already in 1734, at the invitation of Count Pless, First Chamberlain at the Danish Court, eighteen Brethren had gone out to act as overseers of plantations and/or missionaries at the same time . . . [but] before they had been long in St. Croix, a rank and dank island, most of them had died of fever.⁷

The Moravians not only approved but also expected and regulated commercial activity on the part of their missionaries. As late as 1840, more than a century after their first agents went forth, Moravian missionaries received the following instructions:

The missionary should take a pleasure in saving or earning whatever he can, with propriety, on behalf of the mission in which he is employed, remembering that everything saved or earned is an advantage to the General Mission Fund, the claims upon which have become so numerous and so heavy.⁸

An earlier account of these missions reported:

Some of the missions, indeed, are supported to a considerable degree, by the

⁷ J. E. Hutton, *A Short History of the Moravian Church* (London: Moravian Publications Office, 1895), p. 152.

⁸ *Instructions to Missionaries*, 2d ed. (London: 1840). Augustus C. Thompson, *Moravian Missions* (New York: Charles Scribner's Sons, 1882), p. 476.

⁶ *Ibid.*, p. 87.

zeal and diligence of some of the Brethren, who apply the earnings of their labor in this way; but this cannot be done in all cases. The missionaries receive no stated salaries, but they transmit a list of necessities, which if approved, are procured and sent to them. Their children and widows are provided for.⁹

At the same time it was underscored that the missionary was not to carve out a kingdom for himself overseas but that all the profit of his so-called secular employment was to accrue to the mission.

Whatever, then, any missionary may earn is passed to the credit of the general treasury. On the score of accumulation there can be no invidious distinctions, for no missionary may engage in any business on his own account, and no one who carries on business for the mission has a right to claim a share in the profits.¹⁰

As time went on, however, trade and commercial activity were put into the hands of specialized missionaries. The Labrador trade was committed to certain men sent out by the Moravian board expressly for that purpose. In St. Thomas, Surinam, Nicaragua, and South Africa there were by the latter half of the 19th century unordained missionaries who devoted themselves to trade and commerce, and yet acted also as assistants in evangelistic work.¹¹

The amount of income derived from "traffic and trade" was no small item. By 1882 about \$100,000 a year was raised on the far-flung Moravian mission fields, most

of it by industry and trade.¹² This \$100,000 was no small sum in those days, especially in the hands of thrifty Moravians. Over the past two centuries probably no other mission group has gotten more mileage out of its money.

Rarely in missionary circles were trade and mission so long intertwined as in the Moravian mission to Labrador. Concern for the people even more than support of the mission motivated the Brethren. They tried to protect the Eskimo against exploitation at the hands of unscrupulous traders and fishermen, who brought in many destructive influences. The Eskimo bartered fish, oil, and furs for weapons, ammunition, cloth, food, and necessary tools and utensils. The mission trade stores deliberately refused to stock luxury items which the Eskimo could not afford. Frequently the mission stores sold essential goods at cost. The trade stores also made it possible to provide for the poor, the sick, and the old in hard winters and for everyone in poor hunting and fishing years. But this laudable effort led to the unfortunate credit system.

The credit system, which caused so much trouble for both groups, had arisen because of the mission's desire to meet the Eskimo's need and to help him through unproductive hunting and fishing seasons. The credit nuisance troubled the Hudson's Bay Company and other traders as well. It was based on the uncertainties that naturally attend hunting and fishing. Yet the missionaries felt that there was a fundamental difference between the mission trade stores and those of other traders, who carried on barter for the sake of their own

⁹ E. Lord, *A Compendious History of the Principal Protestant Missions to the Heathen* (Boston: Samuel T. Armstrong, 1813), I, 235.

¹⁰ *Regulations Issued by the Missionary Department*, 21, Thompson, p. 475.

¹¹ *Ibid.*, pp. 484 f.

¹² *Ibid.*, p. 484.

profit but not in order to help the Eskimo advance.

