



calvary messenger

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

Galatians 6:14

MARCH 2011

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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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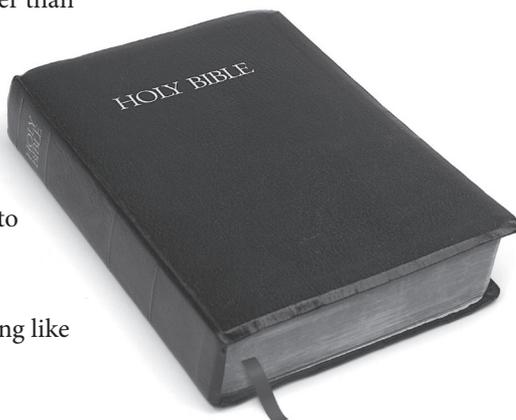
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The Book

Ruth Miller, Honey Grove, PA

There is not a textbook like
the Book of books!

- no wisdom exceeds
its wisdom...
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its love...
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its success...
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its power...
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its guidance...
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its counsel...



The Book of books
FREELY
provides all we need for complete wholeness of life!

There is no price tag attached
except death and commitment:
...death to self
and
commitment to its Author!



Dost not thou fear God?

Golgotha speaks of man's worst inhumanity to his fellow man!

In about 33 A.D., three convicted men were executed at The Place of a Skull just outside Jerusalem's walls. First, each man was brutally beaten with a scourge, then was made to lie down on a large rough cross, then had his hands and feet nailed to the cross. After that, the cross was raised and planted in a hole that held it upright. Thus impaled, their pain became excruciating.

It was a very dark day, but it would have been even darker had all three crucifixion victims responded like one of them did. The impenitent thief cursed and railed on Jesus Christ, asking Him to prove that He was Messiah by saving them all from death.

The penitent thief, however, acknowledged his need of a Savior. His wholesome fear of God made him look in childlike faith to Jesus for salvation. He rebuked the profanity of the other criminal, asking him, "Dost not thou fear God?" (Luke 23:40).

The impenitent thief took no blame for his situation. He probably thought of many others to blame for his wretchedness. We know very little about him but we do know that he had

nothing to lose and everything to gain by admitting his guilt and his need. This he would not do. Apparently, he went to his death, cursing everyone and everything through clenched teeth. What a wasted life! It could have been much different if only he had feared God!

Jesus' death was totally undeserved, yet He did not dwell on that fact. He even prayed for those who mocked, tortured, and crucified Him. He honored the penitent thief's faith and welcomed him to paradise. Jesus always did the Father's will. After six tortured hours, He committed His spirit to God and died. Fortunately, Jesus not only had power to lay down His life but also to take it again, so three days later He rose from the dead—alive forevermore! His death and victory over death offers us a living hope.

"Don't You Fear God?"

Let us consider current situations that fit the penitent thief's brave and insightful question to his fellow convict: "*Don't you fear God?*"

- To the person who carelessly embellishes his speech with falsehood and exaggeration to make himself look good, we wonder, "*Don't you fear God?*"

•To the man who recklessly makes debts without realistic hope of honoring them, then declares bankruptcy, we have a right to question, *“Don’t you fear God?”*

•To the hunter who boastfully says he’s not afraid of those who enforce hunting laws while he callously disregards hunting seasons and bag limits, we might well ask, *“Don’t you fear God?”*

•To the young couple who scorn respectful caution and restraint for their hands, lips, and laps in courtship, thereby stirring illicit desires, we could ask, *“Don’t you fear God?”*

•To the person given to impure humor or who exposes his soul to pornography, saying it’s strictly his own business, this question cries out for an answer, *“Don’t you fear God?”*

•To the person who breaks sacred marriage vows and divorces his spouse, then takes another, justifying it by saying that even God desires our happiness, we rightly ask, *“Don’t you fear God?”*

•To the man who despises other men, who justifies hatred, and who is willing to wield arms against his fellow man, we wistfully wonder, *“Don’t you fear God?”*

•To the preacher who believes that he must please people instead of simply speaking with respect as he proclaims God’s eternal truth and who believes he must entertain folks by saying just what they want to hear,

we think, *“Don’t you fear God?”*

•To any and all of us tempted to disobey and twist Scripture, let us heed this caution, *“Don’t you fear God?”* Let us learn from the impenitent thief: If we don’t fear God, we miss His blessing—here and hereafter.

