



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

Galatians 6:14

JANUARY 2010

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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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COMFORTERS

Linda Mae Richardson, Wichita, KS

When I was diagnosed with cancer...

My first friend came and expressed shock by saying,
“I can’t believe that you have cancer.
I always thought you were so active and healthy.”
He left and I felt alienated and somehow very different.

My second friend came and brought me information
about different treatments being used for cancer. He said,
“Whatever you do, don’t take chemotherapy. It’s a poison!”
He left and I felt scared and confused.

My third friend came and tried to answer my “whys!”
With the statement,
“Perhaps God is disciplining you for some sin in your life!”
He left and I felt guilty.

My fourth friend came and told me,
“If your faith is just great enough God will heal you.”
He left and I felt my faith must be inadequate.

My fifth friend came and told me to remember that,
“All things work together for good.”
He left and I felt angry.

My sixth friend never came at all.
I felt sad and alone.

My Seventh Friend came and held my hand and said,
“I care; I’m here; I want to help you through this.”
He left and I felt LOVED!

[Taken from “Victory Highlights,” Winter, 2008, newsletter of Victory in the Valley, Inc., Wichita, KS, which is a non-profit organization offering support, encouragement, and hope for the journey through cancer. Used with the author’s permission. I assume that these responses may not all have come to the same person. -PLM]



I Must Tell Jesus

What should I do? For nine years (1966-1975) I served as principal of Poplar Hill Development School (a First Nations residential school) in northwest Ontario (79 air miles north of Red Lake). It has recently been alleged that I injured a child while administering discipline in a certain incident during that time.

I well remember that our whole staff was committed to compassion and gentleness. We tried to avoid using corporal punishment whenever possible. When strong measures were necessary, we were committed to avoiding bodily injury.

We lived with and presented Christ to children who lived away from home, whose parents were eager that we care for their children and teach them the Christian faith and basic life skills.

I am grateful for the many students who made good use of these opportunities and have made significant contributions in their communities and churches.

Why do such allegations come? Perhaps in part because the Canadian Prime Minister in recent years issued an apology for physical and sexual abuses that did occur in other residential schools in years long gone

by. Now, by having national legal agencies in Canada offer monetary compensation to every child (now adult) who attended residential school (regardless of abuse), there is hope of putting an end to further complaints and lawsuits. This claimant hopes to get additional money, if his story is believed.

My conscience is at rest. Though we certainly did nothing perfectly, I have no memory of ever abusing a child. Shall I defend myself? Shall I now lash out verbally at these distortions of fact? I think not. The allegations are ludicrous, even impossible, yet they demand attention.

As I read the epistle of James, I note in 1:2, James encourages suffering Christians with this: “My brethren, count it all joy when you fall into various trials,” (1:2 NKJV). The reason for our joy is given in James’ next comment, “knowing that the testing of your faith produces patience.”

James further instructs suffering Christians to commit their trials to God. Thus they can stop worrying and proceed with rejoicing, knowing that God will be with them—even in false accusation. The way for the Christian will not necessarily be easy, but it will bring glory to God, **IF maligned Christians keep on**

giving their anxieties to God. The great Bearer of Burdens will make a way for His children to proceed with joy--even when falsely accused.

Today (November 10) I found the following encouraging meditation in Oswald Chambers' book, *My Utmost for His Highest*:

"Fellowship in the Gospel."

"...fellow laborer in the gospel of Christ..." (1 Thessalonians 3:2)

"After sanctification, it is difficult to state what your purpose in life is, because God has moved you into His purpose through the Holy Spirit. He is using you now for His purpose through the Holy Spirit. He is using you now for His purposes in throughout the world as He used His Son for the purpose of our salvation. If you seek great things for yourself, thinking, 'God has called me for that,' you barricade God from using you. As long as you maintain your own personal interests and ambitions, you cannot be completely aligned or identified with God's interests. This can only be accomplished by giving up all of your personal plans once and for all, and by allowing God to take you directly into His purpose for the world. Your understanding of your ways must also be surrendered, because they are now the ways of the Lord.

"I must learn that the purpose of my life belongs to God, not me. God is using me from His great personal perspective and all He asks of me is that I trust Him. I should never say, 'Lord, this causes me such heartache.'

To talk that way makes me a stumbling block. When I stop telling God what I want, He can freely work His will in me without any hindrance. He can crush me, exalt me, or do anything else He chooses. He simply asks me to have absolute faith in Him and His goodness. Self-pity is of the devil, and if I wallow in it, I cannot be used by God for His purpose in the world. Doing this creates for me my own cozy 'world within the world,' and God will not be allowed to move me from it because of my fear of being 'frost-bitten.'"

This I resolve to do: I must tell Jesus all of my troubles. I cannot bear my burdens alone. He is a kind, compassionate friend. If I but ask Him, He will deliver, He ever loves and cares for His own.* I pray that those former students who have been making good use of their education that they will continue to do well. I have answered the questions of those who conduct these investigations. I pray for the one who brought this allegation. (Note 2 Timothy 4:14-18.) I claim Jesus' promise to walk with me and provide for all my needs. God helping me, I give it all to Jesus and proceed with victory and joy. I invite your prayers. All glory be to God!

—PLM

*[Thanks to Elisha A. Hoffman, who wrote these lines in 1894. I have randomly excerpted the thoughts that I find especially comforting.]



Maybe God Would Appreciate Some Soft Pretzels

Aaron Lapp, Kinzers, PA

The biblical words “justified” and “justification” are not in common usage now. What does justified mean? Several words are in the same family of meaning: *vindicate*, *remission*, *exculpate*, and *amnesty*.

“Justify” is an accounting word. It is what we do when we balance our check book. When the balance agrees with the bank statement, the check-book balance is affirmed (justified) with the bank’s balance statement.

Last winter, I lived with my new wife at her house in Michigan. There I could connect more with her children, siblings, and mother. But I ran into a big problem with my bank back home. I was overdrawn. Checks bounced. Insufficient account charges! Penalties! Interest charges! It was horrible!

My meticulous record keeping seemed to go over a cliff and crash. I sent in some money to take care of the problem. But the problem continued—only worse!

My balance still showed that I should be in the black. Mail for-

warded from Kinzers (PA) to Sturgis (MI) was slow. One statement never reached me. I was almost sick physically and suffered a great deal emotionally from this ordeal.

We returned to Pennsylvania. My check book balance showed more than enough money to cover my expenditures. I was too spent physically and emotionally to look at it any more.

I have been teaching that men should always balance the check book. But I did something I had never done before in 50 years of writing checks. I gave my check book to my wife to get me out of this mess, if possible.

She took into account all the overdrafts, finance charges, the penalties, the interest charges, and whatever else. (Financial institutions have an amazing sense of creativity when it comes to reducing one’s account.) Esther was methodical. Her first time over this fiscal nightmare resulted in matching the bank’s statement—to the penny! She justified the bank’s monetary conclusion. I could not

justify my actions. I had failed. I had made a big basic mistake. We had earlier come back to Lancaster County in mid-winter for a weekend. I needed to go to the bank to make a deposit. My son (Curtis) also had business at the bank, so I took his deposit along.

Later, I recorded both deposits into my account. Putting his \$4200 into my account wrought havoc. I credited myself with money the bank never did. Of course not!

Lesson #1: The same way the good deeds of my children, my parents, my wife, and my ministers do not accrue to my account with God, the bank did not need to justify their actions. That is all spelled out in the fine print of the checking account agreement.

Lesson #2: God does not need to justify Himself in His accounting with anyone. It is all spelled out in His Word. When Esther and I made a trip to the bank, I was nearly in tears. I felt so guilty and condemned by having to pay several hundred dollars in overdraft fees. I hate finance charges. I knew the debt I owed was legal. I also knew it was inescapable.

Lesson #3: We are all overdrawn in our account with God, outside of being saved by His grace in Christ. "Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge

of sin" (Romans 3:20). "For all have sinned and come short of the glory of God" (Romans 3:23).

Donna is the head person in the bank. I hoped for sympathy, and maybe a respectable reduction of these charges. I assumed my most earnest Aaronic form: I explained my mistake. It was an honest mistake. I spoke of delays in the mail's forwarding system. One month's statement never arrived in my mail in Michigan. I pled ignorance. I spoke of my weakness. I was a victim of fiscal circumstances. Surely she would recognize that this sorry mess was not all my fault. Then the biggest surprise of all my dealings at a bank happened: Donna said, "Aaron, we will forgive you all of those charges." *Really? All \$212.50 of it?*

Lesson #4: My explanation to Donna was part confession to start with and mostly self-justification to end with. Most times I will confess wrong either by claiming ignorance or weakness, which is no confession at all with God. Our own self-justification (righteousness) is like stinky rags to God. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade as a leaf: and our iniquities, like the wind, have taken us away" (Isaiah 64:6).

Lesson #5: God forgives us—not

for our plausible answers and our efforts at making an “airtight” case of our victimization. God forgives us when we have no personal self-justification for our situation. “Nothing in my hands I bring; simply to thy cross I cling.” (Toplady in “Rock of Ages.”) We fall prostrate at Jesus’ feet. We are nothing, have nothing, and can do nothing to save ourselves. It is altogether and alone by God’s mercy and His grace.