From the start the missionary's personal involvement in trade created problems. Perhaps many of them could have been avoided if the Society for the Furtherance of the Gospel (S. F. G.) as an independent trading association had, from the beginning, placed its own agents in charge of the stores and relieved the missionaries of the ambiguities and contradictions into which this activity placed them.

An even older and larger commercial operation carried on by the Moravians was that in Surinam, better known as Dutch Guiana on the northern coast of South America. The first Moravian messengers arrived in 1735. They sought to bring the Gospel to the Indians and to the Negro slaves and their descendants. This was also the period when Herrnhut sought to provide for the new refugee Brethren from Bohemia and "Maehren" (Moravia) by establishing colonies elsewhere, as, for example, in Georgia on the Savannah River in 1734. Besides, Zinzendorf's sympathy for the Indians and Negroes in Surinam had been aroused by the tales he had heard already in 1719 when he was in Holland.¹³

The first Moravian missionaries addressed themselves to the Arawak Indians, who were then still numerous. But the missionary colonists on their remote planta-

¹³ F. Staehelin, *Die Mission der Bruedergemeine in Suriname und Berbice im achtzehnten Jahrhundert* (Paramaribo: C. Kersten & Co., n. d.), I, Pt. 1, pp. 7—9. This is an exceptionally valuable work on the Moravian mission in Surinam, since it consists almost entirely of lengthy excerpts from letters and other original sources. The author was at one time head of the Surinam mission. All translations from this work are by the author.

tions needed someone in the chief city to forward supplies.

In order to have a support in the town of Paramaribo for the flourishing work among the Indians out in the country an agency was opened there in 1754. Two brethren were sent, who were to earn their own living by opening a tailor's business. Whatever they earned more than they required to live on was to be used to help the Indian Mission, and they themselves were to help their brethren in the interior by acting as their agents and advisers. Nobody in the capital had wanted them as missionaries; but as tailors they were welcome. Their reliable and punctual work was their recommendation. They received more orders than they could carry out. They had to employ assistants to satisfy their customers, some of whom belonged to the highest circles. For this purpose they hired slaves, the only people they could get, for whose services they paid the owners a fee, but who worked with them in the business.

When one sits on a tailor's bench, it is easy to carry on a conversation. This one fact was the opening to the Mission among the Negro slaves.

Meanwhile, ironically, over the years the mission to the Indians carried on by the more conventional missionaries dwindled, while the mission of the tailors, and, later, of the bakers and the watchmakers, to the Negroes of Paramaribo blossomed so that by 1926, with 13,000 members worshipping in seven church buildings, it was the largest Moravian mission congregation in the world.¹⁴

¹⁴ Adolph Schulze and S. H. Gapp, *World-Wide Moravian Missions* (Bethlehem, Pa.: Coenienus Press, 1926), p. 159.

In Surinam the original stimulus to outright commercial activity had apparently not come from the field but from headquarters in Germany. The men of Herrnhut encouraged the Brethren in Surinam to establish plantations, start cattle raising, and open a shoemaker's shop. After the tailor shop opened in Paramaribo, it branched out into selling goods shipped by the Brethren in Europe. Out of a chest of striped linen and some miscellaneous manufactured articles shipped out in 1758 a whole department store and other activities had developed by 1900. It is interesting to trace the beginnings of that enterprise.

It all began at a mission board meeting in Herrnhut on April 23, 1758. Some 30 brothers and sisters were being sent out to Surinam, including a shoemaker for the shop at Berbice, a tailor to help fill mounting orders in Paramaribo, a weaver who was also a mason and a hunter, a baker and musician. The minutes drip with the blood, sweat, and tears of a mission committee cudgeling its brains to find the travel costs for such a large party of missionary colonists leaving the very next day. There is a significant note on the margin of the minutes, evidently added later:

At the departure of the Brethren . . . the great lack of travel funds and the fact that much money had already been advanced brought up the idea of sending striped linen (to Surinam) . . . out of which the Brethren Commerical Society soon developed.¹⁵

In the beginning is the idea. Whose was the fertile mind that planted a depart-

ment store with the seed of a small chest of striped linen? Odds are that it was Jonas Paul Weiss, a member of the mission board. Sometime between the day of the board meeting and the end of April he wrote a long letter to the Brethren in Surinam containing some hard pioneer thinking on missions — ideas whose time may have come at last, two centuries after they first crossed the salt water.