“The fear of the Lord is the beginning of wisdom..” (Proverbs 9:10; note also Psalm 111:10 and Job 28:28).

The fear of the Lord is humble. It looks at its own need instead of dwelling on the faults of others. It looks to the Savior. It realizes that when we are down, Jesus is willing and able to pick us up, cleanse us and set us free.

The fear of God does not park in self-pity. It looks up and reaches out, sincerely asking Jesus for help. A penitent fear of God enables us to renounce self-justifying pride and brings us a peace that passes understanding.

Thank you, Lord, for accepting us when we come to You in humble repentance and faith!

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The article in this issue on the veiling/covering by Linford Bontrager is available in booklet form by writing to: Linford Bontrager, 63502 CR 33, Goshen, IN 46528. The cost (shipping included) is \$1 per booklet (1-49); \$.85 per booklet (50-99); \$.70 per booklet (100-499); \$.55 per booklet (500+).

—PLM 

Re: January issue: Editorial and Randy Alcorn, “...Technological Corinth”

Bro. Paul,

I received the January issue yesterday. The editorial, “Lord, Give us Christian Homes” is very good. I’m going to encourage many to read it.

The article “Protecting Purity in a Technological Corinth” is right on. It resonates with a burden of my heart. There has been too much silence on the subject. I believe one of the enemy’s strategies is to consider this subject taboo. These are real life issues and we must rally around one another. Yes, discretion needs to be used in talking about these matters. There is a possibility of causing curiosity in those unaware of what’s going on. The Scripture enjoins us to “...be simple (ignorant) concerning evil” (Romans 16:19).

We must pray that God’s Spirit does His work, that we would embrace a standard, a barrier against the filth that is coming in like a flood. Individually, we must choose down deep in our hearts to put away the idols, the Baals, in our lives.

Thanks for publishing these articles and more,

Linford Bontrager, Goshen, IN

• • • • •

I very much appreciated Randy

Alcorn’s article. It is very pertinent to our day of modern technology and fast-paced, changing life style. I am deeply concerned about cell phones and computers on modern-day Anabaptists....I fear that when Christ returns, He will find many overcome with the intoxicating influence of technology

If Christ would scroll through your cell phone log of text messages, or look at your pictures, or sit down and browse through your computer files, would you be at peace knowing that it was all under the blood? Or would you tremble, fearing His judgment? In all reality, this will be done now or at the Judgment!

The cell phone needs to be our servant, not our master. It is disgusting to see adults coming together and spending most of their time playing games, watching sports, sending foolish text messages, rather than “redeeming the time, because the days are evil.”

Dear parents, ministers, can we rise up and slay the evil giant of modern technology to preserve purity and holiness in our generation? Where is the fear of God? ...Only “the pure in heart shall see God” (Matt. 5:8).

For Christ and His kingdom,

Denver Yoder, Somerset, OH 

Foundations

Aaron Lapp, Kinzers, PA

My wife, Esther, and I had a time of great blessing when we visited AMA missions in Kenya in December, 2010. Missionaries described some difficult aspects of life there. They said that despite the personal desire of many Kenyans to rise, their desire is often beset with failure. Fortunately for Kenyans who aspire to a better life, their government passed a new constitution in August, 2010.

While we were there, a prominent Kenyan newspaper kept reporting on various agencies involved in graft, greed, and other financial corruption. Not knowing their situation, we cannot vouch for the accuracy of their comments. They said the country's police force is still the most notorious for financial payoffs. This situation blinds fairness, law, and justice. Corruption is a way of life for many politicians and heads of various government agencies. It works its way from the top down. Such institutions can never prosper in righteousness, whether they are governments, churches, or businesses.

It is amazing to see the close relationship of economics, religion, morals, culture, politics, government and business in any nation. A nation cannot really thrive in one of these

areas alone. We were surprised that Kenya is said to be 40% Christian. Much of the salt seems to have lost its savor. If 40% of the population were genuinely Christian, it could make a bigger impact.