Lesson #6: True confession is effected when we agree with God. Our balance comes up negative, in the red, to the penny. There is nothing good to claim personally. Nothing.

Esther and I left the bank so happy, so free, so relieved, so healed, so blessed! The experience of being forgiven is a special, thrilling experience. My entanglements were over. No penalty, no charge, no payment was needed. I felt deeply indebted to the Hometown Bank!

Ideally, from a biblical perspective, my article should end right here. I am free of debt. I have been forgiven by the bank. I have a good testimony of the bank’s grace. But then, I spoiled it, as far as the Bible analogy goes.

Esther makes the best soft pretzels. I asked her to make a fresh batch. We took it to the bank and gave all the tellers and personnel (Donna first of all!) a fat, nicely-browned, salty,

soft pretzel.

Lesson #7: Being made free from our debt of sin places no obligation on us to pay God back for his grace. “Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness” (Romans 4:4,5). Working for our salvation appeals to our sense of what’s right. Accepting God’s free gift of grace in Christ for the forgiveness of our sins, the great imbalance in our account with God, is God’s only requirement of us for attaining right standing with Him.

Interestingly enough, the bank statement with our forgiveness was circled with red ink! There had been many fiscal trespasses. Red ink indicated forgiveness.

Lesson #8: God’s forgiveness of our great debt in coming up short is covered by the blood of Christ. God’s timeless principle of justification for any of us is only possible by the blood of Christ. “...it is the blood that makes atonement for the soul” (Leviticus 17:11). “...and without shedding of blood is no remission” (Hebrews 9:22). “Much more then, being now justified by his blood, we shall be saved from wrath through him” (Romans 5:9).

Giving Donna and her co-workers

some pretzels tends to make me feel less indebted to her. Why do we so often feel we need to do at least something to earn at least a little of this salvation of God? To be truly saved and justified from all our trespasses and sins is a powerful lesson in humility. Naturally and carnally, I'd rather give God a soft pretzel or two than to ask His free gift without any help from me. But my pride and egotism must not get in the way. All that is left is giving glory to God "for so great a salvation."

The Bottom Line is: We had a debt

with God we could not pay. Christ paid it potentially for the whole world for all time. Any excuses, either of ignorance or of weakness, fail to satisfy the enormous debt caused by our sinful nature and specific acts of sin. Giving God a few soft pretzels is a totally wrong response to His free gift of salvation.

God's justification by Jesus' blood frees us from the sins of our past. Believe it! Justification gives us the grace and power to live victoriously over sin. Live it! It is the source of great joy!



Just Musing

Chester Weaver, Shipshewana, IN

A Presbyterian man and his wife attended our Sunday morning church service today. As soon as the service was over, the man said, "I noticed that a number of you are wearing a different kind of suit coat. I like that. None of you are wearing neckties." He was wearing a necktie—his formal expression.

Later I heard him say to one of the ministers, "Keep preaching like that. That pulpit will be attractive as long as dignity and worth are coming across it. If you preach it, they will come. I am a seeker."

In fact our church was the second

church he had visited that very morning. He had gotten there just in time to join the Sunday school class of men forming in the front of the auditorium. The men at the first church he visited that morning had no ties, but many (including women) were wearing blue jeans. Casual dress for church? Disappointing. He and his wife quietly left during a prayer.

Today, even while seekers are making such comments, some Menonites seem intent on going the opposite way. They pray to God for a love for souls. They conduct kids' clubs. They go on short term mission trips. But at home when a seeker

(one who is seeking what they have) comes, they turn apologetic. They are embarrassed with what they consider their “cultural baggage.” The answer for a seeker could not possibly be at home, they think, it must be “somewhere out there where they are not as plain.”

Thirty-five and forty years ago I was in my teens. I watched my people become embarrassed with plain suits and coverings. The plain suits needed to go—and they did rather quickly. The coverings took a little longer. They got smaller and smaller. Finally, they were placed atop hanging hair. Then the hair was cut and the coverings disappeared.

Why was this? They wanted to be relevant to the prevailing culture. When they were so different they thought they could not connect. And so they became “relevant.” They became so relevant that now, just like their Protestant friends, they ordain women to public ministry. Like their Protestant friends they have divorced and remarried people in good standing in the church. And like them they question whether the Word of God is really applicable today. One of their current writers notes, “We cannot use the Bible as a legalistic guide to belief and behavior.” Furthermore, he observes, “Requiring women to wear head coverings” and “not to wear

jewelry—I thought we were past that kind of literal interpretation.”

I am privileged to be part of a people who have something to offer seekers. I am also privileged to live in an area where people are flocking to get close to these culturally different people. It is, admittedly, an odd mixture of admiration, curiosity, and entertainment. But some do come seeking. They sense that these culturally strange people have something to offer a society that has very few values left. They see simplicity and they crave it. They ask, “What makes these people tick?” The public seemingly wants to get close to it.

One seeker from a distant state said of his attendance at an Amish/Mennonite interpretive center, “Upon going through this place, I had a life-changing experience. I came back a year later with my wife and daughter to allow them to experience this. They were not disappointed.”

I am privileged to wear a plain suit which identifies me with my people. I am privileged to be among people whose women wear coverings that cover. I love to be among people who are learning to know God in a personal way. I am privileged to be part of a people wise enough to perceive that a valuable heritage of faith has been passed on to them. I plan to remain a part of a people who continue

to do that. I desire to strengthen the weak spots, and NOT “to throw out the baby with the bath water.”

I am extremely privileged to be a part of an enduring people. My family and I have benefited very much from our involvement with conservative Anabaptist people. In no way do we want to weaken this faith heritage or contribute to its downfall. We want to contribute to its faith-perpetuating endurance.

For those not sure about such emphasis, please consider the following: “Why The Plain Coat?” written several decades ago.

Why The Plain Coat?

J. Mark Roth

“I see you are wearing a plain coat now. Is it conviction or is it the girl?” My girl friend is from a church where the men almost all wear a plain coat. Thus was I greeted that Sunday morning two and a half years ago.

The girl was involved. Very much so, in fact. I had three reasons for changing over.

First of all, to really surprise her and my other acquaintances. I had made the statement, “I have no intentions of ever wearing one.” Secondly, I wanted to see what it looked like and experience the feeling of wearing one. But behind all this lay the third reason: Half-baked convictions. Convictions which needed that first

step, regardless of the wrong reasons, to continue developing. Convictions which have since developed and matured. Convictions which I now share with you.

The primary reason for the plain coat? In the Old Testament God commanded some sort of special distinctiveness to attire. Why distinctiveness? NOT primarily to reach the lost. NOT to create favorable impressions and win benefits one might otherwise not get. Rather, the primary purpose of distinctive attire is to remind *ourselves!*

“And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD and do them; and that ye seek not after you own heart and your own eyes, after which ye used to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God” (Numbers 15:39,40).

Likewise, as we wear the plain coat, it ought to remind us of our separation “Be holy unto your God” and ought to influence our lifestyle toward simplicity. (“...that ye seek not after your own heart and your own eyes.”)

When shopping for a car, one test I have is, “How will it look for me to drive this car while wearing a plain coat?” My coat also helps me in selecting the rest of my wardrobe and in determining when my hair be-

comes too long, to name a few areas. There must be conformity between the message of my coat and the message of my life. *Why the plain coat? “That ye may remember...”*

In the regulation coat I find a very definite challenge. It stands for a lot. Am I able to live up to what it tells a total stranger about me? I wear it, not because I have arrived, but because I haven't arrived and need that extra God-given stimulus to do so.

This suit commands respect and attention—a must for any person who seeks to pass on God's will to those about him. I have discovered within others a new respect for me since I started wearing the plain coat, even from those who speak against it. I wear it, not because I necessarily yearn for that respect for myself, but because I realize my message needs that added respect and thrust which the plain coat, rightly practiced, brings.

I also see the plain coat as a good example to those around me, be they younger or older than I. How is it a good example? First of all, the practical willingness to take a stand to wear it, but also the desire to live a consistent life. It behooves us to “go out of our way” to present a challenging example.

No question about it: A plain

coat lets others (Christian and non-Christian, “liberal” and “conservative,” and any others) know who I am and where I stand—not only where I stand on the plain coat but on such vital issues as separation, nonconformity, nonresistance, morality, honesty, application of God's Word to my life, authority, and submission. I see the plain coat as a concise and effective way of making my stand clear and unequivocal.

In my particular case my girlfriend was involved, but not as a pressure factor. No! Though she felt I ought to wear a plain coat, she never did voice that to me until I began wearing it. Such a coat complements her veiling, cape, and simple dress, so why not wear it and thus give our joint testimony greater impact? My stand also strengthens and encourages her in her convictions. I thank God, for because of her I was moved to consider it in the first place.

I am quite ready to admit that the plain coat is all too often worn unworthily and hypocritically by those who have neither convictions nor life to match it. Their church and/or parents require it, or they seek better impressions of themselves. I call on such to consider the reasons for such a garment and to purify themselves. **Are you open to God's pleading?** 

Update on CASP project at Hutchinson, Kansas

We are continuing to prepare for three four-week work projects at Hutchinson, KS, beginning on January 11, 2010. This work is being planned in conjunction with Inter-Faith Housing, which caters to lower income, special-needs housing in any given community. Renovation of several houses is scheduled for our workers.