In Surinam the Brethren were able to avoid one of the mistakes they had made in Labrador. Up north the trade goods had been dumped on the preaching missionary, for whom this commercial activity was often a necessary evil. In the tropics the Brethren from the beginning sent out special artisans and business people. This happened because of the sound thinking of the people already on the field.

I have no objection to Brother Weisz's [sic] suggestion for commerce in Paramaribo. But a Brother would have to be sent out here expressly for that purpose, one who has a good head for business, for the people here are very bad and expert in all evil. A man would have to be very wise and experienced, otherwise he could be badly cheated. — Among the brothers here now there is no one who would have either the head or the heart for this.¹⁶

Together with their commerce and crafts the Moravian "laymen" also witnessed to their faith. But this extra was not a burdensome task for them. As Christian laymen they did this with joy and considered it perfectly natural that they should do so. All of which goes to show that it is usually easier for a businessman

¹⁵ Excerpt from the minutes of the mission board (Johs. v. Watteville, Kornelis van Laar, Nathan. Seidel and J. P. Weisz), April 23, 1758, at Herrnhut. Staehelin, II, Pt. 3, 130 f.

¹⁶ Zander to Saalwaechter, Paramaribo, 24 January (1757?). Staehelin, II, Pt. 3, p. 80.

to witness than for a preacher to conduct a business on the side.

Weiss does some clear thinking as he nudges the Brethren ahead from tailoring to commerce.

Since it is clear that one or two Brethren must always live in the city and that they must follow a trade, as for example Brother Ralfs, who is now a tailor, then I fail to see why a man who is already in Paramaribo earning his living cannot also sell some things that are sent out to him. (Ibid., p. 134)

Weiss also challenges the medieval notion that commerce as distinguished from craft is in itself dishonorable:

Whether I make a suit and get paid for it or whether I sell somebody a piece of linen, this is one and the same thing. I can be as honorable, brotherly, and Christian in the one case as in the next. Greed, cunning, fraud, and exploitation must be kept out of the one as much as out of the other. (P. 134)

The hard-pressed board member felt there was no reason why their colony of apostles should deprive itself of the advantages of such commerce:

And when I look at our circumstances, it is clear to me that we should make use of the honest and proper profit that could be ours by selling goods sent out from Europe. And it has been decided at a conference to make a beginning and send out 1 small chest of striped linen and some other manufactured goods to be sold. (P. 134)

Later on in the epistle he warms to his work and lays on with a will, scoring the traditional ecclesiastical bias that favored agriculture and discriminated against commerce:

I see it as an undernourished idea, if one

makes such differences. A man sells his corn, wood, beer, brandy, etc., makes a profit and regards it as the blessing of God. On the other hand he is afraid that he plunges into sin if he sells some goods that are sent out to him at whatever price obtains in that country for such goods and makes a profit. (P. 134)

Some hard thinking follows on the relation between mission and commerce, between preachers and people of other callings:

The conversion of the heathen is of course the main object and motivation of the whole establishment. But a Brethren establishment is not only an apostolate, or just a mission to the heathen, but the mission only dwells in the establishment. As improper as it might be, if an apostle were to busy and bury himself in establishing a profitable plantation or business or other productive enterprise, just so improper is it in my opinion, if the Brethren of an establishment all wanted to be apostles and would therefore avoid and neglect everything that is useful in eternal things. I allow myself to say that we *must* in future think more of the right ordering of our establishments than we have done in the past. . . . We must make better use of the advantages which the Savior puts right at hand through the situation and circumstances, and we must arrange things so that there is a return for and through that which is spent. Otherwise I do not see how we can continue the cause or support it adequately as the circumstances demand. . . . Many more difficulties will arise, if the Brethren are not supported, as the nature of the case demands. If we are restricted to what people give us, we should not begin such a great enterprise as e. g. ours in Surinam. Rather one must let the brother who is the apostle see how he can make out. Thus it was with Brother

