



“... God forbid that I should glory, save in the cross of our Lord Jesus Christ...”

Galatians 6:14

SEPTEMBER 2009

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Purpose of Calvary Messenger is:
 To propagate sound Biblical doctrine;
 To stimulate a deeper study of God's Word;
 To anchor and fortify the faith of Christians;
 To point lost and dying souls to Christ the Savior;
 To welcome prodigals back to the fold and family of God;
 And to help defeated Christians find victory in Christ Jesus.

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Chosen to Shine

Mary Anne Stoll, Summertown, TN

Said one little star to his fellow star brothers,
 "I'm not as shiny and bright as you others;
 There's many, many a star you see.
 What difference will it make if they don't have me?"
 Then out of the sky—away he flew,
 Where he went, nobody knew.
 And all his star brothers let out a sigh,
 For the sky became darker, and I'm sure you know why.

Said one little birdie to his friend in the tree,
 "What difference will it make if they don't hear me?
 There's too many birds; no one hears my song.
 I'll stop my singing; I won't help along."
 So he let out a sigh and then shut his beak
 And part of his world began to grow bleak.

Said one rosebud to her neighbor, Sue,
 "I can never do what you can do
 Your beauty's so great; I can't compare;
 If I wither and die, why would you care?
 I'll shut the leaves around my heart.
 I will not bloom; I will not start!"

I think it's sad, my friend, don't you?
 They all believed what wasn't true.
 Just think of the beauty, splendor and grace
 If each would have chosen to shine in its place.
 So if you're tempted to believe in this lie,
 To let your heart shrivel up and die,
 Remember that it just isn't true.
 You're one of a kind. There's Only One You!

We know we're not birdies, roses, or stars;
 No! My friend, we are much more by far!
 We are important people in God's story,
 We're chosen by Him to shine for His glory!



Mystery and Marriage

This is a great mystery: but I speak concerning Christ and the church” (Ephesians 5:32).

With these attention-grabbing words, Paul sums up his comments about Christian marriage. We think he is addressing marriage then suddenly he tells us he’s also speaking to Christ’s life in the body of believers.

We naturally turn to Ephesians 5:21-33 for meaningful insights about marriage. Weddings and anniversaries, however, are not the only times to ponder its life-giving concepts. Much about good marriage resembles Christian discipleship. Come with me as we explore Ephesians 5 and “The Great Mystery” (verse 32). Let us first note things that are similar about Christian living and Christian marriage, then things that are different.

Things Similar:

- The Christian wife (of a Christian husband) and the bride of Christ are both blessed as they submit to their husband’s love and direction. (22, 24)
- God has placed both the Christian husband and Christ as “head” of their respective brides, indicating leadership. (23)

- The Christian husband and Christ both have a high regard for their brides, loving them as themselves. (25)

- Great blessing comes to the marriage relationship that is built on unselfish love. (27)

- Because the Christian husband and Christ both love unselfishly; their wives feel deeply treasured. (28)

- Neither the Christian husband nor Christ waver in giving greatest love and care to their respective wives. Christ, the heavenly groom, nourishes and cherishes his bride, the church. (29)

- Christ’s regard for His bride is nobler than ours, yet He delights in His trustful children who do their best to follow Him. (29)

- Both the earthly wife and the spiritual wife are joined to their respective grooms in a fundamental way that makes *the mere thought of unfaithfulness* appalling. (31)

Things Different:

- Christ, who was present in man’s creation, is not to submit to his bride, the church. (21)

- The human husband is not the savior of the marriage. He is, however, to bring great blessing

to his wife and carries the greater responsibility in making and keeping their relationship wholesome. (23)

- The Christian husband cannot produce blessing, but he can lead out in “washing of water by the Word.” (26)

- Christ alone is able to present to Himself a glorious church that has neither spot nor wrinkle, but the human husband and wife are both imperfect because they are limited by human nature and earthly existence. (27)

- Self-preservation is man’s natural response. (29)

- The spiritual “marriage bond” links us to Christ, who lives forevermore. His love is perfect, but his bride’s is imperfect. (31)

- The husband’s love (and respect) for his wife and the wife’s submission to (and respect for) her husband can present challenges to marriage. Christ’s devotion to His bride is always perfect. Human devotion cannot be completely perfect. (33)

The Journey

Old Testament prophets frequently warned God’s people about straying loyalties and misplaced priorities. These courageous heralds often denounced idol worship as spiritual adultery. James, the Lord’s brother, also compared unfaithful Christianity with unfaithful marriage. In James 4:4,

he addressed spiritual unfaithfulness in terms of marital unfaithfulness. His words fairly shout, “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.” Joseph Stoll addresses the same problem in *Adam’s Long Shadow* with this comment: “Our greatest marriage problem is within the church—the spiritual adultery of the Bride of Jesus Christ.”*

I am very blessed. Fifty years ago on June 7, 1959, God gave me a devoted wife, a companion for life. I love Martha, but as I read Ephesians 5 and also as I observe other husbands’ consideration and affection, I realize that I am far from perfect in this matter. Our goal has been wholesome, exclusive devotion. God’s grace has spared us of unfaithfulness. God designed marriage to benefit the participants and we find our hearts responding with a hearty “Amen!”

We are content with God’s mystery in both marriage and the church. We are nourished by His care and love for His Bride. We trust Him for our future and would knowingly do nothing to mar His peace in our relationship.

God alone knows the future. Regardless of what lies ahead of

us in the remaining years of this life, we eagerly look forward to the bliss of heaven, when we shall be forever united with Jesus Christ, our heavenly Bridegroom.

(*Stoll, Joseph, *Adam's Long Shadow*, page 23, Vision Publishers, Harrisonburg, VA, 2008.)

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Please note two additional articles

pertaining to family life in this issue: "True Lips Wait?" by J. Mark Horst and "The Christian Home" by Eli A. Yoder. Even though Mother's Day and Father's Day are past for this year, we trust that these articles and the above editorial will contribute positively to our young people, our homes and our churches.

—PLM 

reader response

Re: Observations, August, '09 (page 18).

I echo your concern about the ability of older persons to evaluate present day issues. We are in a day when we need the wisdom of the "seasoned" ministers and the vision and zeal of the younger generation.

I, for one, highly value the wisdom and experience of ministers who have

navigated through difficult waters in the past and to ignore their judgment is foolish. There are many potentially divisive issues facing the Church today and we ought to value the older brethren and be open to their guidance and advice in these issues.

God bless you,

Joel Gingerich, *Minerva, OH* 

True Lips Wait?

J. Mark Horst • Heralds of Hope • Breezewood, PA

Katy Kruger of Brentwood, IN, was married on December 13, 2008. According to *The Tennessean* (newspaper), her wedding experience was unusual in that she experienced her first kiss after the minister pronounced the memorable words, "You may now kiss the bride." Interestingly, Katy is part of a small but growing trend of evangelical young

people who are saving their first kiss for their wedding ceremony.

While we may or may not agree with the necessity of the commitment made by these young people, you and I should respect them and encourage their desire for moral purity. In a culture where casual sex is the norm, these young people understand that kissing, as an act of physical intimacy,

can be a gateway to much greater physical involvement. Anyone who is married or who has been involved in a romantic relationship can testify to that fact.

While the Bible does not speak specifically to this matter of kissing before marriage, there are principles we can apply. One of them is the command not to “defraud others” in 1 Thessalonians 4:6. This command is given in the context of moral purity. Defrauding is simply “arousing desires or expectations in another person that cannot be righteously fulfilled.” It would seem to me that the young people making these commitments are taking the moral “high ground.” They are putting themselves in the best possible position to honor God’s commands for moral purity, self-control and monogamy.

“The Virgin Lips Movement” as it is called, is a serious “push back” against the moral laxness of our time. Unfortunately, that looseness is not only in the world, but also among many professing Christians.

The movement sets clearly defined boundaries to protect the virtue and honor of marriage. It recognizes that a kiss is more than just the meeting of two sets of lips. Katy said, “It was so important to me because I felt a kiss was something very intimate, and something I wanted to give only to one man, to my husband.”

In his comments on the original article in *The Tennessean*, Dr. Albert Mohler stated, “As any minister who works with youth and young adults knows, the ‘how far is too far?’ question is a constant reality. The Virgin Lips movement represents a determination to stop that train before it leaves the station.”

We must never ridicule or speak ill of those whose commitment to Christ and knowledge of their own weakness leads them to set clearly defined boundaries. Let’s do all we can to strengthen our young people in their desire to follow God’s plan for their lives in maintaining their moral purity.

[From *Hope Horizons*, July, 2009.
Used with permission.] 