We note and appreciate the serious interest on the part of our constituent leaders. This has resulted in a significant number of volunteers. However, at this point, we need additional volunteers. We trust that with your prayerful and active interest, these needs will yet be met. Some funding will be needed.

Please contact Elmer J. Miller, 63511 CR 3, Goshen, IN 46528.
(Phone: 574-642-3056)

YOUR PRAYERS, PLEASE!

Floyd Stoltzfus, principal of Calvary Bible School at Calico Rock, Arkansas, requests the prayers of this readership. The faculty and staff earnestly desire your prayers for wisdom and strength for the new term of Bible School. They look to God as they teach and inspire our young people.

The 2010 term starts on January 4, 2010, and is to include three terms (12 weeks) of Bible study, fellowship, discipleship, and progress in the Lord. This request includes also the challenge of staying well, of noting the needs of the whole CBS family and of bringing glory to Jesus Christ as more than 100 people daily live in close togetherness.

It is encouraging to note this request and to realize that these valiant workers in God's vineyard undertake their work in the strength of the Lord. Let us remember to pray for them. Our prayers are an investment in the church of today and tomorrow!

—PLM

marriages

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

Beiler-Petersheim

Bro. Benjamin Allen, son of Luke and Miriam Beiler, Narvon, PA, and Sis. Maria Joy, daughter of Amos and Esther Petersheim, Narvon, PA, of Pequea Amish Mennonite Church, on Nov. 21, 2009, by Elvin Ressler.

Good-Ropp

Bro. Laverne, son of Dwight and Dianne Good, Poole, ON, and Sis. Julianne, daughter of James and Mary Ellen Ropp, Monkton, ON, at Faith Mennonite Church for Fairhaven A. M. Church on July 25, 2009, by Melvin Roes.

Heath-Yoder

Bro. Kyle Heath of Stuarts Draft, VA, and Sis. Sharon, daughter of Harley and Lydia Yoder, Stuarts Draft, VA, at Pilgrim Christian Fellowship on August 8, 2009, by Bennie Byler.

Kauffman-Nisly

Bro. Jason, son of Paul and Carolyn Kauffman, Woodburn, IN, and Sis. Debbie, daughter of Phil and Ellen Nisly, Antrim, OH, at Antrim Mennonite Church, on Sept. 26, 2009, by Paul Kurtz.

Kimberlin-Miller

Bro. Bradley, Cleburne Christian Fellowship, Cleburne, TX, son of James and Melinda Kimberlin and Sis. Regina, San

Jorge, Costa Rica, daughter of John and Barbara Miller, at Campamento Metodista in Ciudad, Quesada, Costa Rica, on Oct. 23, 2009, by John Miller.

King-Raber

Bro. Emanuel, son of Abner and Rebecca King, Kinzers, PA, and Phoebe, daughter of David and Amanda Raber, Antrim, Ohio/Suceava, Romania, at Stillwater Meetinghouse for Antrim Mennonite Church, on July 11, 2009, by Jason Miller.

King-Schwartz

Bro. Allan, son of Ben and Naomi King, Howard, PA, and Sis. Elizabeth, daughter of Amos and Rhoda Schwartz, Salem, MO, at the City Hall for Salem Christian Brotherhood on Oct. 30, 2009, by Marvin Yoder.

Miller-Hershberger

Bro. Michael, son of Roy R. and Mary Miller, Antrim, OH, and Sis. Adena, daughter of Jim and Iva Hershberger, Antrim, OH, at Sharon Mennonite Church for Antrim Mennonite Church, on May 30, 2009, by Jason Miller.

Schwartz-Schrock

Bro. Noah, son of Joseph and Lizzie Ann Schwartz, Mt. Perry, OH, and Sis. Luella, daughter of Edwin and Fannie

Schrock, Maryville, MO, at Central Presbyterian Church for Ebenezer Mennonite Church, Malta, OH, on Sept. 25, 2009, by LaVerne Yoder.

Smoker-Lapp

Bro. Justin Michael, son of Elsie and the late John Smoker, Atglen, PA, and Sis. Krista Janelle, daughter of Thomas and Iva Lapp, Gap, PA, at Calvary Monument Church for Mine Road A.M. Church on Oct. 17, 2009, by Alvin Stoltzfus.

Smucker-Barkman

Bro. Kevin Lavon, son of Reuben and Susie Smucker, Greenville, TN, and Sis. Krystal Grace, daughter of Martin and Rosetta Barkman, McConnelsville, OH,

at First Christian Church for Ebenezer Mennonite Church on August 3, 2009, by Raymond Barkman.

Stoltzfus-Yutzy

Bro. Mark Anthony, son of Melvin and Mary Ellen Stoltzfus, Cochranville, PA, and Sis. Abigail Nicole, daughter of Gary and Ina Yutzy, Plain City, OH, at Shiloh Mennonite for Haven Fellowship on Nov. 21, 2009, by Lonnie Beachy.

Yoder-Beiler

Bro. Jonathan, son of Ernest and Mary Yoder, Parsons, KS, and Sis. Joanne, daughter of Jonas and Susie Beiler, Smoketown, PA, at Weavertown Church on Oct. 17, 2009, by Dave Stoltzfoos.

cradle roll

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

Beachy, Daniel and Salina (Kanagy), Winfield, PA, fifth child, third dau., Rachel Joy, Nov. 17, 2009.

Beachy, Peter, Jr. and Melody Rose (Sommers), Salisbury, PA, second child and dau., Rochelle Danae, Nov. 2, 2009.

Beiler, Donald Lee and Sarah (Hostetler), Ronks, PA, first child and son, Curtis Lee, April 26, 2007. Received for adoption Oct. 15, 2009.

Beiler, Jesse and Fannie (Zook), Honey Brook, PA, ninth child, fourth dau., Carolyn Joy, Sept. 2, 2009.

Beiler, Jethro and Rosie (Raber), Grove City, MN, third child, second son, Noah Henry, Oct. 12, 2009.

Byler, Tim and Eleanor (Eichorn), Plain City, OH, second child, first dau., Allison Paige, Nov. 14, 2009.

Gerber, Bradley and Margaret (Gerber), Brunner, ON, first child and dau., Mikayla Dawn, Oct. 11, 2009.

Gerber, John and Tanya (Jantzi), Millbank, ON, second child, first dau., Meghan Cheryl Anne, Nov. 15, 2009.

Gingerich, Lavon and Mary (Miller), Auburn, KY, fifth child, third son, Ryan Lavon, Nov. 1, 2009.

Helmuth, Myron and Laura (Zehr), Hicksville, OH, third child, first dau., Madalyn Alea, Oct. 27, 2009.

Jantzi, Wayne and Judy (Miller), Aroda, VA, sixth child, fifth son, Richard Eric, Sept. 13, 2009.

Kauffman, Vincent and Rachel (Petersheim), Mill Hall, PA, third child, second son, Hans Christopher, Nov. 16, 2009.

King, Christian and Rose (Stoltzfus), Parkesburg, PA, first child and dau., Alyssa Renee, Oct. 24, 2009.

King, Floyd and Wilma (Petersheim), Honey Brook, PA, fourth child, second dau., Megan Hope, Oct. 20, 2009.

King, James and Melanie (Stoltzfus), Brooklyn, NY, third child and son, Jeremiah David, Oct. 7, 2009.

King, Tim and Janice (Brenneman), Reedsville, PA, first child and dau., Julianna Rose, Oct. 8, 2009.

Lapp, Matthew and Gina (Miller), Penn Yan, NY, first child and son, Logan Zane, Oct. 19, 2009.

Lapp, Randy and Wilma (Lantz), Gap, PA, sixth child, fifth son, Joash David, Oct. 30, 2009.

Miller, Brandon and Yvette (Otto), LaGrange, IN, first child and son, Braylon Eli, Nov. 13, 2009.

Miller, Carl and Wilma (Miller), London, OH, seventh child, fifth dau., Marijo Alicyn, Oct. 7, 2009.

Miller, Jason and Carolyn (Schrock), Cambridge, OH, second child and son, Benson Rockwell, born August 27, 2007; received for adoption, Aug. 26, 2009.

Miller, Jason and Ruth (Yoder), Millersburg, OH, sixth child, third dau., LeAnn Rose, Oct. 16, 2009.

Miller, Myron and Fern (Beiler), Goshen, IN, third child, first dau., Cassidy Paige, Oct. 5, 2009.

Miller, Tom and Dena (Eby), Grove City, MN, fifth child, second dau., Karissa Alma, Oct. 6, 2009.

Peachey, Ezra and Mary Grace (Bender), Catlett, VA, first child and dau., Lovina Ruth, Nov. 1, 2009.

Peachey, Matthew and Daria (Yoder), Lewistown, PA, fourth child, second dau., Sarah Edna, Oct. 25, 2009.

Schrock, Eli and Carolyn (Miller), Huntsville, AR, sixth child and dau., Jacinda Lynn, Oct. 16, 2009.

Smoker, Jadon and Gina (Beachy), Gap, PA, third child, first dau., Madison Jade, Oct. 4, 2009.

Smoker, Jason and Rose Ella (Lapp), Parkesburg, PA, eighth child, fourth son, Josiah Shawn, Oct. 23, 2009.

ordinations

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

Stoltzfus, Jay Ivan and Ruth Ann (Stoltzfus), Narvon, PA, tenth child, eighth son, Jamian Ivan, Oct. 23, 2009.