Order, Law, and Justice

In God's world, there must be order, law, and justice. Justice supports law and law supports order. Order is impossible without justice. But justice cannot be appealed to without law. Order and orderliness is required for any institution to rise, or to prevent its decline. The United States has attempted application of these three components. She will need to cultivate respect for them to maintain "life, liberty and the pursuit of happiness." We too have a large number of people professing Christianity, but some cracks are showing in our nation's foundations.

In thinking about institutional foundations, we begin with God. He is the origin of all things, the First Cause, some would say. Besides that, God is the origin of thought and ideas that have merit or benefit.

The following is a brief outline of foundations in God's world. By it, peoples and institutions can rise.

5. Adaptability + Cooperation =

fitting in to circumstances and people

4. Vision + Initiative = foresight and application

3. Thrift + Hard Work = management and physical exertion

2. Truth + Trust = in heart and mind

1. GOD = the origin and sustainer of all things and the plan and purpose of life.

1. **GOD**: We must start with God as the foundation. He is the origin, the Creator of all things. The balance of nature is by Supreme Design. He placed many resources in the earth to serve mankind. He is the source of all knowledge and wisdom.

2. **Truth** is basic to all life issues. Any lie undermines truth. **Trust** on a high level allows for time and abilities to flourish. *Distrust* is like having one foot on the accelerator and pressing the other foot even harder on the brake pedal.

3. **Hard work** is the essence of existence. It heightens the appreciation of increase and leisure. It brings reward. **Thrift** is that portion laid aside for special interests or unexpected events. Borrowed money is the arch-enemy of thrift, but thrift is an escalator to a better life.

4. **Vision** is insight to the unseen potential, yet realistic possibility based on personal resources and application. Vision is not a dream. Dreams can be frivolous and fanciful, quite out of touch with reality. **Initiative** is the engine to our train of thought. It puts it in gear, with a cautious sense

of speed. It means: Getting at it, and giving it our best.

5. **Adaptability** is the ingredient that helps us to change from our plans and opinions so we can cheerfully accept unfavorable circumstances. Adaptability has often been the means that resulted in giving up what was good, to make room for something better. **Cooperation** is the art of receiving someone else's thought or work, rather than seeing theirs as second best.

By having all of these in their proper place we can rise to success. Even the order of these could say something about the importance of each one supported by the one below it.

Serious failure in any of these blocks will eventually cause foundational deterioration. It will also stifle the God-given desire to rise in life. When one block is failing, most likely there will be weakness elsewhere. Likewise, when one block is improved upon, corresponding improvement reaches to associated blocks.

The Bottom Line is that the more godless a society, the more the building blocks of that society tend toward disintegration and decline. Every institution, government, church, school, home, or business must be built on recognizing God and His principles if they are to rise and maintain strength. The building blocks of truth and trust must not be bypassed if we are to have a safe and dependable structure.



Insights on the Veiling/Covering

Linford Bontrager, Goshen, IN

In 1 Corinthians 11:1-16, God gives us important spiritual principles that remind His children of fundamental truths which are effective and have been established for His glory and for our happiness, success and blessing. The truths shown are: Headship, Authority, Submission, and Protection (HASP).

The veiling or covering of a woman's head (with long hair) is a symbol, a sign that manifests and speaks of the government of God. Symbols or types represent a spiritual reality. They speak of deeper meanings through simple, visible, tangible objects. We employ symbols in baptism and communion. We acknowledge that our participation in these ceremonies does not necessarily impart grace or sanctification. These forms do not have inherent value. They are not magic rites but rather speak of the presence of inner realities, of relationship, and of the grace of God having worked and continuing to work.

Communion, baptism, and the headship veiling are powerful symbols. Their power is realized in the person who has faith and love working together for the Lord Jesus, who is in submission to God, and is looking to God for power and not

for power in objects. When symbols are abused or seen as having intrinsic value, they have the potential of becoming points of contact with the spirit world. We must avoid placing our faith in an object lest it becomes to us as an idol, a fetish, or a charm for good luck.

On the positive side, symbols are important. God has employed symbols at other times in the past: Moses and the tabernacle in the wilderness, the bronze serpent, the rock Moses struck from which came water, and in other instances we see how God used symbols. God specified the details of these symbols precisely.