Honesty gives a person character strength but not necessarily popularity.

The Christian Home

Eli A. Yoder, Stuarts Draft, VA

The foundation of the Christian home is found in Ephesians 5: 24, 25: “Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands love your wives, even as Christ also loved the church and gave himself for it.” If the wives are subject to their husbands and if the husband loves his wife as Christ loves the church, the children will do much better in obeying their parents.

The nearest thing to heaven on earth is a Christian family. Such a home is where the parents and children live together in unity. The nearest thing to hell on earth is an ungodly home that is broken by sin with bickering and quarrelling.

Love is the basic material that transforms a mere house into a home. A certain family existing on a sidewalk in town had no place to live. Two women standing close by were talking about them. One said, “What a nice family, yet they have nowhere to live!” A little boy in the family heard them and said, “We have a home, but we don’t have a house to put it in.” Many families today have a house to live in, but they don’t really have a home. Home is where

each lives for the other and all live for Christ. Where does such a home start? “The fear of the Lord is the beginning of wisdom” (Proverbs 9:10).

One deep longing everyone has is for home. If we go to a jail, hospital, or rest home and ask people where they would like to be, most of them would say, “HOME!” I once visited with a friend who had been moved out of her home into a nursing home. When we were preparing to leave, she just begged us to take her along home, but her son said, “It just doesn’t suit to have you in our home. I have my job and my wife has her job.” I felt sorry for her. I wonder, *Do we have time to take care of our aged parents?* We may become disabled some time and need someone to care for us.

We have a wall motto in our kitchen that says: “Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.” If we have a family, it may be good to sometimes set an extra chair at the table and say to the family, “Now this is Jesus’ chair and we will pretend He is sitting here while we eat our meal. Jesus hears every word we say.”

In Isaiah 38:1, “The word of God

came to Hezekiah, ‘Set thine house in order for thou shalt die and not live.’ That is good advice. We should keep our house in order for we will all one day die and not live, even though we don’t know just when it will be.

The place to stop crime is not in the *electric* chair, but in the *high* chair. When the baby cries, before he can talk, he naturally wants what he wants when he wants it—NOW, unless he is trained otherwise.

Likewise, when grown-ups “want what they want now” regardless of how it affects others, they have failed to mature. Like grown-up babies, they are physically mature, but emotionally retarded.

One of the most important activities in a Christian home is regular family devotions. As wholesome food is to physical nourishment, so is Bible reading to spiritual nourishment. Bible reading provides us with opportunity to hear from God and prayer provides opportunity for God to hear from us.

An old man was sawing firewood with a hand saw. A neighbor came and looked at his saw and said, “You need to sharpen that saw. If you sharpened it, you could cut a lot more wood in a day.”

The old man was not convinced and said, “Don’t talk like that! I’ve got a lot of wood to cut and I don’t have

time to sharpen my saw.” That’s how some people feel about prayer and Bible reading. They think they don’t have time for it but they could get much more done if they took time for thoughtful Bible reading and prayer and by asking the Lord’s blessing and guidance for the day.

Mother is an important person in the home. If she has small children, she may get discouraged. She seems to be on duty around the clock. If she accepts her role every minute of every day, even when a child is unlovable, she may go to bed exhausted and wonder if she can sleep. Yet, if in the middle of the night a child awakes and needs her comfort, she can get up and meet the child’s needs.

A positive, wholesome attitude toward the mother’s role is very helpful. It is not our *position*, but our *attitude* that makes the difference between *satisfaction* and *frustration*. Our attitude not only affects our well being, but that of our family. “Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee” (Isaiah 26:3).

Prayer is very important for a busy mother. She can pray while she is doing dishes or ironing clothes. “Some where, some way, some time each day, I will turn aside and pray.”

Our homes should be neat and orderly, but when we are so particular

that children cannot play comfortably, that is unfortunate. That is putting the house before the children. Years later, children will not treasure the memory as much if the house was always neat but if Mom was cheerful, kind and happy.


A singing mother can be a great blessing in a home. A cheerful mother makes the home a pleasant place to be. Best of all, since children are great imitators, they will also want to sing, and even if Mother's voice is not especially nice, that doesn't matter to the child—or to God.

We husbands also have an important part in making the home happy. We should not be ill-tempered, bitter or bossy. Children will remember if Dad played with them or if he only told them what to do. Husbands are to "love their wives, even as Christ also loved the church and gave himself for it" (Ephesians 5:25). When a man offers his hand in marriage to a woman, he has chosen her above all others and promises to be faithful to her in sickness and in health, as long as they both live. Christ's love, too, is endless.

We husbands should always be true and trustworthy to our wives and ready to sympathize. A wife

should not be considered a child, but an adult. She should be treated with respect. We husbands are to be true spiritual leaders and faithful in all things. When a wise husband faces an important decision, he talks things over with his wife. Sometimes wives have better thoughts than their husbands do. Even though they are not in the lead, they can advise. Let the husband not be too proud to ask and take his wife's advice.

Let us always strive for better homes. "Good, better, best; never let it rest, till the good is better and the better is best." In Ephesians 4:32, we have a good recipe for happiness in the home: "Be ye kind to one another, tenderhearted, forgiving one another." We especially need to be kind and forgiving toward our spouse. Jesus came not only to save our souls, but also our homes. Proverbs 12:7 includes this statement: "The house of the righteous shall stand."

Our truthfulness to our children is as serious to them as their truthfulness is to us. Never make unfulfilled promises or threats to them. Answer the children seriously, so they can depend on your word. This strengthens in them a love for the truth. 

The smallest good deed is better than the grandest unfulfilled intention.

Weavertown Church: 100 years

Aaron Lapp, Kinzers, PA

Everyone is invited to the 100th anniversary celebration of the Weavertown Amish Mennonite Church on Sunday, September 27, 2009. A special program is planned for Sunday morning at 9 a.m. and Sunday evening at 6:30 p.m. We want to highlight God's goodness and note the ideals that developed in our first 50 years that were amplified in the last 50 years.

September, 1909

The Old Order Amish Church had only eight church districts in Lancaster, County, PA. Thirty-five families withdrew and assembled on Sunday, September 29, 1909. The only issue for separation was over the Amish church implementing the strict ban. They had no minister to shepherd them. Their church services consisted of singing, Scripture reading, and testimony. No preaching. No Sunday School. Expounding on the Scriptures would have been seen as trespassing on holy ground reserved for duly ordained men.

1909-1954

Four months went by before

ministerial help came. On February 13, 1910, several ordained men came from the Belleville, PA, area to visit and to preach. They came once a month for 14 months. Services were held only every other Sunday. When no ministers were present, they proceeded as previously stated.

On April 27, 1911, the traditional all-day council meeting was held. On the following day, an all-day communion service was held which was followed by a double ordination.

Modern conveniences (cars, electricity, tractors) were either not available or not practical. Telephone, electricity, and modern farm machinery began to be used in the early 1920's without church counsel. The personal ownership of cars was forbidden until church approval was given in 1928. Approval was given to use the Weavertown church house for Sunday School on the "in between" Sunday in 1928. In spring, 1930, the congregation approved also having regular, every Sunday preaching services in the vacant church house built by the Brethren Church in 1888. It remains as a very solid, basic

structure and we are still using it.

The United States' economy was brutally battered in the 1930's because of the Great Depression and in the 1940's due to World War II. Church life was also static during those years of very little change. Weavertown's late minister, Aaron Glick, referred to those first 40 years as being "the years of a sleeping church."

An awakening came in part through the stirrings of laymen who had a vision for congregational vitality. Youth and adult home Bible studies were started, laymen participated in young people's meetings, and the youth organized to regularly distribute Gospel tracts in nearby cities in the 1950's. The ministers gave consent to these new activities. In 1955, Weavertown minister, Elam Kauffman was one of the first men to serve as a board member on the new Beachy foreign mission endeavor called Amish Mennonite Aid.

Thirty-one ministers from all the Beachy churches responded to an invitation of a meeting at Weavertown from across the constituency in 1955. It was the first Beachy Amish ministers' meeting and also the first time a mission effort was undertaken on an official basis.

The thrust for revival was brought to us by two major "next door" Mennonite movements. The winter

Bible school at nearby Millwood Mennonite Church was an annual, two-week, all-day school. Weavertown members freely attended and by it were established in the Word of God with a broader application of faith practice. The effects of this Bible teaching has also been assimilated by the next generation. The blessing of those Bible schools is immeasurable.