Troyer, Stanley and Melissa (Miller), Advance, MO, first child and dau., Shyanne Brooke, Oct. 24, 2009.

Wagler, Larry and Ruthann (Gerber), Gadshill, ON, first children: a son, Matthew Larry, born Sept. 30, 2006, and a dau., Vanessa Marcy Nosiphio, born May 9, 2008, received for adoption from South Africa Oct. 21, 2009.

Yoder, Aaron and Nora (Yoder), Fredericksburg, OH, eighth child, sixth son, Lewis Robert, Oct. 19, 2009.

Yoder, Carlin and MaryBeth (Gingerich), Leon, IA, third child, first dau., Nevaeh Brielle, Oct. 14, 2009.

Yoder, David and Wanda (Weaver), Sarasota, FL, second child, first son, Preston Lynn, Oct. 29, 2009.

Yoder, Eugene and Jewel (Hochstetler), Aroda, VA, sixth child, fourth dau., Veronica Lorraine, Sept. 20, 2009.

Yoder, Gary and Maria (Schlabach), Sarasota, FL, third child, second son, Grady Mitchell, Nov. 8, 2009.

Yoder, James and Lucrecia Wagler, Hartville, OH, (presently serving in Liberia, West Africa) fourth child, first son, Isaiah James, Nov. 6, 2009.

Yoder, Joash and Loretta (Wengerd), Lexington, IN, first child, and dau., Brianna Kate, Oct. 15, 2009.

Bro. Robert Beachy, 40, Plain City, OH, was ordained as bishop at Canaan Fellowship Church on Nov. 1, 2009. Preordination messages were brought by Ivan Beachy, Free Union, VA. The charge was given by Nelson Beachy, assisted by Ivan Beachy and Ernest Hochstetler. Roger Hostetler was also in the lot.

Bro. Virgil Hershberger, 47, LaGrange, IN, was ordained as bishop at Hebron Fellowship Church on August 23, 2009. Preordination messages were brought by Melvin Bontrager, Berne, IN. The charge was given by Henry Hershberger, assisted by Melvin Bontrager and Eugene Eicher, Grabill, IN. Steven Kooistra was also in the lot.

Bro. Jesse Yoder, 27, was ordained as a minister at Cedar Springs A.M. Church, Leitchfield, KY, on Nov. 15, 2009. Preordination messages were given by Ray Stutzman, Plain City, OH. The charge was given by Jim Yoder, assisted by Melvin Troyer and David Yoder, Jr. Floyd Yoder was also in the lot.



Beachy, Ivan S., 89, died on Oct. 8, 2009. he was born March 23, 1920, son of the late Simon J. and Lizzie (Miller) Beachy.

He was a member of Agape Christian Fellowship.

On Nov. 9, 1941, he was married to Elizabeth Ann Schrock, who preceded him death on June 21, 2001. He will be deeply missed by his family, including four daughters: Leona (Henry C.) Schlabach, Sugarcreek, OH; Ruth (William) Troyer, Marysville, OH; Mary Ellen (Ervin) Brubaker, Loogootee, IN; Faith (Lamar) Lapp, Antrim, OH; four sons: Mose I. (Ellen) Beachy, Sugarcreek, OH; Paul I. (Wilma) Beachy, Bastrop, TX; Henry I. (Dora) Beachy, Dundee, OH; Mark Ivan (Mary Ellen) Beachy, Dundee; 37 grandchildren; 46 great grandchildren; one brother, Roman S. Beachy, Belvidere, TN, (who followed him in death on Oct. 15) and one sister, Anna Mae Beachy, Sugarcreek, OH.

He was preceded in death by one sister, one brother, and three infant children.

The funeral was held on Oct. 11 at Maranatha Fellowship Church with Bill Mullet officiating, assisted by Luke Stutzman and Raymond Barkman. Burial followed in the church cemetery.

Coblentz, Mary N., 86, of Freeport (Antrim), OH, died on Oct. 1, 2009, in her home. She was born Dec. 21, 1922, daughter of the late Noah and Susan

(Raber) Schrock.

She was a member of Antrim Mennonite Church and a homemaker.

On March 13, 1947, she was married to Raymond Coblentz, who survives. Also surviving are a daughter, Kathryn (Enos) Miller, Maysville, MO, and two sons, Norman (Dorothy) Coblentz, Danville, AL, and Don (Lorene) Coblentz, Freeport, OH; two sisters: Susan Weaver, Sugarcreek, OH, and Clara Yoder, Hartsville, OH; two brothers: Chris Schrock, Walnut Creek, OH; and Albert Schrock, Charm, OH; 24 grandchildren and 20 great grandchildren.

She was preceded in death by two brothers: Levi and Noah Schrock and two sisters: Katie Wagler and Mattie Yoder.

The funeral was held on Oct. 5, with Jason Miller and David Raber serving. Burial followed in the church cemetery.

Miller, Albert J., 77, of Partridge, KS, died of cancer Nov. 13, 2009, in Promise Regional Center, Hutchinson. He was born Dec. 2, 1931, son of John D. and Emma (Helmuth) Miller in rural Hutchinson.

He was a charter member of Cedar Crest A. M. Church and in recent years, also an associate member of Skyline Mennonite Church in Canon City, CO.

On Jan. 5, 1956, he was married to Rebecca "Becky" Nisly. She survives. Survivors include children: Steven (Evelyn),

Hutchinson; Susan (Rodney) Chaney, Hutchinson; Austin (Linda), Hutchinson; Verlon (Jerelyn), Athens, TN; Karen (Pete) Snyder, Hillsboro, OR; and Luann (Kevin) Liljestrom, Halstead, KS; seven brothers: Eli "Jay" (Verna Mae) Miller, Hutchinson; Edward E. (Alma) Miller, and David E. (Barbara) Miller, both Partridge; Andrew E. (Esther) Miller, Canon City, CO; James J. (Miriam) Miller, Hutchinson; Nathanael J. (Gloria) Miller, Partridge; and Arno (Linda) Miller, Hutchinson; two sisters: Barbara (Larry) Nisly, Hutchinson; and Rebecca (LaVerne) Miller, Partridge; 25 grandchildren and one great grandchild.

He was preceded in death by his parents, his stepmother, Emma Miller, and a sister, Fannie Miller.

Albert and Becky were active in the care of foster children in early years. Albert contributed significantly to the work of Choice Books of Kansas and was an active Gideon for many years.

The funeral was held on Nov. 16 at Cedar Crest, with Lee Nisly, Ken Miller, and Paul L. Miller serving. Donald Miller served in the committal at West Center Cemetery.

Peachey, Ada R., 74, of Belleville, PA, died on Oct. 25, 2009, after a 2½ year battle with cancer. She was born Jan. 25, 1935, daughter of the late Stephen and Mary (Peachey) Zook.

She was a member of Valley View A.M. Church.

On Nov. 11 1954, she was married to Sylvanus S. Peachey. He survives. Their

eight children are: Mary Jane (Eli) King, Belleville; Susanna and Karen Peachey, Belleville; Nathan (Linda) Peachey, Belleville; Mark (Barbara) Peachey, Denver, PA; Ruth (Timothy) Kauffman, Reedsville; Regina (Floyd) Yoder, Fairland, OK; 31 grandchildren and one great grandchild. Other survivors include two sisters: Sadie (Kore) Peachey, McVeytown, and Mary Peachey, Belleville; three brothers: Ezra Zook, Bainbridge, PA; Mose (Lomie) Zook, Honey Grove, PA; Stephen (Bertha) Zook, Belleville.

Preceding her in death were one infant daughter: Joann; two infant grandchildren: Jacob and Crystal Peachey; two sisters: Katie Yoder and Lizzie Zook; five brothers: Jesse, Jacob, Daniel, Mark, and David Zook.

The funeral was held at Valley View Church on Oct. 28, with Steven Zook and Earl Peachey serving. The committal was conducted by David S. King at the Locust Grove Cemetery.

Wittmer, Mary, 94, of Antrim, OH, died peacefully at home on Aug. 29, 2009. She was born Feb. 24, 1915, in Daviess County, IN, daughter of the late Jonas and Elizabeth (Gingerich) Troyer.

Mary was a charter member and faithful prayer warrior of Antrim Mennonite Church. She enjoyed gardening and listening to music, especially the Antrim Mennonite Choir.

On Dec. 10, 1936, she was married to Alvin Wittmer. He served as bishop of Antrim Mennonite Church from its beginning until his passing in 1987.

Mary is survived by four children: Elmer (Mary) Wittmer, Spartansburg, PA; Martha (Edwin) Weaver, Antrim, OH; Dorothy Wittmer, Antrim, OH; Merle (Martha) Wittmer, Antrim, OH; 17 grandchildren, 47 great grandchildren; three great great grandchildren; and two sisters: Leora Troyer and Dorothy

Beachy, both of Hartville, OH.

She was preceded in death by two brothers: Elmer and Clarence Troyer and one sister, Edna Troyer.