The objects we use as symbols must be appropriate for what they represent; they must do justice in recognizing the significance and weight of the truths behind them. For instance, we would not choose coke or potato chips as emblems in communion. Inappropriate or inadequate objects used as symbols or in creating a symbol have the potential of making a mockery of the very truths they represent. The same applies to a symbol chosen to show headship.

It is important that we understand that in veiling the hair **it is covering**

of the woman's hair that is the symbol—not the piece of cloth itself. To repeat, the veiled hair is the symbol; the cloth that is used to create the symbol is not the symbol. This calls for a veiling of sufficient size to be able to create the symbol. Furthermore, because of the veiling's purpose, it should convey spiritual significance, not something worn for fashion, or decoration, or warmth, or occupational protection.

What truth does this symbol show us? **The veiled head speaks of God's authority structure, that He is supreme, and that the church (both male and female) is submitting to God's authority.** Thus it is saying, *I submit myself to God's government; I accept God's appointed position and am under the authority of another whom God has decreed.* Just as I respect earthly governmental appointments, so do I respect God's governmental order.

The phrase "because of the angels" (v. 10) implies that the veiling is for all time and is not a cultural matter for the Corinthian time and setting. If we arbitrarily dismiss 1 Corinthians 11:1-16 as a cultural issue, what is to be done with the matter of communion discussed in the latter half of the same chapter? Fortunately, the symbolic practice of communion is observed by most (if not all) Christians.

The phrase "because of the angels"

makes the headship veiling timeless and indicates that it bears a strong testimony to (both good and evil) angels. God's order is being displayed to angelic majesties. Angels are not all-knowing; therefore, God sometimes uses outward, visible symbols for angels to see and realize inner realities. Angels apparently go by signs. An example is the Passover in Egypt, when the blood on the doorposts served as a sign.

God's holy angels minister on behalf and for the good of His children. Satan despises and persistently opposes the head covering. It is an irritant to him; understandably, he suggests to God's people that it is not necessary. It puts him to shame. **God's obedient children are doing and bearing testimony to what Satan has failed to do: to submit to God's authority and supremacy.** What Satan refused to be before the Lord is being fulfilled in the church.

Those who do not literally practice the headship veiling symbol are still able to submit to God's authority, but they are not reinforcing the principle with a visible sign and testimony. A woman, truly born-again and veiled, represents the church of Jesus Christ, and shows forth an important ongoing, spiritual reality. Additionally, this practice is a reminder for God's people to submit to the authority of God, both individually and corporately, in the

body of Christ.

In His death and resurrection, Jesus “disarmed principalities and powers; He made a public spectacle of them, triumphing over them in it” (Col. 2:15). Through what might seem an insignificant thing like the veiled hair of a Christian woman, Colossians 2:15 is constantly “being rubbed under Satan’s nose,” reminding him of his defeat at Calvary. A woman covering her head can make a public display of that victory. Satan hates for the church to observe this ordinance and will do all he can to stop it. Some of those involved in deliverance ministries also testify to the value of a woman being veiled, both for the counselor and the counselee.

When Satan fell, he committed the sin of rebellion. He sinned against God’s authority. Rebellion is Satan’s territory and as a legalist Satan knows the way into the rebellious human heart. For example, if we dabble in the occult, we open doors to the possibility of Satan claiming territory in our lives. When we rebel, we must remember that 1 Samuel 15 states that rebellion is as the sin of witchcraft or the occult.

The question is raised, “Does the uncovered feminine head indicate or symbolize a form of rebellion?” In some cases, it certainly does. Symptoms of various sorts may surface and problems in marriage may be exacerbated. In the absence

of the practice and/or of genuine heart connection with the principle of the headship veiling, there seems to be an increased incidence of problems like divorce, dysfunctional families, aberrant behavior, male domination and chauvinism, and feminine usurpation of authority.

God instituted the headship order (God, Jesus, man, woman) for our benefit and blessing. It is designed as a structure that works and makes life work the way it was designed to work. When something is out of order, it doesn’t work and there are problems. Strong, Spirit-filled, loving authority coupled with a Spirit-filled submission to one another is God’s good design.