The second major thrust of revival for Weavertown was the various tent revivals. The first one was by George Brunk of Virginia. That first effort began on June 3, 1951, and stretched out for seven weeks of nightly preaching! Our people joined in the crowds. Seven thousand came to the big tent on the first night. Pictures of later crowds indicate that up to 15,000 attended on a given night. We were also part of the estimated 1500 people coming forward, making confession and getting right with God. This blessing from God was also immeasurable. Later, Howard Hammer, Myron Augsburger, and Andrew Jantzi also preached in tent revivals in Lancaster County in the 1950's and 1960's.

I see the first 45 years (1909-1954) as years of Tradition and Transition. The next 55 years (1955-2009) I believe were characterized by Transmission and Transformation.

1955-2009

Our Amish background and culture still exerts some influence on our thinking, approach to life, conversation, and ideals in home and church life. On the other hand, we have adopted Mennonite approaches to various congregational programs and mission efforts. In the last 20 years, there has been a noticeable shift toward Mennonite ideals in handling problems relating to church administration. I think this identifies us as both Amish and Mennonite with a curious mix of the two—a hybrid. In being this way, we don't claim to be better than the Amish or the Mennonites, but simply a people who have made certain choices over these four generations by which we are who we are, by the grace of God. We are not claiming superiority over any church groups, our own sister Beachy congregations included.

We have profited very much from our Amish background. Our respect for each other has been generally mutual and brotherly, with a few exceptions when people leave the Amish to join us. The reception with Mennonite groups has been warm and a distinct blessing in worship and fellowship.

Our 55 years of Transmission and Transformation have also seen some changes, that regrettably, are not all for the better. And yet, most of the

changes have contributed to vibrant church life and growth.

Weavertown has been served by 18 different ordained men, all who were chosen out of the congregation. Seven of these have served as bishop. Many church members (men and women) have served in voluntary service units, as missionaries far and near, and in many significant avenues in the church.

Church growth continues. The local congregations of Pequea and Mine Road were “church plants” from Weavertown in 1962 and 1967, respectively. The Cornerstone congregation in western PA was started in 2000. Our Outreach Committee is now investigating another possible outreach in west-central PA.

How Should We View History?

Histories—biblical, national, and local—are generally more important than many of us realize. Recognizing and appreciating where we have come from is an integral part of where we are headed. Few people who are bitter and reactionary to their past find a restful and fruitful future. Our past is not something in which we can glory and take personal credit for, neither is it helpful to continually find fault and cast blame.

History is very important. It can serve as a beacon, as an anchor, as

a lesson in review. Wise men do not need to make everything an historical issue, nor do they despise it and cast it lightly aside.

The Bottom Line is three-fold:

We feel humbly indebted to God for His providence and grace over these 100 years and our heritage which reaches on back over the centuries unendingly to God, even before the foundation of the world.

Jesus said, "I will build my Church." We rejoice to be a part of that promise in the present and on into

the future.

Every congregation should make arrangements to record their own history with pictures and written records. We tend to think we will always remember happenings large and small, but we don't. Or we may think, *What does it matter?* History is important. Sometime future generations will appreciate documentation. Appreciating where we have come from definitely affects the direction we take into the future.



God's Covenant with Abraham

N. T. Wright (b. 1948)

From his book, What Saint Paul Really Said, p. 33.

"The purpose of the covenant, in the Hebrew Bible and some subsequent writings, was never simply that the Creator wanted to have Israel as a special people, irrespective of the fate of the rest of the world. The purpose of the covenant was that, through this means, the Creator would address and save his entire world. The call of Abraham was designed to undo [remedy the consequences of] the sin of Adam."



How To Be Miserable


Author Unknown

Think about yourself; talk about yourself; use "I" as often as possible; mirror yourself continually in the opinion of others. Listen greedily to what people say about you. Expect to be appreciated. Be suspicious. Be jealous and envious. Be sensitive to slights. Never forgive a criticism. Trust nobody but yourself. Insist on consideration and respect. Demand agreement with your own views on everything. Sulk if people are not grateful to you for favors shown them. Never forget a service you have rendered. Shirk your duties if you can. Do as little as possible for others.




What are Martyrs made of?

John Tillotson (1630-1694)


“In vain does any man pretend that he will be a martyr for his religion, when he will not rule his appetite, nor restrain a lust, nor subdue a passion, nor cross his covetousness and ambition for the sake of it, and in hope of that eternal life ‘which God that cannot lie hath promised.’ He that refuses to do the lesser is not likely to do the greater.” 

Wreckers or Builders?

Author Unknown

I watched them tearing a building down,
A gang of men in a busy town.
With a ho-heave-ho and lusty yell
They swung a beam and the sidewall fell.
I asked the foreman, “Are these men skilled,
And the men you’d hire if you had to build?”
He gave a laugh, saying, “No, indeed!
Just common labor is all I need.
They can easily wreck in a day or two,
What builders have taken years to do.” 

ANNOUNCEMENT

The Calvary Bible School board is announcing the start-up of a nine day Young Men’s Leadership Training Course to begin in early November. This training course will focus on developing Christ-like character, spiritual disciplines, and other leadership skills. Elementary training in wilderness survival and first aid will be included. Young men 18 years and older are invited to apply. Applications should be submitted by September 10, 2009. To receive an application or learn more details about the course, please contact Ernest Eby. Phone: 870-269-3338 or ec.eby.ar@gmail.com. 

marriages

May the homes established by these marriages be little substations of heaven, where God reigns and His blessings flow.

Beiler-Raber

Bro. Mark, son of John and Katie Beiler, Port Royal, PA, and Sis. Alta, daughter of Harvey and Mary Raber, Goshen, IN, at Woodlawn A.M. Church on May 23, 2009, by Steve Miller.

Brubaker-Peachey

Bro. David, son of Charles and Mary Brubaker, Deansboro, NY, and Sis. Doris, daughter of Wilmer and Vera Peachey, Ellisburg, NY, at Pulaski Wesleyan Church for Northern Light Christian Fellowship on May 30, 2009, by Wilmer Peachey.

Brubaker-Yoder

Bro. James, son of Charles and Mary Brubaker, Deansboro, NY, and Sis. Phebe, daughter of Raymond and Linda Yoder, Adams, NY, at Pulaski Wesleyan Church for Northern Light Christian Fellowship on June 13, 2009, by Wilmer Peachey.

Fehr-Yoder

Bro. Jason, son of Diedrich and Wilma Fehr, Cross Hill, SC, and Sis. Janelle, daughter of Sam and Christina Yoder, Hiddenite, NC, at South River Baptist Church for Dayspring Christian Fellowship on June 26, 2009, by Virgil Kanagy.

Fisher-Riehl

Bro. Jonathan, son of Abner and Sara Fisher, Kinzers, PA/Kenya, and Sis. Melanie, daughter of Jacob, Jr., and Vera Riehl, Lewisburg, PA, at Shady Grove Christian Fellowship on June 6, 2009, by Lee Fisher.

Garber-Yoder

Bro. Lamar, son of Marion and Dorcas Garber, Deer Lodge, TN, and Sis. Kimberly, daughter of Floyd and Betty Yoder, Clarkson, KY, at Church of Joy for Cedar Springs Amish Mennonite Church on May 22, 2009, by Marion Garber, father of groom.

Gingerich-Stoll

Bro. Gabriel, son of Jim and Ada Gingerich, Advance, MO, and Sis. Gwendolyn, daughter of Ed and Ruby Stoll, Bloomfield, MO, at First General Baptist Church for Crowley Ridge Mennonite Church on June 19, 2009, by Melvin Troyer.

Miller-Troyer

Bro. Norman, son of Paul and Elizabeth Miller, Crossville, TN, and Sis. Sharon, daughter of Aaron and Ida Troyer, Rutherford, TN, at Mt. Moriah Church on July 18, 2009, by John Mast.

Raber-Heatwole

Bro. Jacob, son of Harvey and Mary Raber, Goshen, IN, and Sis. Crystal, daughter of Earl and Rachel Heatwole, Metter, GA, at Woodlawn A.M. Church on May 23, 2009, by Steve Miller.

Wagler-Yoder

Bro. Bryan Dale, son of Joe and Polly Anna Wagler, Bastrop, TX, and Sis. Maria Joann, daughter of Iddo and Viola Yoder, Lott, TX, at First Baptist Church, Marlin, TX, for Faith Mennonite Fellowship, Lott, TX, on June 6, 2009, by Elmer Smucker.

Yoder-Kinsinger

Bro. Jonathan Wayne, son of Paul L. and Naomi (Schrock) Yoder, Oakland, MD, and. Sis. Gloria Faye, daughter of Shirley and the late Marvin Kinsinger, Grantsville, MD, at Cherry Glade Mennonite Church for Mt. View Mennonite on May 2, 2009, by Jerry Yoder.

cradle roll

The children which the Lord hath graciously given . . . Genesis 33:5

Bontrager, Vernon and Ada (Miller), Shipshewana, IN, first child and son, Adon Joseph, June 3, 2009.