The funeral was held on Sept. 1, with Marion Miller, Jason Miller, and Eli Schrock serving. Burial was in the Antrim Mennonite Cemetery.



observations

The Center for Disease Control and Prevention has long said that about a third of Americans are obese. About 5% are more than 100 pounds over their ideal weight. Ambulance services are starting to charge more to handle patients that require additional help or special equipment. It is one more way that obesity is contributing to health care costs. (AP, *The Hutchinson News*, 10-23-09)



Support for legalized abortion is declining. Earlier those in favor significantly outnumbered opponents. Recent surveys by Pew Research Center show the numbers are now more nearly equal. (*Mennonite Weekly Review*, 10-26-09)

Abortion and homosexual behavior continue to be very controversial issues. These issues along with illicit sexual behavior, the sanctity and permanence of marriage, divorce and re-marriage are clearly addressed in the Christian Scriptures. An honest response to the authority of God's Word should and can become a wel-

come answer to these issues that often become divisive.



Time magazine (11-2-09) reports that the pharmaceutical drug industry has 1,228 registered lobbyists or 23 for every lawmaker of Congress. In the first six months of '09 they have spent about \$609,000 a day to influence lawmakers.

Health care costs that have become burdensome to people with ordinary means have extraordinary profit potential for other segments of the system.



The following is taken from *The Marks of a Christian* by Francis Schaeffer. "The Christian has a double task. He needs to practice both God's holiness and God's love. His holiness without love is only harshness. Love without holiness is compromise. Failure to show a correct balance of these principles is to misrepresent our God to a watching world." (page 36)

“We can show love without sharing in a brother’s mistake with a desire to solve a problem rather than to win. A good solution will give God the glory and will be true to the Bible. It will exhibit both the love of God and His holiness.” (page 51)

The burden of this 59-page booklet by Inter Varsity Press is that Christians work through their differences in ways that truly represent the God of love and truth. God gives the world the right to observe how we relate together and thus form opinions about Him and people who claim to be His followers. (c.f. John 17:6 and John 13:35.).



This is being written in late October. A weekly meditation by Kit Pharo, rancher from Cheyenne Wells, CO, discusses the history and nature of Halloween. His careful study has led him to conclude that for him to have any part in Halloween-related activities is simply un-Christian. “There is absolutely no doubt about its satanic origin.” I am particularly interested in his concluding appeal: “If you are going to a Halloween party, I suggest you forget the costumes and games. Instead use the time to teach the kids (and their parents) the history and truth about Halloween. Christians, young and old, can make a difference in our world. It is nearly impossible to lead the world to Christ when we spend so much time following the ways of the world.”

He then gives three Bible verses: Romans 12:2; James 4:4; and Ephesians

6:12 These sentiments could have been written by a conservative Anabaptist. It is a fresh reminder that we do not have a monopoly on God’s truth, including non-conformity. Christians all have access to the same Word. It would be a serious mistake for us to abandon any doctrine or practice simply because it is not recognized in the larger church community.



The Hutchinson News (11-4-09) reports that four Amish church leaders from Marshfield, MO, face a misdemeanor charge for failure to report a 36-year-old sex offender for molesting two underage children. The discipline of the church included shunning.

An attorney for the men questioned whether they should be considered mandatory reporters.

It is obvious that the church in this case did deal with the offender. We trust that the intention was redemptive. It is also a reminder that a separated lifestyle does not provide immunity to the laws of the land.

Many sins are not considered illegal, but not so with sexual abuse of children. It should never occur among those who consider themselves Christian. The fact that the legal community takes an interest is thankworthy.



The Bible has much to say about wisdom. For many years I have remembered a good definition but I don’t remember where I first heard it: “Wisdom is the right use of knowledge.”

Recently it occurred to me that wisdom is a right response to truth. At a recent funeral the minister remarked that wisdom is reverence. Reverence could also be called the fear of God, which is the beginning of wisdom.

These definitions are not contradictory. I am sure the list could be extended. It is important to remember that wisdom is not knowledge or intelligence. It is the humility to give ourselves to the One who is “made unto us wisdom, righteousness, sanctification and redemption” (1 Corinthians 1:30).

Self-sufficiency, pride, and individualism seriously limit our usefulness. God wants us to be teachable to learn from His Spirit, His Word, and often from fellow believers in the body of Christ. Lack of wisdom causes spiritual dwarfism.

It is a blessing to give serious study to this important subject. It is a fresh reminder that the subject is inexhaustible. It is also a reminder that to study and analyze is easier than to always walk in wisdom. Christ is eager to provide His enabling grace when we do not forget to ask. (James 1:5-8).



I recently attended a funeral of a man with whom I served in Civilian Public Service in 1946 and 47. It was an impressive service for a man who apparently took his Christian faith seriously and touched many lives through a ministry of teaching.

The funeral was characterized by several good speakers and a very

gifted organist. The song that was sung by the gathering of some 400 people was evidence that organ accompaniment is not conducive to hearty a capella participation. Let us not underestimate the value of our God-given musical instruments known as vocal chords.



I wrote the following prayer to be offered following my message (in Ministers’ Meeting Messages in this issue) last spring in Florida at our annual meetings. Our editor thought to include it here would be preferable to adding it to the message that was already long enough.

“Our kind Father in heaven, we thank You that we have not been sentenced to failure but that we can be ‘more than conquerors through Him that loved us.’ Forgive us if we have been indifferent toward non-compliance. Deliver us from the dead-fish syndrome that can only float downstream. Deliver us from the paralysis of indifference or discouragement. Give us your grace and wisdom to take needful corrective measures.

Deliver us from a spirit that is only negative. Make us aware of the many things that are thankworthy and right. Help us to eagerly support and promote such things. Guard us against the Laodicean spirit of self-sufficiency and independence that gives us a false sense of our spiritual well being.

Give us spiritual discernment in the body of believers. Guard us against arrogance or apology in our defense

and practice of truth. When it becomes necessary to consider making changes, give us wisdom to look at the big picture, considering the long-term implications.

Help us to lead with the energy and grace of Christ's victory. Help us to be stable without becoming stagnant, steadfast but not legalistic. Help us to foster a climate that encourages open communication.

Impress upon us that the spirit and virus of individualism is no respecter of persons. As leaders, we desire the protection and immunity that only You can provide through love of truth and whole-hearted love toward You, and loving our neighbors as ourselves. Give us hearts of pastoral concern and sincere love of truth; help us to achieve

that delicate balance of responsible oversight without resorting to carnal methods of leadership.

Remind us that not only can You answer our prayers, but You can do exceeding abundantly above all that we ask or think. Cleanse us from every hindrance that would keep us from doing what You want to do for your beloved church.

Thank you that You are eager to become the Solution to our problems when we seek You with unselfish hearts. You know how much we want to finish well and be found faithful. Help us to lead with clean hands and pure hearts.

We pray in Jesus' name. Amen.”

—DLM 

Comeragh Boys Camp

Co. Waterford, Ireland

Comeragh Boys Camp (CBC) is currently in the process of purchasing approximately 16 acres in two tracts. This land will provide access to the government-owned forest where campsites can be situated.

CBC is a joint project between Bald Eagle Boys Camp and Mission Interest Committee. BEBC provides the wilderness camping expertise and MIC is involved since it already has a mission in Ireland.

In order to minimize its start-up costs, CBC is soliciting funds toward this purchase. CBC is very appreciative of the interest shown toward this endeavor. Please send funds designated for CBC to the address below:

Thank you!

**c/o Mission Interest Committee
13200 County Road 20 • Middlebury, IN 46540
Phone: 574-825-8196**

Minister's Meeting Messages — 2009

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

7. Non-Conformity and Non-Resistance

David L. Miller, Partridge, KS

To cover two such important subjects in such a brief time is hard. My preparation had a number of false starts. Things actually did not come together in a cohesive way, until I humbled myself and asked the church for their prayers.

If my manner of speaking seems a bit curt or blunt, I do not want to be unkind. Maybe I am trying to say too much in the allotted time. I plead guilty to wanting to include maximum content within the time allowed.

I hope you can bear with me that this message is written out. I find that body and mind seem to be closely linked in the aging process.

It is sobering for us to remember that according to James 3:1, teachers (leaders) will be judged with stricter judgment than other people. **“My brethren, be not many masters, knowing that we shall receive the greater condemnation.” [a stricter judgment NKJV]** This awareness should help us to participate in these meetings with humble hearts and

teachable spirits.

Having crossed the four-score threshold has caused me to take a new interest in the farewell messages of both Paul and Peter. I am well aware that my privilege of attending these meetings cannot continue indefinitely.

In Acts 20 where Paul meets with the Ephesian elders, the meeting becomes very emotional. Paul tells them that his hands are clean. He has not knowingly tip-toed around any part of God's counsel. He instructs the elders to take heed unto themselves and to the flock, God's purchased possession. They are to take their role as divinely-appointed overseers very seriously, because after his departure grievous wolves will enter in, not sparing the flock. Even more menacing is the fact that of their own number will men arise who speak perverse things to draw away disciples after themselves. “Therefore watch and remember.”

Peter, in his second letter, also faces the fact that he is well past “third base” in life's journey. Let's identify with him in looking ahead to the prospect of crossing “home plate” to appear before the righteous Judge of

all the earth who alone can declare us “safe at home.” Peter assures his readers in the first part of Chapter One of God’s rich provisions in the knowledge of Christ for their spiritual well being: “all things that pertain unto life and godliness” and “exceeding great and precious promises.”