Leonhard Dober on St. Thomas, with Schmid on the Cape (of Good Hope), to some extent also with D. Nitschmann and Eller on Ceylon; but these were only experiments by scouts. If an establishment had not followed on St. Thomas, this would no doubt also have failed like the efforts on the Cape and Ceylon, which have been given up. It seems clear to me that the apostolate to the heathen nations can best become a permanent and total blessing if it is supported by an establishment, or is embraced within it, at least in such manner as circumstances and experience indicate. (P. 134)

This man was out for bigger game than voluntary contributions for missions.

But if an establishment is to be erected, capital has to be expended in the beginning, and offerings will not suffice for this nor can they be requested. At best one can loan money or ask some one to advance it with the assurance that one can expect repayment from the place where one spends it. That's how it has happened already at Berbice. They have paid back what they could, and we tried to send them what they requested. And hasn't it therefore gone almost better at Berbice than in other congregations of former heathen? Did the fact that there was a profit-making shoemaker's shop at Pilgerhuth stop the Gospel from being preached to the heathen? Surinam also started on this basis when Ralf and Dehne were there alone. And this seems right to me. (P. 135)

However, such capital loans were all to be paid back, and until the principal was remitted, interest should be paid. There was nothing medieval about this mission board member's economic thinking. Nor was he, as indicated above, imbued with the ancient idea that agriculture is any holier than commerce.

It is my will that the brethren of the establishment should regard it as an unavoidable, necessary, and proper thing to repay what has been spent and until it can be paid interest can and must sooner or later be required either in products or in cash. And the establishment remains a debtor for whatever it cannot pay. If this is laid down firmly, everything will go much better, it seems to me. But of course business will have to be introduced into the establishments. For such business enterprises can be conducted in the most Christian and proper manner, and they will produce more profit than one can get from agriculture or professions. (Pp. 135 f.)

Weiss was also a realist:

Either one must not use more than one has or one must try to earn it in a legitimate way upon careful thought without damage to others. And when such a good opportunity presents itself as we have, we are making a mistake if we fail to use it or neglect it because of one-sided ideas. I cannot deny my joy that we are now going to make an experiment with a small chest of linen from here. Now it's up to you how you will regard and handle this matter. The details thereof belong not in this but in a special correspondence. (P. 136)

There was an attitude in Weiss that reminds one of Martin Luther:

It is true that it takes as much grace to act graciously as a child of God in buying and selling as for many other acts which pass for spiritual and are held in high regard. And I regard a Brother as worthy of all honor and love, who does not lose this viewpoint, and holds fast to the joy of serving not his cause but that of his Savior and his neighbor. (Pp. 136 f.)

Martin Luther would also have applauded

the distinctions Weiss sought to preserve between the vocations of the various Brethren:

Nor am I suggesting that the man who in the forenoon sells a piece of merchandise stand up and preach in the afternoon. This can surely be kept separate. (P. 137)

If the example of the Moravians had been studied more carefully by the Christian world mission as it developed and expanded, it seems possible that it might have been preserved from its frequent overemphasis on preaching and teaching at the expense of other necessary activities. Preachers and teachers would never have gotten such a strong hold on the Christian world mission as they gained in the 19th century and to a great extent still maintain today, and the businessman would not have been kept out of the missionary enterprise. Weiss valued the businessman as highly as the preacher and the teacher:

The man who can lead a hymn sing so well or the man who can preach is no more important in my opinion than the one who can get along well [in business] with the people of the place. Friendly, firm, loving, and ready to serve, he persuades the people that life must really be different among the Brethren, because he is such a good man and yet knows how to get along so well and so properly with the people. (P. 137)

Weiss realized that demonstration is as important as proclamation in the Christian world mission. And he recognized that Christian businessmen practicing their "faith active in love" in the daily affairs of the market place rather than off in a monastery would be powerful audiovisual aids for the preaching and teaching missionary.