Byler, Daniel and Julia (Erb), Poole, ON, fourth child, third son, Kendall James, June 1, 2009.

Coblentz, Jonas Alan and Nancy (Schlabach), Cochranon, PA, fourth child, second dau., Laci Dawn, May 9, 2009.

Gerber, Brian and Emma (King), Brunner, ON, first child and dau., Teresa Anne, June 28, 2009.

Gingerich, Carl and Joy (Kratzer), Mountain View, AR, fourth child, first son, Carlin Andre`, July 3, 2009.

Hershberger, Kelvin and Beth (Hershberger), Stuarts Draft, VVA, fourth child, second son, Peter Andre`, July 6, 2009.

Lehman, John and Hannah (Stoll), Roodhouse, IL, fourth child, second son, Micah Jon, April 25, 2009.

Mast, Mervin and Katrina (Knepp), Odon, IN, fifth child, third dau., Amber Jewel, June 13, 2009.

Miller, James and Amy (Kropf), Riverside, IA, fourth child, third son, Jordan Tyrell, Feb. 9, 2009.

Miller, James and Esther (Burkholder), Sugarcreek, OH, first child and dau., Cherita Faith, Oct. 25, 2008.

Miller, Lamar and Eva (Chupp), Arthur, IL, fifth child, third son, Jalen Eric, July 3, 2009.

Miller, Tim and Heidi (Yoder), Goshen, IN, second child and dau., Katelyn Jade, July 22, 2009.

Overholt, Arland and Dorothy (Schwartz), Auburn, KY, eighth child, second son, Tyler George, birth date: July 14, 2005; adopted: April, 2009.

Peachey, Jason and Nancy (Yoder), Lewistown, PA, first child and dau., Mia Nicole, July 9, 2009.

Peight, Ben and Joanna (Coblentz), Swanton, MD, fourth child, second dau., Meagan Annie, Sept. 18, 2008.

Petersheim, Matt and Diana (Helmuth), Kalona, IA, third child, second dau., Kiana Rose, June 8, 2009.

Sandoval, Juan and Julie (Yoder), Shippshewana, IN, seventh child, fourth dau., Kianna Licette, July 21, 2009.

Schlabach, Jared and Rosalee (Mullet), Millersburg, OH, first child and son, Isaac Scott, April 14, 2009.

Spicher, Marlin and Mary Ann (Esh), Belleville, PA, fifth child, (one son deceased), second dau., Rebecca Grace, May 31, 2009.

Stutzman, Eric and Nadine (Yoder), Dade City, FL, seventh child, third son, Kaleb Joel, July 22, 2009.

Stutzman, Owen and Wanda (Greenauer), Montezuma, GA, third child, first dau., Isabella Grace, July 26, 2009.

Wagler, Nathan and Connie (Schrock), Cross Hill, SC, seventh child, fifth son, Logan Glen, April 9, 2009.

Weaver, Duane and Ruth (Miller), Stuarts Draft, VA, sixth child, fourth son, Stephen Hans, July 12, 2009.

Yoder, Andrew and Martha Ann (Kauffman), Bittinger, MD, seventh child, fourth dau., Jessica Ann, March 11, 2009.

Yoder, Douglas and Lillian (Bontrager), Auburn, KY, third child, first son, Brandon James, June 9, 2009.

Yoder, Jamin and Raquel (Guadron`), South Bend, IN, second child and dau., Abigail Rhoda, July 11, 2009.

Yutzky, Jason and Julie (Miller), Grove City, MN, second child, first son, Nicholas Klaus, July 3, 2009.

ordinations

May the grace of God be upon our brothers as they minister faithfully. Let us pray for them.

Bro. Jared Schlabach, 23, Millersburg, OH, was ordained as minister at Living Waters Church, Sugarcreek, OH, on May 17, 2009. Preordination messages were brought by Roman B. Mullet. The charge was given by James B. Mullet and Jonas J. E. Miller. Joel Miller was also in the lot.

Bro. Ben Miller, 36, was chosen by lot and ordained to the ministry at Goodspring Mennonite Church, Pulaski, TN, on June 28, 2009. Preordination messages were given by Dave Stoltzfoos of Honey Brook, PA. The charge was given by John Mast, assisted by Lavern Eash and Marion Garber. Brian Mast was also in the lot.

Beachy, Daren Joseph, 30, of Auburn, KY, died in a drowning accident May 12, 2009. He was born Nov. 30, 1978, son of Joseph and Joanna (Overholt) Beachy.

He was a member of Providence Mennonite Fellowship, Auburn.

In addition to his parents, he is survived by brothers: Douglas and wife Charity; and Dustin, of Auburn; sisters: Andrea Peachy and husband Joe, of Russellville, KY, Allison and Melody Beachy and a nephew, Brady Beachy, all of Auburn.

The funeral was held at Providence Fellowship with Eugene Yoder, David L. Yoder, and David J. Yoder serving. Burial was in the church cemetery.

Helmuth, Mary (Miller), 90, died in Iowa City, IA, on Feb. 5, 2009. She was born June 18, 1918, at Yoder, KS, daughter of the late Harvey C. and Mary (Fry) Miller.

She was a member at Sharon Bethel A.M. Church, Kalona, IA.

On Oct. 16, 1941, she was married to John C. Helmuth, who was a minister in the church and preceded her in death in March, 1992. Their children are: Lynn (Ethel) Helmuth, Kalona; David (Char) Helmuth, Atwater, MN; John Dale (Shirley) Helmuth, Kalona; Bertha (Ray) Yutzy, Kalona; Floyd (Charlene) Helmuth, Kalona; James Helmuth, Phoenix, AZ. She is survived by 26 grandchildren and 49 great grandchildren; by a

brother, Harvey Miller, Kalona, and two sisters: Susan Yoder, Riverside and Edna Miller, Kalona.

She was preceded in death by a daughter-in-law, Esther Helmuth, eight brothers and three sisters.

The funeral was held at Sharon Bethel Church with Delmar Bontrager, Jacob Yoder, Gabriel Beachy and Lamar Ropp serving. The burial was in the Noah Gengerich Cemetery, rural Kalona.

Kyle, Eunice Lucille, 94, died at Kalona, Iowa on Feb. 15, 2009. She was born Feb. 15, 1915, daughter of the late Walter and Margaret (Brooks) Kyle near Washington, IA.

She was baptized on confession of her faith in Christ and was a member of Sharon Bethel A.M.

She is survived by a sister, Naomi Tinnes, Washington; two nieces: Shirley (Lloyd) Reed, Nebraska; and Angela (Keith) Nofziger, Colorado; three great nieces: Tonya Popp; Amber Kauffman, and Lisa Kreiderman.

She was preceded in death by a sister, Florence, a brother-in-law, Cloyce Tinnes, a nephew, Edwin Tinnes and a niece, Claudia Short.

The funeral was held at Sharon Bethel on Feb. 19, with Delmar Bontrager, Jacob Yoder, Gabriel Beachy, and Lamar Ropp serving. Interment was made in the Sharon Bethel Cemetery.

Stoltzfoos, Fannie (Miller), 81, died at home on July 14, 2009. She was born in Ohio, March 20, 1928, daughter of

the late John P. and Elizabeth (Yoder) Miller.

She was a member of Weavertown A.M. Church.

On Feb. 6, 1947, she was married to Simeon Stoltzfoos, who predeceased her. Their seven children are: Omar Aaron (Mary Helmuth) Stoltzfoos; Edwin (Esther Yoder) Stoltzfoos; Allen (Vina Gabour) Stoltzfoos; Norman (Donna Eberly) Stoltzfoos, all of Leola, PA; John (Ada Fisher) Stoltzfoos, Lancaster, PA; Brenda (J. Sam) Nisly, Oswego, KS; Mary Ann (David) King, Ronks, PA; 35 grandchildren; and 11 great grandchildren. Other survivors include a brother, Enos Miller.

Preceding her in death were two sisters: Gertie Miller and Lizzie Ann Borntreger, and seven brothers: Peter, Alfred, Phineas, Jacob, William, John, and Erwin Miller.

The funeral was held on July 17 at Weavertown Church with Norman Kauffman, Dave Stoltzfoos and Aaron Lapp serving. Burial was in the Weaver-town Cemetery.

observations

Our local *Hutchinson News* (newspaper) did a three-part article on natural, alternative health remedies. It reported on a taxpayer-funded study on the subject. Connie Newcome, described as a natural health consultant who operates the Herb House Store, wrote an article in response which appeared on the

editorial page, July 6, 2009. The following thoughts are gleaned from her article.