The church is the bride of Christ. Woman, as a type of the church and as an appropriate partner for man, does not cover her head merely for herself—she does it representatively. As she represents the church, she represents both male and female before God and shows the angels the submission of the church to Christ as its head. What a privilege women have to portray God’s good government over mankind! What a privilege men have to support them in love and honor as they do so!

A veiled woman typifies the relationship of the bridegroom (Christ) and the bride (the church). (See Eph. 1:18-23; 3:8-13, esp. v. 10). Her veiled head reminds us of the

glorious bridegroom and the beloved bride, of both love and authority in that relationship.

The headship veiling does not rest on superiority—or inferiority. It is like headship in the Holy Trinity. Jesus, the Son of God is submissive to the Father in function, but is equal to God in nature and essence. Likewise, wives are submissive to their husbands in function and administration, but equal to them in moral and spiritual insight. (See also Galatians 3:28 and 1 Peter 3:1-7, esp. v. 7). Clearly, God’s government or headship structure between the genders is a matter of sphere and role, not of quality, personal value or importance.

The covering spoken of in 1 Corinthians 11:5, 6, 7, and 13 is not speaking of the hair, which serves as a natural covering. The word is *katakalypto*, which denotes a hiding, a covering up. In these verses, if the hair is to be considered the covering, it makes no sense. If that were the case, verse 6 would be saying “...if a woman does not cover her head (which has no hair), then she should also have her hair cut off (hair that isn’t there).”

God’s commands are for our well-being and when they are followed we find ourselves experiencing deeper blessing. When the headship veiling is not practiced, is that not similar to ignoring baptism or communion?

Instead of thinking of their observance as “religious bondage,” we may observe them simply as an expression of wonderful truths that we rejoice in, celebrate, and rest in, doing them out of spiritual freedom that comes from simple obedience to His Word. It is simply faith and love working together.

In that obedience, God by His Spirit gives us a glimpse of the mysteries of and ways that He protects His faithful children from the enemy. (See Appendix). God gives joy when we live a life that matches what this principle symbolizes. Remember, the veiled hair proclaims principles regarding Headship, Authority, Submission and Protection (HASP).

We conclude then that God intends and desires that the teaching of the headship veiling is to be observed by His people till Jesus returns. It is faith in God and not in an object that gives us grace, power, and blessing. Let us maximize God’s glory by our glad submission to His authority. Let us show that joyful obedience with the visible sign He gave: the headship veiling.

APPENDIX

(Quoting E.H. Skolfield, from his book, *Sunset of the Western Church*, pages 17-19.)

“Our warfare is not against flesh and blood...” (Eph. 6:10-13), it is reasonable to conclude that we

derive some spiritual protection from obeying it. This is especially true of New Testament typological ordinances. Through Baptism, Communion and the Bridegroom and Bride, we are demonstrating to the fallen angels and demons three different aspects of the Christian's firm position in Christ. In outwardly showing these positions, we limit Satan's access to tempt us in these areas. Man is a three-part being: body, soul, and spirit. Each of the typological ordinances directly relates to one of these aspects of man's nature. (Gen. 1:26,27; 1 Thess. 5:23).

Baptism, commanded for all believers, displays the burial of the old man and our resurrection into newness of life in Christ Jesus. By this act we show to men and angels that we have received Jesus as our Savior and that we have now been placed in Christ by God the Father. (Rom. 6:4,5; Col. 1:13) The author does not wish to join the ranks of those who make pontifical pronouncements about the spiritual significance of this ordinance. However, 1 Peter 3:21, 22, indicates that baptism is primarily related to our conscience. The seat of our conscience is the spirit. It is in our spirits that God's Spirit meets with us and quickens us. From 1 Peter 3:21, 22, and Acts 22:16, we can conclude that baptism is instrumental in freeing our spirits from a continuing

conviction for those sins committed prior to salvation. Salvation is by faith only. (Eph. 2:9,10).

Communion displays that the believer has partaken in the crucifixion of Christ (1 Cor. 10:16, 17) that he has died with Him on the cross (Gal. 2:20), and that he assents to the discipline of God (1 Cor. 11:32). If we accept our loving Father's discipline, it limits Satan's legal ground to demand permission to attack our physical bodies (Jude 9). Thus we conclude that because taking communion in an unworthy manner can lead to weakness, sickness, or even death of the flesh. We are commanded to judge the body correctly before partaking of communion. (1 Cor. 11:28-32). In this type, if we dishonor the blood of Jesus, our bodies are no longer protected. Consequently, this type relates to the preservation of the flesh.