The latter part of chapter one takes on a different tone. Peter said he would tell them some things that they already know because he wants to be sure that they remember them after he is gone. His burden is quite simply that they always remember that nothing, including Peter’s own “mountain top experience” (the transfiguration) should ever usurp the authority of God’s Word which was given by holy men of God who spoke as they were moved by the Holy Ghost.

These chapters also include vivid descriptions of how the church will be attacked by people with a different agenda. Such people are self-centered and don’t want to know how God has dealt with rebellion in times past. Scoffers who are willingly ignorant will not have the last word. God is not forgetful, but patient, “not willing that any should perish, but that all should come to repentance.” He also describes the day of the Lord as coming suddenly with great noise and fervent heat. Those who twist God’s Word of truth, do so to their own destruction.

It is impressive how these early church writings describe the present age about 2,000 years later. Our Lord Jesus still loves His bride for whom

He shed His precious blood. He has provided two foundation stones to assure stability and soundness: the authority of the inspired Word and the supremacy and lordship of Christ. Churches which have become unsound in faith or practice have failed to keep on building on these two foundation stones.

What can I say about the topics mentioned in the title of this meditation? We know that we are not to love the world, nor the things that are in the world. **“Love not the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever”** (1 John 2:15-17).

James 4:4 could hardly say it more plainly: **“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.”**

I Corinthians 6:14-18 also speaks to these same concerns. To come out and be separate is necessary for God to receive us into His family as sons and daughters.

Paul reminds us in Romans 12:1 and 2 that a renewed mind is God’s alternative to allowing the world to dictate our thinking and lifestyle. Without a renewed mind we are not in a position to understand God’s

will. **“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”**

We know that Christ and the Apostles taught that Christ’s followers should be non-resistant and non-retaliatory. We are to let God “do the getting even.” This teaching is not primarily negative for we are to love our enemies and do good to them that hate us. We are to overcome evil with good. When we are mistreated, we need to commit it to Him who judges righteously. This way of life is to characterize the way we live in our families, our churches, and our communities. Non-participation in the military is also a very important part of this picture.

Recent history reminds us that it is not safe to assume that these teachings will survive with the rising generation without intentional nurturing and practice. It is with this awareness and concern that Conservative Anabaptist Service Program (CASP) was formed.

As we consider the early Anabaptists of the 1500’s we should be profoundly grateful for their example of faithfulness. Many of them chose martyrdom rather than denying their Lord and His Word of authority. But let us also be reminded that

they did not invent these teachings. The early church was non-resistant for 300 years before the illicit marriage of church and state in 313 A.D. We don’t know how many remnant groups chose the path of persecution rather than cooperating with this unholy alliance. But praise God, we still have access to this same Word and are privileged to submit to its teaching, which puts us at odds with the “sword-and-Bible, God-and-country” mentality of the larger Protestant church community. Since the Scriptures are abundantly clear on these issues and we are people of the Word, shall we assume that the leaders gathered here believe this and are committed to faithful obedience in spite of conflicting pressures?

Is it fair to ask how well we are doing? It would be nice to be able to report that everything is fine, that we are in no danger of following the path of several other groups with Amish roots, who have gradually lost these principles to cultural conformity. I am sorry but the facts do not permit us to make that assumption. [It seems the reference to Amish roots was misunderstood by some. The appeal is not to pattern after the Amish. It is rather to warn against becoming reactionary, which impairs sound judgment and unbiased thinking. It becomes the motivation for irrational decisions, often in wrong directions. —DLM]

I am concerned that what I say is spoken with grace and seasoned with

salt. I am reminded of the words of Paul in 1 Corinthians 10:15: **“I speak as to wise men; judge ye what I say.”**

He was appealing to their integrity and their intelligence. At this point, let us take a fresh look at truth. To receive truth is to be blessed by it. Failure to do so is to be judged by it. Jesus said in John 8:32, **“And ye shall know the truth, and the truth shall make you free.”**

Truth can make us free from guilt and the power of sin. It can make us free from ill will and wrong attitudes. To be free indeed is to have the perfect Master. We have been freed from bondage to self. True freedom is not the liberty to do what we want, but the power to do as we ought.

Jesus is the way, the truth, and the life. Truth is not only factually accurate, but it is also symbolic of integrity, strength, security, virtue, and character. Truth is not subject to our bias, our preference, our convenience, or even our interpretation. Neither is it subject to popular opinion or majority rule. Why? Because truth is truth. May this realization foster in us a spirit of reverence and godly fear.

There is widespread concern in our circles that momentum is building in a wrong direction. Our bishop committee is concerned about this, as well as our mission boards and other elected boards and committees. Some young people who attended Calvary Bible School this winter are also very concerned. I am assum-

ing that this concern is widespread throughout this gathered body. Here are several questions:

What is the root cause?

What are the long-term effects?

Is there a remedy?

Do we believe that God is willing to help us?”

Are we willing to let Him help us?

I believe the root cause is the virus of individualism, a false freedom that permeates our modern culture and is not hesitant to invade local church bodies or larger constituencies.

Earmarks of this virus are found in the individualist:

- He has a personal agenda.

- He does not prioritize the authority of the Word or the centrality and lordship of Christ.

- He will ask simplistic questions without regard for net effect and long-term implications, for example, he might ask: “What’s *wrong* with using the radio?” A better, more realistic question would be, “Would the radio’s acceptance be helpful to our spiritual will being? What would we gain by having access to the idolatrous sports world, to the unstable youth culture with its ungodly music, to partisan politics that is not concerned about citizenship in Christ’s Kingdom, or to the radio preacher who can easily become a distraction to local loyalties and sound doctrine?”

To find the right answers we must start with the right questions. About a year ago, I came across a copy of

a letter that was written in 1957, signed by five older bishops. It was an appeal to the executive committee of their conference. The burden of the letter was that they would honor the conference position against the radio. They warned that failure to do so would lead to the acceptance of television. Their appeal seemed fervent and humble.

Those bishops are no longer here. The younger committee apparently did not effectively heed the appeal. The prophecy of warning has now gone into fulfillment.

The end result of unbridled individualism is to make obedience to Bible teaching optional. The final authority then seems to be the individual's preference, which takes priority over the Bible's authority.

In my brief lifetime I have observed several groups move from having the sisters wearing respectful, adequate coverings to cutting their hair and wearing no covering. That is a good reason why we should be concerned if coverings are gradually getting smaller and hair is becoming correspondingly more prominent. Increasingly, the wedding ring has become an important identity symbol in those circles and Bible teaching on divorce and remarriage is being reconsidered.

The Individualist has been known to rationalize that church-regulated clothing is legalistic, believing that the interpretation of what is modest should be left up to the individual. It becomes clear that the problem is

essentially a conflict between self-centeredness and love of truth.

Failure to acknowledge the authority of the Word is to become part of the problem. This deadly virus of individualism will visit churches (including leaders) when it is allowed to do so. One reason this virus is so serious is that it leads to losing the ability to discern between truth and falsehood. It leads to misguided sincerity. God allows such people to believe a lie. 2 Thessalonians 2:10-12 says, **“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness.”**

God is eager to provide helpful solutions when we want His help more than we want our own way. Let us hear a paraphrase of 2 Chronicles 7:14. (I do wish I had a nicer way of saying it.) “If Beachy leaders shall humble themselves and pray and seek my face and turn from their shortsightedness and self-centeredness, then I will hear from heaven and give grace to resist the pressures of illicit fellowship and unscriptural compromise and give courage and wisdom to lead with grace and truth not only for their own salvation but for those of the flock for whom I have made them overseers.”



Jewish Evangelism

Floyd Stoltzfus

“For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Romans 1:16).

Go with me from a peaceful farming community in southeastern Pennsylvania to a metropolis of fast-moving traffic, high bridges, tall apartment buildings, clustered business sections and a hodgepodge of people: New York City. Our interest is Jewish people. Jews first arrived in “New Amsterdam” in 1654. From 1886 to 1914, there was an influx of Jews immigrating to America, specifically to New York City, onto Ellis Island with its Statue of Liberty.

These people were mainly from Europe and were generally poor. They toiled hard and climbed the social ladder, becoming prosperous and influential. They spoke Yiddish, a German dialect. Yiddish is still the mother tongue in some Orthodox Jewish communities. Many of the words are similar to Pennsylvania German and this has been something of a connecting link with these folks for visitors from Lancaster County.

We as a group of Beachy Amish

Mennonites met at Followers of Jesus Mennonite Church several years ago with Allen Roth, former pastor there. The occasion was scheduled at the time of the celebration of the Feast of Tabernacles. We had planned a three-day outreach endeavor called Jewish Outreach Team (JOT). In the forenoon we heard several topics presented related to Jewish evangelism: “Why Anabaptists Should (and don’t) Witness to Jews,” “Pointers in Witnessing to Jews,” “Answering Objections,” “Understanding the Jewish Heart,” “The Biblical Meaning of the Jewish Feasts” and more. We prayed together and organized into groups of 15-18 people and sent them to five Orthodox Jewish communities in Brooklyn, NY. We were out on the streets for about three hours. What a stretching experience! We faced some rejections. However, the discussions, the openness, the joy and deep peace, and the blessings that came from sharing the wonders of the Messiah *who has come far out-*

weigh the rebuffs we got.