“This article leaves one wondering: Why [spend] 2.5 billion for a study on this? Why not rather study artificial sweeteners, common food additives, the effects of soft drinks, low-fat diets, or contaminants from China?

“Millions of people have been helped by natural remedies. Usually they have tried FDA-approved remedies first. These people are not idiots who need a billion-dollar study to know that they have been helped.

“The report says that drugs can cause death and adverse reactions even when they have FDA approval. Several hundred thousand Americans die each year of secondary effects of medication. And we are worried about natural remedies?

“In an imperfect world natural remedies do not always work. Researchers would be hard pressed to find any product that worked every time. Alternative products do not have equally good quality. Quality supplements can be found by the person who is serious about health and the prevention of illness. The natural health industry is not immune to those interested in an easy buck.

“Conventional health care is seen

as getting regular checkups and shots. To call it disease management would be a more accurate description. The essential difference in the conventional care and the alternative approach is that the former generally treats symptoms, while the latter tries to help the body maintain good health or in some cases, heal itself.” (end of Newcome comments)

I believe it is very important that we try to be discerning without being gullible. For us to have been closed to medical intervention and surgery to replace Mary’s failing aortic valve we believe would have been a fatal mistake.

One person with whom I have had conversation had a heart problem at age 57. They gave him six months to live without their intervention. He turned to the use of certain herbs and two years later, the doctors called him a walking miracle. He actually lived to be 85 and died of asphyxiation (choking) presumably on food.

Naturally we are interested in good physical health. But we would surely agree that spiritual health is far more important. In both cases, proper diet and exercise are important.



Anti-Christian violence in the state of Orissa in India killed hundreds and displaced thousands last year. A May, 2009, election soundly defeated

the Hindu nationalist party that was in office. An Indian journalist is quoted as saying, “The election is a statement against the persecution of non-Hindus.” (*Christianity Today*, 7-09)

This news is of particular interest to the local Center congregation. For several years, local brethren have been making annual visits to Orissa to provide teaching and encouragement to some Christian pastors of that area. Last fall’s visit was canceled because of unsettled conditions in Orissa.



Marvin and Mildred Yoder, from Meyersdale, PA are presently serving in South Florida with Choice Books of Northern Virginia. Marvin reports that there are from 80 to 90 vans used in servicing racks each day. If these vehicles average 100 miles a day, the combined total miles would be enough to circle the globe every three days. March sales for CBNVA set a new monthly record: 323,000 books. They continue to get positive feedback from many places. One recent response was from China. (From MIC newsletter, April/May, 2009)



Ernest Hochstetler sent me an article from the front page of a recent *Wall Street Journal* about some effects

the recession is having on the Amish community in northern Indiana.

The article begins with a conversation with Dan Bontrager, 54, who is treasurer of the Tri-County Land Trust, an Amish lending cooperative. The trust was organized in 1993. Only Amish people can join. The trust's 2100 depositors receive 3.2% interest; borrowers pay 3.5%. Monthly mortgage payments may not exceed 33% of the borrower's gross income.

Funds are not insured by the Federal Deposit Insurance Corporation. They do not make credit checks on borrowers. The trust has never exercised its authority to foreclose on a home. Bontrager says that the 40 million in assets are managed conservatively.

The sudden rise in unemployment and the drop in property values created a fertile climate for the rumor and grapevine dynamic. When it was rumored that the trust was running out of money, about 100 depositors made significant withdrawals. The million-dollar reserve was wiped out. The trust quit making loans last fall. The article, however, does not give the impression that financial soundness of the trust has been compromised.

The article gives considerable space to comments by the Amish themselves on how the former

average wage of \$30 an hour and the present widespread unemployment is affecting them. Below are several pertinent quotes:

"When you have plenty of money you have a tendency to slowly drift away." -Steve Raber, 37.

"The great increase in discretionary income spawned a mentality of keeping up with the Joneses." -Mervin Lehman, 39. Lehman's income as an RV plant supervisor was well above average. He was laid off in November, '08. He has started making mattresses on his property. Lehman says people were buying things they didn't need. Bigger weddings, newer carriages, and expensive vacations were mentioned as significant expense items.

The concerns of the Amish people quoted in the article are well summed up by Freeman Miller: "We were all going way too fast. This has made everybody stop and realize that we are just pilgrims here. The Almighty is in charge."

The above comments are not shared to reflect negatively on a particular church group. Their response seems realistic and admirable. The serious question that all of us need to ask ourselves is: How well do we understand and practice Christian stewardship? To give a tithe is systematic and seems to have been encouraged by Jesus in Matthew 23:23. It should be noted that He

was speaking to Jews who were yet under the Mosaic dispensation. There are reasons to believe that God blesses a faithful commitment to regularly give 10%. But it would be sad indeed to suppose that the other 90% were somehow exempt from stewardship considerations. Critics sometimes remind us that specific expectations of Christian stewardship somehow seem to be missing from our standards and practice. My impression is that groups who have addressed this in a very detailed manner have not thereby strengthened stewardship concepts. Neither does it take into consideration the wide variation in individual gifting. But I continue to wonder how well we understand and practice solid Christian stewardship. Maybe some reader response would be helpful. Please feel free to share.

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Robert Yutzy, whose roots are at Plain City, OH, is with Kansas Institute of Peace and Reconciliation (KIPCOR). A recent column he wrote for *Mennonite Weekly Review* has been helpful to me to overcome hesitancy to address a subject that should not once be named among us: sexual abuse.


He reports on his involvement with a large Mennonite church whose founders were immigrants from Russia in the latter 1800's. Yutzy worked with them recently as they

confronted this issue. He commends the congregation for their courage and sensitivity in dealing with that which has at times been kept secret. I offer the following comments to whom it may concern:

- Statistics strongly suggest that such things occur in many congregations.

- It would be unwise to foster a climate of suspicion, but a victim who has suffered abuse is entitled to receive help that is not available if abuse must be kept secret. Victims are often emotionally damaged so that counseling and/or therapy is needed for healing. Yutzy says, "Leaders must work at maintaining sensitivity to victims who have remained silent. Victims will want an atmosphere in which it is safe to come forward. To break the silence also gives opportunity for the offender to repent and receive forgiveness and restoration."

To assume that a conservative, non-conformed lifestyle is an absolute safeguard is simply not true. Blessed are those children whose parents provide needed information in a climate of mutual trust to protect the safety of their dear children.

In case there are victims or offenders who are reading this, please be encouraged to seek healing, restoration, and forgiveness freely offered to those who seek His grace with honest hearts. —DLM 

Minister's Meeting Messages — 2009

This is a condensation of two pre-sermon talks by Bro. Simon Schrock given at the annual ministers' meetings held on March 24-26, 2009, at Bahia Vista Mennonite Church, Sarasota, Florida. The complete set of cassette tapes or CD's is available from SON Recordings, 10100 Piper Lane, Bristow, VA, 20136, for \$45, postpaid.

4. Getting Into The Word

Simon Schrock, Catlett, VA

The Scripture says, "Till I come, give attendance to reading" (1 Timothy 4:13a).

Choice Books moved from very crowded facilities in Fairfax County, Virginia, to 10100 Piper Lane, close to Manassas. This meant that I could no longer walk to work; I had to drive. Part of my drive was on I-66, going west. As I drove west, Washington traffic was usually crawling east. On the westbound lane that I traveled, I could drive the speed limit. It was known as "rush-hour" traffic, but really it is "stop-and-go" traffic. As I looked over to the eastbound side, I would think, *I'm sure glad I'm not in that mess.* That scene took my attention to Matthew 7:13, 14. Jesus said, "Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat. Because straight is the gate and narrow is the way that leadeth unto life and few there be that find it."

I have concluded that the narrow way is not one that leads off to the side, but is right in the center of the broad way. So if you focus on the cross that I have there, and then look at that path going heavenward, that's how I imagine that it's like being on the narrow path. Brothers and sisters, I see the narrow path that leads to the New Jerusalem, where we will be forever with Jesus Christ, as a narrow path right in the center of the broad way.

The broad way leads downward to eternity with Satan and his angels. As we travel the narrow path, everything is provided. As folks might say here in the South, "You don't need nothin' else." Peter says it this way, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ according as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue forever." He has given us everything we need! So the way doesn't need to

be wide.

Peter further reminds us that God gives us everything we need for the narrow path so that we can escape the corruption that is in the world through lust, whether it is the lust of the flesh, the lust of the eye, the lust of the world, or the lust of the broad way!