The Bridegroom and Bride is related to the authority of Jesus as head of the church. This third type may be the most important one of all. Why? Because the third facet of man's nature is his soul, the seat of his will, mind, and emotions. When we observe the ordinances relating to the soul, we limit Satan's freedom to attack our souls. We show our souls and wills to be under the authority of God.



The Difference Between Sports and Recreation

Tim Myers, Keysville, GA

While we want to neither promote a “fun and games” mentality about life nor assimilate the obsession that our culture has with sports, we recognize that recreation has its benefits. The following are criteria which may help to differentiate between the two:

- Sports are about winning; recreation is about physical and mental refreshment.

- Sports have spectators; recreation has participants.

- Sports is costly; recreation is inexpensive.

- Sports require a lot of specialized equipment; recreation requires little.

- Sports makes heroes of the most talented; recreation honors the meek and kind.

- Sports involve travel; recreation happens close to home.

- Sports create select teams and logos and fans; in recreation the teams continually change.

- Sports want only the best players; recreation gladly includes everyone.

- Sports have special, attention-grabbing uniforms; recreation uses regular clothing.

- Sports often have potential for physical harm; recreation requires none outside the activity.

- Sports are highly esteemed among men; recreation is little known outside its participants.

- Sports have officials and organizers; recreation is cheerfully managed by the participants.

While “bodily exercise profiteth little,” “run not with them to the same excess of riot.”

[From *Life Lines*, Jan-Feb, 2009. Used by permission.]

***Prayer lets the Master Mechanic
make necessary repairs.***

marriages

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

Bender-Yoder

Bro. Loyd, son of Lewis and Martha Bender, Cottage Grove, TN, and Sis. Esther, daughter of Sylvan and Mary Lynn Yoder, Monticello, KY, at Pleasant Ridge Mennonite, Monticello, KY, on November 26, 2010, by John Mast.

Earl-Ables

Bro. Matthew Alan, son of Dennis and Gayle Earl, Marysville, OH, and Sis. Kristy Kyle, daughter of Roger Wadsworth and Suzy Ables, Laurelville, OH, at Bethesda Fellowship on Jan. 2, 2011, by Elmer Stoltzfus.

Gingerich-Wagler

Bro. Derek, son of Harry and Betty Gingerich, Utica, OH, and Deborah, daughter of Dale and Rose Wagler, Montgomery, IN, at Bethel Mennonite for Mt. Olive Mennonite, on Dec. 11, 2010, by Alan Byler.

Kanagy-Shank

Bro. Jeffrey, son of Virgil and Fannie Mae Kanagy, Blackville, SC, and Sis. Rachel, daughter of Ray and Marietta Shank, Aroda, VA, at Oak Grove Mennonite Church on Nov. 27, 2010, by Tim Miller.

Peters-Stoltzrus

Bro. Benjamin, of Kinzers, PA, son of Eugene and Patricia Peters, Bemidji, MN, and Sis. Rebecca, daughter of Jonathan and Lydia Stoltzfus, New Holland, PA, at Martindale Mennonite Church for Mine Road A.M. Church, on January 1, 2011, by Bob Stauffer.

Torkelson-Gore

Bro. Richard, son of Harold and Lavina Torkelson, Slave Lake, Alberta, Canada, and Sis. Shannon, daughter of Sherry Gore, Sarasota, FL, outdoors at the home of Lester and Sara Gingerich for Sunnyside Fellowship, on Oct. 10, 2010, by Bill Yoder.

Yoder-Giesbrecht

Bro. Jonathan, son of Sam and Christina Yoder, Cross Hill, SC, and Sis. Tina, daughter of Jacob and Helena Giesbrecht, Ravenna, TX, at New Zion Baptist Church, Bonham, TX, on Oct. 30, 2010, by Grant Martin.



cradle roll

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

Beachy, Sheldon and Jamie (Wittmer),
Huntland, TN, second child and dau.,
Janessa Hope, Jan. 21, 2011.

Bontrager, Wayne and Linda (Miller),
Kalona, IA, second child, first dau., Leah
Sue, Sept. 3, 2010.