The Moravians have the distinction of

being the first Protestant church which, as a church, recognized and attempted to carry out its duty of world evangelization, and in this respect it stood alone for almost a century. Unlike other European churches, the Renewed Church of the Moravian Brethren organized no separate missionary society. The whole church was the society, and within it the principle prevailed that to be a Moravian and to further missions are identical.¹⁷

The Moravian principle of the total church as a mission to the world also preserved this church from the one-sided clericalism that overtook many other Christian missions. The Moravians had an essential and honored place for the artisan, and especially for the businessman, in its worldwide mission. And the businessman was not simply keeping account of mission expenses. He was given free scope for what a businessman ultimately has to do if he wants to stay in business — make money.

Founded in 1732, the Moravian missions for more than a century followed Paul's personal tentmaking principle. The sending church paid the travel costs and helped out when the missions incurred high building costs. The church in Europe and America also paid travel costs, helped in cases of sickness, and was ready to educate the missionary's children in Europe and to pension him in his old age.

But the current field expenses had to be covered by local income. It is true that this system was not entirely feasible everywhere, but as late as 1857, the General Synod of the worldwide Moravian Church stated that the support of the mission in Surinam, in South Africa, and in Labrador

¹⁷ *ERE*, VIII, 838.

came entirely from sources in these countries.¹⁸ This was one important reason why it required only 60 Moravians to send out one missionary, while it took 5000 other Protestants to put a single emissary into the foreign field.

The firm of C. Kersten & Co., established at Paramaribo, Surinam, in 1768 in Dutch Guiana on the northern coast of South America, is an outstanding example of a large commercial enterprise under the indirect control of a church body. By far the largest trading company in the country, it employs 1,350 men and women and about 200 others in the Netherlands Antilles. In addition to trade, its activities include manufacturing and services. In 1900 it was structurally separated from the mission or church. The Moravian Church has entrusted its material interests to the so-called Mission Institute of the Moravian Church. This institute is the only shareholder of C. Kersten & Co. and its recently established branches in the Netherlands Antilles, Amsterdam, New York, and Hamburg. The board of directors consists of representatives of the Moravian Church in the USA and Europe. Yearly dividends help support mission work in Surinam and other fields. The sum "runs in the lower six figures" of Surinam guilders (1 Surinam guilder is equal to 53 American cents).¹⁹

In evaluating the Moravian "tentmaking" enterprises, it would be a mistake to

¹⁸ Paul A. Theile, Letter to W. J. Danker, dated March 3, 1964. In the author's files.

¹⁹ J. de Kraker, Letter to W. J. Danker, dated May 26, 1964, at Paramaribo. In the author's files.

focus entirely on the fact that they are today organizationally separate from the mission and to forget the many valuable contributions they made over two centuries. While faith and love for the Savior were the fuel, these business enterprises were the rockets that hoisted pioneer Moravian satellites into the missionary heavens in an age when many Christians were doing next to nothing.

They were means of sharing a better physical and material life with the people of mission lands. Unlike certain traders in the age of colonialism, the Moravians were primarily concerned with the welfare of the people rather than with profits. With the fervent proclamation of the Gospel they matched its demonstration in the lives of Christian artisans and businessmen. They showed the people how one can live Christ in the marketplace and not only in the mission compound.

To this day the productive enterprises founded by the Moravians, though no longer united with the missions by such close organizational ties as in the past, are on good terms with the latter. The fragrant spirit of dedication to the mission, the idea that every Christian is a missionary, that a Christian can witness through his secular vocation, that he should regard it as a means of serving God's purposes by serving his fellowman, still animates the old Moravian enterprises even in their more separated state. To a large extent they are still conducted by Moravian Christians, facilitating the bond in spirit that organizational distinction did not really sever.

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