The broad way needs to be wide because of all the schemes it provides. There is simply not enough to fill the longing of the human heart. Isaiah says it this way: “The wicked are like the sea when it cannot rest whose waters cast up mire and dirt. There is no peace, saith my God to the wicked.”

I enjoy walking the narrow path. Everything I need is there. What does all this have to do with us today? Brothers and sisters, we’re pilgrims on the narrow path. We are also ambassadors of Jesus Christ. We are shepherds of the sheep. We’ve been reminded that our call is to be shepherds.

Let me also remind you that the pull of the broad way is real and powerful--both to the shepherd and to the sheep. Let me interpret what is right beside you on the narrow path: The Friendly Wolf Path and The Angel of Light Freeway. Shepherds, you are walking a narrow path, but you are walking it between the angel

of light and the wolf that comes in sheep’s clothing. What does this mean to us? It means that we must get into the Word!

Paul instructs young Timothy on leading the church. He refers to doctrine at least 16 times. Nearly 2,000 years ago Paul had this concern for sound doctrine. I affirm this as just as relevant now as it was then. His plea for us today is: “Thou shalt be a good minister of Jesus Christ nourished up in words of faith and doctrine. Meditate on these things. Give heed to doctrine. All Scripture is given by inspiration of God and is profitable for doctrine.” To Titus he makes this plea: “But speak thou the things that become sound doctrine.”

Why is this so important today? As you travel that narrow path between the friendly wolf’s gainsaying yapping and the distinguished angel of light’s impressive and eloquent oratory, you must discern the voice of the Shepherd. You need to be able to detect when it is not really the voice of the Shepherd. That’s why it’s important to get into the Word of God.

The Patriarch Isaac was deceived by his son Jacob in a scheme to get the birthright. As Jacob went in to Isaac, Isaac called to him and said, “Come near. I want to feel if you’re

really Esau.” Isaac said, “The voice is Jacob’s,” but as he felt his hands, he was deceived, because he went by the “feel of the fur.” We must get into the Word, so that we go by the voice, not the feel of the fur. We can’t always trust our feelings. Sometimes I feel that something is very right, but then as I listen closer to the voice of God, I get a different answer.

This raises the question: How much do you read the Word? Is feeding on the Word of God a regular habit? Is this something you do “over and over—cover to cover”? In my earlier years as a Christian, I was quite involved with teaching Bible School. During the 60’s and 70’s I was involved with young people who wrestled with the issues of that day, such as the rising charismatic movement, the pressure of speaking in tongues, and so on. I remember going to Washington, D.C., to a rather elegant hotel and having these full-Gospel men surround me and tell me that if I had had the baptism of the Holy Spirit, my first wife would not have needed to die. They said, “You would have had the power to raise her up.”

Yes, I was quite involved but one day I realized that I had never read the whole Book—cover to cover. So my habit began about 30 years ago.

George Mueller said, “The vigor

of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts. I solemnly state this from the experience of 54 years. The first three years after conversion, I neglected the Word of God. Since I began to search diligently the blessing has been wonderful. I have read the Bible through 100 times and always with increasing delight. Each time it seems like a new book to me. Great has been the blessing from consecutive diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.”

D. L. Moody said, “I prayed for faith and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, ‘Now faith cometh by hearing and hearing by the word of God.’ I had closed my Bible and prayed for faith. Now, I open my Bible and begin to study and faith has been growing ever since.”

We profess to be Biblicists. That means that the Bible is our guide for living. We should, therefore, be deeply involved in the Scriptures. You and your flock should be in the Word, should long for the Word, should feed on the Word, and should be obeying the Word.

The church needs a congregational

plan for reading the Bible. I would suggest that you get a selected Bible to read on a regular basis from cover to cover. I heard that Lester Gingerich did just that.

[Bro. Simon asked Bro. Lester Gingerich (who gave him this assignment to speak) to come to the platform.]

“Bro. Lester, did you start you congregation on a one-year Bible-reading plan?”

“No, I didn’t. We did it.”

“Tell us about that, Lester.”

Lester Gingerich explained, “One time back in 1989, I was talking to Simon Schrock. He said what they did at Faith Christian Fellowship. We ministers bought a one-year Bible for every member of our congregation so that we all would be reading at the same place in the Bible every day and then we would preach out of that or have a devotional out of a current or recent reading. It blessed the congregation. I carried that testimony back home and shared it with our ministering brethren and we decided to buy a one-year Bible for each of our members. We got several different options of translations then let each member choose which one they wanted.

“I would also like to put in a good word for Halley’s Handbook. It has been revised more than once.

Anything in it that was offensive to Roman Catholics has been edited out or modified to make it palatable. So I can’t give you the page number of the older edition, but in this one, on page 805, is “The Habit of Bible Reading.” Starting on page 814 is “The Most Important Thing in This Whole Book,” which gives this Bible-reading plan of every member of the church reading the hearing affirmations and references from the pulpit on it.

“There are benefits to this. When members lose convictions, we know it is not because of they’ve been reading their Bibles. As long as members just talk about ‘my conversion,’ which is beautiful and always right, there is a dimension beyond that we need to discover. We must learn to look at redemption only from man’s point of view, but God’s. He did it for a greater purpose than just to save us from hell. He wants to refurbish heaven. Many of our members have been reading the Bible through on that plan for 20 years. We advocate it.”

Simon’s second contribution:

In Luke’s Gospel, Jesus said 16 times, “It is written....” It is important that this truth becomes a part of our life. We need to read what is written. This statement in the New Testament affirms the Old Testament. Jesus sometimes raised challenging questions: “Have you not heard?”

And “Have you not read?”

We sometimes face tough questions. We also face hurting hearts. We face “wounded robins.” It is important that we use the Scripture in addressing those questions and needs. We must daily indoctrinate ourselves in the Word from God. J. Otis Yoder indoctrinated me on that one. It is not just the *Word of God*; it is the *Word from God*. It is called Bible reading.

Halley wrote, “Every Christian ought to be a Bible reader. It is the one habit which if done in the right spirit, more than any other habit, will make a Christian what he ought to be in every way.” Because it is a habit, our thoughts may wander, but doesn’t mean it is not a good habit.

One day I rode with a man who told me about church splits in several congregations. It was depressing. Then my wife and I went to a Bible conference. At lunch, we were getting acquainted with the people at the table across from us, who informed us, “Our church had a split.” Could we change the statistics if we all looked at the issues facing us through the Scriptures? There are many Bible readers. Sometimes we look at the Bible through the issue. When we hold a given issue under the magnifying glass of the Word of God it takes a different slant.

“The way I feel about it” is not the

way to go about resolving things. Examine what the Word of God says. Isaac went by “the feel of the fur” and was deceived. He should have gone by the voice.

Halley recommends that the entire congregation get into a plan of Bible reading. It only takes about 40 hours to read the Bible clear through at pulpit rate. This figures out to only about 10-15 minutes a day.

George W. Bush is a faithful Bible reader. Because he reads from the one-year Bible, too, he and I read on the same page. I assume that he reads it through the eyes of Protestant theology and I do so through the eyes of Anabaptist theology.


John Sheldon was dying. His bishop came to him. John said, “I have surveyed most of the learning that is among the sons of men and my study is filled with over 8,000 books and manuscripts. I have read on various subjects, but at present I cannot recollect any passage out of all of my books and papers wherein I can rest my soul, save this from the sacred Scriptures, “The grace of God that bringeth salvation hath appeared unto all men teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world” (Titus 2:13).

Yesterday I sat beside a man who

told me, “I am privileged to be a recipient of a one-year Bible given by the Sunnyside leadership team. Due to it being given at a crucial time in my life (17 years old), I am thankful for the role it played in my spiritual growth. It was approximately at this point in time that I made a decision to change my reading diet from primarily Doubleday Westerns to character building books, like Josh McDowell and Max Lucado, and God’s Word. I attribute that commitment largely to the gift of the Sunnyside ministers. We as a leadership team are now considering doing this for our congregation.”

I read the Bible in various versions. I have even read it in a children’s version, which was a blessing. I have read it chronologically. When the New Year comes along, we might ask,

“Which one shall I read this year?”

In 1987, when we gave each member a copy, we apparently placed this note in each one: “The Word of God is truth. I will meditate in thy precepts and have respect unto thy ways. Look for lessons for me to learn and share with others. As you read and respond, look for reminders of repentance for growth. Repentance is a journey. Look for acts of disobedience in your own life. Look with an instructive attitude. Look for offenses against God and others. Look also for promises to claim for victorious living to meet your spiritual need, to share in witnessing. Look for praises to God. Look for confession of sin to God and others. Look for prayers and learn how to pray for others. Copy a proverb for the day and take it with you. Praise the Lord! God bless you!” 