The next two mornings we again met at the church to share our experiences with each other and to hear more topics presented on how to relate to Jewish people.

On the streets we passed out literature. Much of the ministry is simply being personal witnesses to a people group who never heard the true Gospel of the promised Messiah. Oh yes, they heard the name of Jesus. But many do not know the Jesus of the Scriptures. Jewish people, like anyone else, need friends. Much of the world is turning against them. Building friendships takes time and energy. One bridge we often use in connecting with these people is to tell them we come from the Amish community. That strikes a warm chord in their hearts. Many have visited Lancaster County. They asked us, "Why do you visit our community?" We told them it is because we love them.

The Jewish people gave us the Bible and many values in everyday life. As the Holy Spirit directs, we tell them we love the Jewish Mushiach (meaning "the anointed one," English: Messiah). Some things we say are things like: "We are here to help you find the Mushiach. Could it be that the Jewish people have missed Him? We believe he has already come. How would *you* recognize Mushiach if He came?" If

the conversation easily lends itself to something more personal, it is good to ask, "Do you mind if I read something from the Bible?" Do not mention the reference, nor use the term "Old Testament." If they accept this invitation, read Isaiah 53, then ask, "Who is this speaking about?" If they are willing to listen share with them how Jesus Christ perfectly fits this prophecy by using New Testament Scriptures.

Here is a testimony of a brother who was along with a Jewish Outreach Team during the Feast of Tabernacles: "Saturday afternoon went better than I expected. I spent some time outside a synagogue talking to a young man. I asked permission to enter the synagogue. It was interesting to be inside yet it burdened me to see the blindness of their hearts. When talking to a few men, I acted very interested in the Jews. I talked about prophecies concerning Israel and so on. Then I asked them how their sins were covered with blood if they no longer have any blood sacrifices, all the while making it clear that I am not a Jew and that I believe in Jesus. I was non-confrontational during the dialogue and no one got upset at me. I even talked about Jesus Christ and explained the plan of salvation. I shared with them how I saw Jesus in light of the Scriptures. (Using the Old Testament, of course)

I expressed concern that they do not claim any blood to have their sins forgiven and encouraged them to study the Scriptures when they don't know the answers."

These Jewish men, like so many others, rely heavily on what their rabbis teach them from the Talmud (rabbinical commentaries) instead of the Scriptures. Modern Judaism is a religion of works emphasizing giving and praying. There is no blood atonement today unless they believe in Jesus, the true Messiah. (See Hosea 3:4, 5).

Some of our people from PA had been witnessing and passing literature in previous years in southern Brooklyn (Coney Island) where there are thousands of Russian Jews. Hundreds of Russian Jews came to New York after communism collapsed in the former Soviet Union. These are typically more open to the gospel than American Jews.

We passed out Scripture booklets in Russian from World Missionary Press (Wings over Zion) especially arranged for Jewish people. Often these were received with a hearty "Thank you!"

This past October (2009) was the third time we organized a Jewish Outreach Team. Volunteers can come for one, two, or three days. In

one section of the city, two men of our team were passing out Scripture booklets to a group of Jewish boys. They gladly received these booklets. More showed up to take some. A bit later, a Jewish man came back and tore up these precious booklets and demanded that they get down and pick up this "garbage," then leave or he would call the police. Meekly the men submitted and picked up the shreds of paper. Our prayers have often ascended to God's throne for these boys and this angry man.

Later in the day, these same team members had several very encouraging contacts. One was with an elderly Russian Jewish couple, Leonid and Fira and their son, Alex. Fira expressed her deep longing for peace in her heart and how for years she could not sleep well at night. They shared literature with them, but she was not ready to receive the Lord at that time. Pray for them and pray that we or some other Christian soul winner would be able to meet them again.

The Lord willing, we plan for another Jewish Outreach Team to witness to Jews in New York City during the Feast of Tabernacles in late September, 2010. If you have interest in joining us, call me at 717-314-9987 or write an e-mail:

floydstoltzfus@emypeople.net 

There is No Better Time

Mary June Glick, Seneca, SC

It seems like only yesterday that we were preparing for the new millennium. People's hearts were filled with fear at what might happen. Even Christians experienced apprehension thinking about computers crashing and changes that could come to our economy and way of life. However, the new millennium came and nothing special happened.

Now it is already ten years later. [People often thought of 2000 as the beginning of the new millennium. I believe it is more correct to say it began in 2001. -PLM] When it arrived, not much changed for most of us. Christ has not returned. God is still giving us *time*. How are we using our *time*?

I believe we think more about time, as we grow older. We think about the swift passing of time. Where do all the years go? We also feel a sense of urgency to make good use of our time and yet we often feel like we cannot accomplish as much as we should in the time God gives us.

I believe when we were younger and caught up in our busy schedules trying to meet all the demands of life, that time somehow slipped through our fingers. We may say that when we have more time, we will spend more

quality time with our families, or we will become more involved in the work of the church or school activities. We might even consider going somewhere into service, and so on.

To our surprise, as the years go by, we do not have more time, but only find we have added more responsibilities into the daily 24 hours God gives each of us.

I believe there is no better time than now to look at our lives and our daily schedule and see how we can more efficiently and effectively use the 24 hours of each day. I also believe God intends for us to find joy and to see if we can make better use of our time.

Give God control of your time.

Even in the midst of a busy schedule and seemingly endless things to accomplish, take time to pour out your heart to God in prayer and allow Him to speak to you. Give God His rightful place in your mind; allow Him to quiet your heart. Unclutter your mind. It may help you to make a list of the things you need to do each day. Give your plans, your activities to God each day.

Organize your time.

Why bother with organization? I do not refer to obsessive organiza-

tion, but simply having a place for everything and keeping everything in its place as much as possible. I know it is not always possible with children in the house. However, there are steps you can take to be an organized, happy, relaxed woman.

I believe it happens with our morning routine—first things first. Dress and clean up the bedroom (and teach the children to do the same), then begin your morning schedule with breakfast, laundry, or whatever your plans may be for the day.

Get the children off to school with a hug and a prayer. For the home-school mother, do the same and start them with their school work. Packing school lunches and laying out clothes and schoolbags the evening before will make for a more relaxed morning. Then do the next things—one job at a time.

Multi-tasking is often a part of a woman's life, but trying to do too much at a time can be frustrating. Limit your time on the telephone, on e-mail, and on face book. These things, designed to be time savers, can be time robbers. Learn to say "no" to things you don't have to do. Allow time for interruptions in your day, because interruptions will come. And interruptions may be opportunities sent by God.

Enjoy your time.

A good definition of *enjoy* is "to take pleasure in or have full and

satisfying use of." You may get tired of hearing me say this, but I truly believe God wants us to enjoy life. God created the Garden of Eden for man to enjoy, but sin changed that. However, I believe that when we have experienced the resurrection power of Jesus in our lives, we will enjoy life. No, we will not always feel happy. Things will not always go right, but we can still take pleasure in what we do and find fulfillment in it.

Enjoy your family, even if they are not perfect. Enjoy a clean house; be creative in what you do. For instance, when you wash dishes, thank God for the good food you just enjoyed.

Don't tell the family that dinner didn't turn out right or that you just threw things together. Give your dinner a name, even if it's leftovers. Set the table attractively; be cheerful and everyone will enjoy the meal.

Take time to cut a few fresh flowers for the table. Take time to smell the roses. Take time to rest so you will feel refreshed again. Take time for people—your family, friends, church family and neighbors. Relationships are important.

Finally, begin the year by giving all your frustrations, fears and worries to God. Enjoy the time He entrusts to you, regardless of your situation, your circumstances, your age or your stage in life. Trust God to guide you through the New Year, 2010!



Who Is Your Captain? (*Part one of two*)

Anita Yoder, Ligonier, IN

The air was very warm and sweltering on this Sunday morning. That, however, didn't seem to have a negative effect on Jose as he walked to church. Was it really only a month since his family had been baptized at the little mission church in their village? He loved Pastor Rosales. He felt his acceptance that, little by little had won over Jose's shyness and gained his friendship.

After the morning service, Jose felt a warm hand on his shoulder. "Jose, buenas dias (good morning). I have an important task you could do for me. Would you be willing to help me out?"

"What is it? I'll do it, if I'm strong enough," he answered.

"Oh, it's not about *being strong*; it's if you're *willing*." Pastor Rosales smiled.

"I'm willing. What is it that you need me for?" questioned Jose.

"In two weeks we are having special meetings at church. Would you be willing to go house to house in this village and invite everyone to come?"

Jose was very glad to help out Pastor Rosales, but going house to house to people he didn't know was a different matter. He didn't even like thinking about it. What if the people shut the door in his face? But how was he to say "No" to Pastor Rosales? "I will do my best," he managed to say, returning the pastor's smile rather weakly.

"Go to every house," the pastor told him. "Do not miss a single one. If you miss one, there may be someone in that house that needs the Lord."

On the way home Jose began thinking about his assignment. He would take his dog along. He was his faithful companion. Nothing bad could happen to him if Capitan was along. Jose's dog had a great name; 'capitan,' which means 'captain' in Spanish.

"Cap-i-tan" Jose called, "we have a job to do and you're going with me!" The boy and his dog went from house to house inviting people to come to the meetings at the church. "Come to church," he would say, smiling as the door opened. Capitan helped by wag-

ging his tail, adding to the friendly invitation.