The Minister and His Money

Allen H. Erb

(From “Question Drawer,” Gospel Herald, June 12, 1913.)

From a reader: “Please explain 1 Corinthians 9:14.”

The verse reads as follows: “Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”

We will first read the meaning into that verse that some others do and then notice how that compares with

other Scriptures.

Even so—now listen—the Lord ordained that whoever preaches the Gospel should live from the income received because of preaching.

If that is the correct meaning, then Paul [himself] was not obedient to this heaven-ordained decree. He expressly says that “I have used none

of these things;” that “these hands have ministered unto my necessities, and to them that were with me.” A tentmaker by trade, he found time to work at it, notwithstanding his many duties as apostle, evangelist, pastor, bishop, and writer. Either Paul was inconsistent in his living, or the advocate of a salaried ministry is wrong in his interpretation of what Paul meant.

If this does not mean salary, what does it mean?

It means the same that numerous other Scriptures teach. When a servant of the Lord (preacher or anyone else) is so fully occupied in the affairs of the kingdom that it is impossible [not feasible -PLM] for him to support himself and those dependent upon him, then his brethren or those among whom he labors should see to it that the necessary means are supplied. “Bear ye one another’s burdens, and so fulfill the law of Christ.” Christ taught this when He sent forth His disciples with instructions that they should carry neither purse nor scrip, saying that “the workman is worthy

of his meat.”

But the Bible nowhere says that anyone should be paid for preaching. On the other hand, there is a positive instruction that the work of the ministry should be “not for filthy lucre, but of a ready mind” (1 Peter 5:2). This is in accord with the testimony of the prophet, “without money and without price;” with the commandment of the Lord, “freely ye have received, freely give;” with the testimony of Paul that a minister should not be “greedy of filthy lucre.” The moment that you put the ministry upon a pay basis you lower it from that of a heavenly calling to a commercialized “profession.”

To summarize, the Scripture is clear on two things: (1) that the Gospel should be given “free;” that is, without a money consideration; (2) that when a Christian worker who has been called by God and the Church into a position that he is unable financially to support himself and those dependent upon him, his brethren should supply what he needs.

*Envy provides the mud that failure
throws at success.*

The Pastoral Visit

Floyd Stoltzfus, New Holland, PA

An elderly Christian lady lived all alone. Partly crippled, she had to rely primarily on the good will and help of her neighbors. She kept a diary, although people wondered why, for she had so little to write down. Finally, the Lord called her to Himself. It is reported that she lay dead for several days before anyone missed her! Later, in looking through her few belongings, someone discovered her diary. Near the end of her life, as one day followed another, she had written only three pathetic words on page after page: “No one came!” (from *Our Daily Bread*, by H.G.B.)

We are the salt of the earth. We may not relate this truth from the Sermon on the Mount to life in the church. Jesus is speaking primarily of the believer’s relationship to the world.

We dare not overlook the importance of salt in connection with maintaining the life and health of our bodies. In our bloodstream there is always an exact percentage of salt and any great deviation would

cause sickness and even death. Permit me to make some applications to the life and health of the body of Christ. The ministers, their wives, and families have a lot to do with being godly, balanced “salt shakers” in the church.

We may consider the pastoral visit as benefiting primarily those who are sick, comforting those who have lost loved ones, visiting those who have suffered injury, or encouraging those on their death bed. All such visits are good.

It is also important to help the erring brother or sister toward repentance. It is biblical to warn those who seem to be cooling off in fervor. It is right to admonish those engulfed with dangerous influences. The writer of Hebrews has these sobering words for us: “(Therefore beware) brethren; take care lest there be in any of you a wicked, unbelieving heart—which refuses to cleave to, trust in and rely on Him—leading you to turn away and desert or stand aloof from the living God.

But instead warn (admonish, urge, and encourage) one another every day, as long as it is called today, that none of you may be hardened (into settled rebellion) by the deceitfulness of sin” (Hebrews 3:12,13 AMP).

Inside my Bible is a copy of the promises I made at my ordination as deacon. The first question asked was, “Are you willing to accept this call, and by the grace of God and the power of the Holy Spirit to give yourself fully to this ministry, as a faithful servant in the church of Christ?” I responded with, “I am.” I remember well the weight and deep sense of responsibility that enveloped my being on bended knees as I felt the hands of the men giving me the sacred charge.

I was further charged with: “It will be your duty to look after the physical needs of the members, visit the sick and widowed, comfort them and pray for them. It will be your duty to look after the spiritual needs of the church; to give personal help in their needs and devotion to the Lord; and to encourage them in the faith, in the Word, and in their love for the Savior.” Occasionally I re-read these vows and meditate on them and ask myself and the Lord, “How am I doing?”

Another pastoral need is sometimes neglected: The minister should know his people and be known of them. On a Sunday evening (or otherwise) make a call and visit a family from your congregation. Take your family along and have a good, old-fashioned visit. Learn to know the children of the families. Take a special interest in them. Ask questions about their occupation or daily schedule. Direct the conversation toward a biblical topic. How do they conduct family worship? How do they overcome the intrusions and obstacles that steal away this sacred time? Granted, it is hardly socially polite to probe deeply on every issue but taking an interest is good. Discuss signs of the times and how these relate to biblical prophecy. Relate precious memories of yesteryear.


I remember as a lad when close relatives dropped in unannounced just before Sunday evening supper. A light snack was prepared and enjoyed with good feelings. Food and fellowship seem to go together. Home visitation builds confidence and cultivates long-lasting friendships.

Let us not forget Jesus’ words: “When thou makest a dinner or a supper, call not thy friends, nor thy

brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just” (Luke 14:12-14). Now apply this to your pastoral visitation. It is certainly proper to visit those who are closest to us, but at times it is more biblical to visit the lonely, the widow, the elderly, and those less esteemed.

Man desperately needs fellowship. In fact, one of the severest punishments known is solitary confinement.

Is visitation only the pastor’s duty? I appreciate families who are salt-shakers without the motivation of an ordination charge. James wrote to the church in general and included this: “Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction...” (James 1:27).

In pastoral visitation, may “Our speech be always with grace, seasoned with salt...(Colossians 4:6). 

helpers at home

Loving Deeply – *part two*

Mary June Glick, Seneca, SC

Friendship is a gift we give to others. A friend is available during the most difficult experiences in life. To minister to other women, we must first be friends to them. A friend cares, regardless of what others may say about the situation. Here’s a recent quote: “A friend is a person with whom I may be sincere, before whom I may even think aloud.” Let me add to that: “A friend will not tell others those things I have thought aloud.”

We have probably all experienced times when we have wanted to be friends and did not know what to say. At those times, it may be just putting our arms around the hurting person and assuring them of our love and care. Painful and disappointing situations will come to any woman. How will I be a friend to that hurting woman?

The Mother of a Wayward Child

In this situation, I am referring to a child (either by birth or adop-

tion) who has *willfully* rejected the counsel of her or his parents and God's Word. I believe this is one of the most painful experiences in the life of a parent, and may I say, one of the least understood.

It is easy to blame the parents for failure on their part. Let me assure you that that mother is blaming herself more than anyone else will blame her. She needs assurance, not blame. Remember that God's children have NOT all made good choices either, including God's very first one, Adam.

In addition, a parent may find in ministering to a hurting mother, that it is best to let her talk about the situation when she is ready. Be careful not to give her information about the child that *you may have heard* unless she asks for it.

Let me give a few words of caution: If you have or take an opportunity to minister to the child, do not take the child's part against his parents. As a friend you are giving support to the mother. Let others deal with the child. Send notes to the mother. Take her out to lunch. Simply be there for her. Pray with her and for her.

The Mother of a Child with a

Handicap

Every mother hopes for a healthy, active child, but many mothers have experienced the deep sorrow and disappointment of hearing the doctor's words: "Your child has a disability." This diagnosis may come immediately at the birth of the child or it may come after months of hoping, but fearing that something is wrong.

I cannot imagine the grief such a mother experiences. I believe the maternal love she feels for her child will wrap around the child to protect him from any pain he will ever face. How can we reach out to a woman when she is facing such a difficult time in her life? We can love her by loving and accepting her child.

Celebrate the areas of growth; never compare the child with a healthy child. Take an interest in the special-needs child. I know many children with handicaps who have brought much joy to their families and to the church.

If the child takes a lot of special care, be available to help as needed with food, gardening, babysitting, and so on. If possible, provide respite care for the family so they can have a break now and then. Ask the

mother how you or others in the church can help. And always, show her love and pray for her.

The Childless Woman

Have you ever imagined what life would be like without children in your home? Have you thought about sitting in church every Sunday and watching the mothers with their new babies when you are fairly bursting with longing for a baby of your own? Can you imagine the disappointment of each month knowing that your dream has not become reality—again?

The childless woman—how can we reach out to her? One way is not to make thoughtless comments such as, “When are you going to start a fam-

ily?” Or, “You must have lots of time with no children to interrupt you.” Include her in your conversations about your family but also talk about other areas of life. Spend time with her and do not exclude her from mothers’ gatherings. Share your children with her, but not just as a handy babysitter. Let her know you care. Let her share her disappointment and pain with you. Assure her of your love.

Life is filled with pain, disappointment, suffering. Reach out to those who are hurting. Be assured that if you have suffered, that God will use that experience to help you minister to others. Don’t let your sorrows go to waste.



junior messages

The Kind Face

Anita Yoder, Ligonier, IN

Charlie sat outside the back door of their apartment against the rough, gray concrete wall.

He looked around him at the walls and windows of other apartments. His mother worked the early morning shift leaving him alone for most of

the forenoon. Charlie liked to be alone. He chose to be a “loner.” He had decided that this was the only safe place to be—no playing in the street for him. No one bothered him here.

Sometimes when he thought about all the things he didn’t have he felt

sad. He couldn't remember his own father. In his mind he liked to picture what he must have looked like. His mother told him he had been a kind man.

Once when he had rounded the corner of the hallway at school, he almost ran into a man. The man smiled. His eyes were very kind! Charlie wished he could see the man again.

"Charlie, come!" his mother said one day as she opened the screen door. "Let's walk to the corner grocery."

"OK, Mother," He splashed cold water on his face. "What's the treat for today?"

"I don't know; let's go and find out," she answered teasingly.

A group of people stood outside Pop's Supermarket. As they passed them, a tall fellow handed Charlie a leaflet. It startled Charlie. In his hand he held a picture of the kindest man he had ever seen.

"Why are you giving me this?" Charlie asked.

"We are inviting you to our camp meeting and here at the bottom it tells you where it is and the dates and time. Come and we'll tell you stories of Jesus. Have you ever heard of him?"

"No," Charlie replied slowly. "Is this a picture of him?"

"Yes, this is just an artist's painting because we don't know exactly how he looked. Jesus loves you and gave his life for you. He died and then rose again and is at the right hand of the Father."

"The Father—Oh, Mother, can we go?" Charlie pleaded. "Can this be my treat for the day? Come on, let's go!"

The tall fellow smiled and told them he hoped to see them at the camp meeting.

Charlie and his mother attended the camp meetings because he had been introduced to the man with the kind face. He was the Heavenly Father's Son, Jesus.

• • • • •

2799 Simmons Rd.

Perry, NY 14530

Dear friends,

My name is Amber Glick. I am 10 years old. My birth date is 6-18-98.

My parents' names are Dwayne and Rosie Glick. I have two brothers and two sisters: Alycia—9; Kayla—7; Josiah—5; and Jonathan—2.

My hobbies are reading, baking, sewing, riding bike, and swimming. We have one dog and three cats. We go to Silver Lake Mennonite Church and School.

Please write soon.

Love,

Amber



Giving the Goodness

Melanie Kauffman, Huntsville, AR

Suppose one day you notice a wealthy gentleman sitting in his car at the far end of the parking lot. His car is a humble luxury model. The man is not doing anything out of the ordinary, just sitting there staring into the boundless blue of the sky. What arrests your attention though is the *green* behind the man. Every space in the car is filled with fluttering, flimsy *greens*. You step closer and peer through the window.

Ah-hah! Now you have a name for the unknown green: Money. Many, many monies! Big monies! You choke down the urge to gasp, realizing that each of these papers is a one-hundred dollar bill. Ripping your gaze from the pile of money, your eyes travel to the trunk of the car. It is closed but the peeps of green through the cracks speak of more \$100 riches. You walk to the front of the car and politely question the gentleman about his abundant wealth. The man calmly informs you that his car is the storage shed

for all the money he has collected over the years. He fritters away his life in the car, guarding his money with fervent care. The man tells you he has never shared the goodness with anybody. Then he adds, “Occasionally a bill or two has strayed through the open window. I don’t care to chase them down. Plus, passersby always snatch them. Let them have the extra money. I’m sitting pretty right now.”

“Oh, but it’s not doing you or anybody else any good just piled in your car,” you wail. “How can you sit on your wealth and be so smug about it?”

The man shrugs, “I’m satisfied to know my money is here with me. At least I’m not needy like so much of the rest of the world.”

You walk away disgusted, shaking your head. Questions stampede through your mind: *How can this man be so selfish, so ignorant, so silly?*

Are we followers of Christ guilty of the same selfishness, the same

silliness? We are rich! God has given us the \$100 bills of love, grace, joy and peace. The gift of His Son, Jesus and the beauty of salvation is God's grand money display to the world. Along with these gifts, God gave us directions to share the goodness. These gifts don't have a chance to impact the world unless we share them.

Why do we sit on our money piles, on the Good News from Jesus? Why are we content with letting just a few good words flutter out now and then? Why can we not roll down the windows and allow the wealth to descend upon the needy masses? Hundreds of people die every day without ever hearing about Jesus. Christians are too content with their cozy lifestyles to see the needs of the world. We are selfish. We think if our spiritual needs are supplied, there is no reason to exit our comfortable, money-filled cars. We feel accomplished when we happen to drop a Christian line or act of goodness along the way. In our lazy minds, this is giving enough.

Think back to our friend in the car. He could be wealthier if only he had invested those \$100 bills

in property, cattle, or business. How thoughtless of him! The least he could do for himself is to store it in the bank to collect interest. This man is foolish. He does not realize that he is actually harming himself.

God calls His children to invest His rich gifts in people. People need Jesus. By using our energies to invest in people, our piles of spiritual money could scatter over the globe. We must realize the urgency of getting out of our cozy, comfortable places and pass out \$100 bills of Jesus' love, grace, joy, and peace to the world. Each bill multiplies, making more bills to pass around. These are investments for the Kingdom of God.

We are rich! Our riches come from God, and God is good, meaning our riches are goodness. The man in the car has riches as well. Yet he sits on them, confining them to the inside of his car. Are we as Followers of God any better than this man if we sit on our riches, our good gifts? A good thing must be given for it to be a gift. The story of Jesus is the most wonderful story in history. It is our responsibility to give the rich gift of Jesus to the world.



Are You Out There, God?

Dwight Peachy, Middleburg, PA

She's living on the streets scared and all alone.
She's only ten years old, but has nowhere to go.
Abused and beaten badly;
She's longing for some love.
She needs someone to care for her, someone to take her in.
Her heart is torn and bleeding, she cries from deep within,
"Are you out there, God?"

He was raised in a Christian family, an almost perfect home.
His parents cared for him; they gave him all their love.
In spite of this, he's still confused with what life brought his way.
He doesn't know which way to go; he's troubled every day.
He's scared to talk about his fears; his heart is crying,
"Are you out there, God?"

Are you out there, God? Can you hear their cry?
Can you see them hurting, as every day goes by?
Send someone to help them, to show them that you care.
Send someone to show your love, to show them you're really there.
Are you out there, God?

She's living with a family, no longer alone.
She's no longer wandering, she has somewhere to go.
Her heart has started healing; she found someone who loves.
She found someone who cares for her, someone who took her in.
Her heart's no longer bleeding, she says from deep within.
"I love you, God."

"I know you're out there, God. I know you heard my cry.
I know you saw me hurting as every day went by.
You sent someone to help me, to show me that you care.
You sent someone to show your love, to show you're really there.
I know you're out there, God!"

[Both of the foregoing compositions were submitted for the class
in *Christian Writing and Expression* at Calvary Bible School.]

Next Month's
QUESTION

Sometimes what makes us feel like we are worth something is not what makes us worth something to God. According to the Bible, what should give us meaning and purpose for living? —EE



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Beware of the man who repeatedly tells you he's on your side—so is appendicitis.



If you don't enjoy what you already have, how could you be happier with more?



More homes are destroyed by fusses than fires.



Perhaps those who vote have a right to criticize the government. Those with primary Kingdom loyalties have greater rights--the right to pray for kings and all in authority.



Some good ideas are rejected because the person explaining them keeps circling, instead of landing and shutting off the noise.



A man's life takes on the quality of his imagination.



The milk of human kindness does not curdle.