Sometimes people would smile and say, “Gracias” (Thank you). Sometimes they would shut the door quickly and say nothing. He stepped up to a door that was tightly shut and knocked loudly. Suddenly he heard a loud ‘rap, rap, rap’ on the floor inside. A dog started barking loudly. Capitan was not wagging his tail; in fact, he started running away. Jose followed, his heart beating loudly.

Jose didn’t stop knocking on doors, however. He kept on inviting people to come to the meetings. But he couldn’t get his mind off that house. Why the loud noise? Once, at night, he had heard loud rapping noises on their front door. His father had not opened the door, because he thought it would not be safe to open to such a loud sound.

He knew what Pastor Rosales expected. He had to go back. So slowly, he walked back down the street to that house and knocked timidly. Again he heard the loud rapping on the floor and the dog started barking more fiercely this time. Jose didn’t wait for the door to open. He ran away again with Capitan on his heels.

At last he had knocked on all the doors. Should he go back once more? He headed home. Somehow he could not make himself go back.

(to be concluded)

Short Story Contest

Exercise your writing skills! Use your imagination to develop a creative short story. Remember that a good story includes:

- Character—the person with whom the reader will identify
- Plot—the “map” of the story
- Setting—the time and place in which the story happens
- Theme—the focus of the story so the story doesn’t just ramble.

A story needs to portray good morals and a godly message. It should have at least 400 words.

There will be 1st, 2nd, and 3rd place winners in two age groups. Group 1 is for ages 9-12, Group 2 is for ages 13-15. Due date is March 31, 2010.

When you send in your short story, please include your name, address, age and parents’ names. Send to:

Anita Yoder

Jr. Messages

10393N 1100W

Ligonier, IN 46767



No gift is a substitute for giving oneself.

Dear Youth,

Every youth has certain things he needs to do in the course of a week. Since most of you are probably wide awake for at least 110 hours every week, it might be good to stop and think about whether we are maximizing the use of this valuable resource.

Most of you are probably expected to spend some of those waking hours in work or study, another portion with your family, and still another portion with members from your church. Whatever time remains is considered your leisure time. To what extent that a person is *pleasure-driven* or *service-oriented* will affect how that person functions in each of these weekly activities.

Youth who are *service-oriented* find ways to bless people while they work. When they interact with their family, they look for ways to lighten their load. When they go to church, they look for opportunities to contribute and encourage their spiritual brothers and sisters. If they have some leisure time, they may do something of personal interest, but often even their free time is spent in the interest of spiritual

growth and the good of others. If a person is *pleasure-driven*, the opposite is true. Work is primarily a source of income or fame; not a divine calling. Family, church, and spiritual interests get neglected in favor of pleasurable pursuits. Consequently, leisure time ends up being a spiritual detriment, rather than a spiritual asset.

Many Christians have discovered at 70 years old that time and life are precious gifts. But, threescore and ten is a mighty late time in life to wake up to this reality. Rather than conforming their values to the Word, they realize that the values of their society or religious environment dictated what became important to them. If the prevailing culture in most social and religious settings were godly, this could be a good influence. But since many good values are being lost, while people become increasingly selfish, we should be concerned about what may be happening to us.

This month's writers point out some reasons why many Christians lose their focus. Thank you writers for your thoughts!

This Month's
QUESTION

Recently someone asked me, "Why is it that so many youth today seem pleasure driven rather than service oriented?" How would you answer that question?

*Being pleasure driven is a problem for youth because, without fail, we are searching for life. Not life as in breathing, but life as in living fulfilled. It isn't something that only youth struggle with, but it is easier to see in us, since we are usually lacking maturity and wisdom! It is key to notice that the problem is not in pleasure, but in being pleasure **driven**.*

Everyone wants to, tries to, and needs to find life somewhere. Pleasure feels good and can therefore easily be mistaken as life. Eventually the thrill fades, and we are left feeling empty, needing more to "fill" us again. So begins the cycle, and with each fading thrill, we try even harder to find something that will last. If we don't step back, take a look at the cycle we have created, and realize that true life isn't in pleasure, it will drive us. Each time we will be disappointed.

When we realize pleasure isn't life, but that instead life with and in God is pleasurable, that cycle can be broken. We then start thinking about someone besides ourselves and what makes us happy, hence we have space to think and care about how others are feeling. We will soon realize how much God has truly given us, and our only humble response to his gifts will be giv-

ing in return. This is done by serving others. As our eyes are opened, we will see that service is fulfilling, and we'll discover the truth in Matthew 10:39, "...whoever loses his life for My sake, will find it."

Ultimately, life isn't found in serving either. True life is found only in God himself! This is the most thrilling pleasure of all!

Andrea Miller, Hutchinson, KS



Is it really any different now than 30 years ago? Maybe being pleasure driven was more repressed back then. Maybe the money and time that much pleasure pursuit takes was harder to come by. Maybe new technology makes it easier to be increasingly pleasure driven. Sigmund Freud once said, "Man is primarily [concerned] about avoiding pain and seeking pleasure." But just because seeking pleasure is natural doesn't make it right.

So should we avoid having profitable businesses, extra time, and technology because they may allow us to pursue pleasure more easily? I think not because these are also resources that can and should be used for service. I have found living a life of service for Christ is an issue of the

will. We have to want to live a life of submission and service for Christ. Being service oriented can only come from the life of Christ within us.

I once confided to a friend that I wanted to be serious about my Christian life but I also wanted to have fun. My friend told me he found it impossible to truly have fun without being serious. I have found this to be true.

So if we cannot separate pleasure from serving God we are thus trying to fill a need that is not met in God in our pursuit of pleasure.

Edwin Mast, Lincoln, MO



I believe we've let so much of the world's influence creep into our lives and the church. This influence has caused us to think, "What can I do for myself?" rather than, "How can I serve the Lord by serving others?"

Martha Raber, Goshen, IN



Today youth are more into doing things that make you feel good (physically). They want to do things that are fun and easy. Service, on the other hand, can make you feel good (spiritually) but often times it is a little harder. Also, a lot of service-type things make you step out of your comfort zone and some people are too scared to do that. In the long run, service is so much more worthwhile

but not all youth can see this.

Felicia Overholt, Aroda, VA



The pursuit for pleasure is a temporal drive that attempts to fill man's need for meaning in life. True service for God is done for the audience of One. In obedient service to God, we find meaning; but most importantly, we find God Himself. I propose that we, the pleasure-driven youth of today, are not seeking the best things in life to fulfill our need for meaning and purpose. We are pleasure seekers, not God seekers. Only God can truly satisfy our need for fulfillment.

Why then do we seek pleasure? It feels good, it can partially satisfy our need for fulfillment, and it can be a lot of fun in the process. In other words, we seek pleasure because it's the natural thing; our natural nature wants to feel good, so when left unchecked it will do everything it can to feel good. Our natural man, unfortunately, doesn't realize that the greatest pleasure is found by serving others.

Real joy comes from knowing God and serving others. True service to others requires that I bring my natural man into submission. Another term for that is cross-bearing. Under normal circumstances, I do not perceive cross-bearing to be something that feels good. Often I forget that I must

crucify my natural man to find true meaning in life.

John Miller, Partridge, KS

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Might a lack of focus on the eternal result partly from living in very sheltered environments, keeping youth from seeing needs, which in turn keeps them from feeling responsibility to do something about the needs that are all around? But, even if youth did have a focus on the eternal and did feel responsible, it's still hard to have self-discipline that results in service. If youth do not have a deep relationship with God and do not find their fulfillment in Him there is an emptiness inside that can either be temporarily satisfied or distracted with pleasure. Pleasure makes us feel good, while service often means suffering. So which do I choose? It IS a matter of consciously choosing to die to our flesh, of actively following God's call of holiness on our lives, and not letting pleasure become an

idol in our hearts. Again, I think it all boils down to our relationship with God. If I am in tune with His Spirit, I will grieve with the things that grieve his heart and want to reach out to the needs around me.

A youth from Central America

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I believe that youth are very adventurous and always looking for ways to be involved with other youth. I think one reason that we are more driven to pleasurable things is because we can communicate with other youth more easily and tend to forget about service but continue to look for something new and exciting. It's also much easier to get involved in pleasurable things, and that has a way of grabbing our attention. We need constant reminders to have a vision to be serve-oriented, be it in the church, community, mission projects, or whatever you feel God is leading you to.

Lyndon Schrock, Montezuma, GA

*Next Month's
QUESTION*

How can youth prepare to raise a godly family, should God call them to that responsibility?



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Periodicals

THOUGHT GEMS

Let no man take your soul so low that you hate him.

• • • • •

When we expect more of others than we expect of ourselves, we are lukewarm.

• • • • •

A Bible in the hand is worth two on the shelf.

• • • • •

Rearing children is like drafting a blueprint; you have to know where to draw the lines.

• • • • •

The man who makes his children take second place to his work or ministry will live to regret it.

• • • • •

You won't become a saint by comparing yourself with a sinner.

• • • • •

Church sign: "Try one of our Sundays." (Sundaes)

• • • • •

Murmuring and complaining unfits the soul for Kingdom duty.

• • • • •

He who lives content with little possesses much.

• • • • •

A "bone of contention" has no useful function in the body of Christ.