Gerber, Ralph and Bernice (Wagler),
Millbank, ON, seventh child, fourth son,
Derek Mahlon, Oct. 27, 2010.

Gerber, Steven and Janette (Schmidt),
Brunner, ON, sixth child, second dau.,
Janelle Ruby, Jan. 6, 2011.

Glick, Emanuel and Sarah (Fisher),
Narvon, PA, third child and son, Eman-
uel S. Glick III, Nov. 23, 2010.

Glick, Lester and Crystal (Lapp),
Dundee, NY, third child and son, (two
deceased), Brycen Isaiah, Dec. 17, 2010.

Graber, John and Gina (Knepp), Loo-
gootee, IN, first child and son, Kaeman
John, Dec. 31, 2010.

Horst, Duane and Malisa (Peachey),
Arthur, IL, first child and dau., Sophia
Elise, Jan. 15, 2011.

Herschberger, Daniel and Ruth
(Beiler), Quarryville, PA, second child,
first dau., Keturah Faye, Nov. 27, 2010.

Hershberger, Darrel and Allison
(Funk), Stuarts Draft, VA, first child and
son, Elijah Ben, Dec. 23, 2010.

Hostetler, Andrew and Joanna (Mast),
Owenton, KY, third child and son, Kylan
Marcus, Dec. 30, 2010.

Jantzi, Kenneth and Andrea (Ropp),
Poole, ON, second child, first dau., Emily
Nicole, Jan. 1, 2011.

Kuepfer, Ronald and Janelle (Erb),
New Hamburg, ON, first child and dau.,
Jayley Sophia, Dec. 31, 2010.

Lapp, David and Mary (Stoltzfus),
Gap, PA, eighth child, fourth dau., Kezia
Dawn, Sept. 7, 2010.

Martin, Elam and Barbara (Jantzi),
Belgrave, ON, seventh child, fifth son,
Jordan Irvin, Dec. 11, 2010.

Martin, Robert and Rachel (Nissley),
Cottage Grove, TN, ninth child, seventh
dau., Andrea Hope, Dec. 19, 2010.

Mast, James and Marcie (Yoder),
Caneyville, KY, second child and dau.,
Allison Elizabeth, Dec. 23, 2010.

Miller, Lloyd and Ruthie (Fisher),
London, OH, sixth child, third dau., Lena
Elizabeth, Jan. 7, 2011.

Miller, Marlin and Hannah (Schrock), Linneus, MO, sixth child, fifth son, Mark Lavon, Nov. 25, 2010.

Miller, Merle and Monica (Miller), Eden Valley, MN, sixth child, fourth son, Josiah Merle, Dec. 26, 2010.

Plank, John and Jolene (Weaver), Montezuma, GA, third child and dau., Destinie Neveah, Oct. 18, 2010.

Riehl, Ken and Vivian (Miller), Penn Yan, NY, sixth child, second dau., Vaonda Jane, Dec. 20, 2010.

Stoltzfus, Matthew and Jewel (Stoltzfus), Gordonville, PA, third child and dau., Malya Noelle, Nov. 19, 2010.

Stoltzfus, Mervin and Katy (Troyer), Advance, MO, second child and dau., Erika Beth, Nov. 21, 2010.

Troyer, Dale and Cindy (Byler), Pickering, MO, sixth child, fourth son, Jamie Lynn, Dec. 24, 2010.

Troyer, Kenneth and Sharon (Byler), Stuarts Draft, VA, seventh child, third son, Cameron Grant, Dec. 21, 2010.

Weaver, Lawayne and Ruth (Mast), Blackville, SC, fifth child, third son, Camden Shane, Jan. 4, 2011.

Yoder, Kenneth and LuElla (Schrock), Arthur, IL, fourth child, third dau., Diana Grace, Jan. 12, 2011.

Yoder, Leighton and Joanna (Miller), Kalona, IA, sixth child, third son, Eric James, Oct. 6, 2010.

Zook, Kenneth and Melissa (Beachy), Port Royal, PA, second child, first dau., Callie Rebecca, Dec. 25, 2010.

Zook, Matthew and Sheryl (Miller), Rural Retreat, VA, first child and dau., Allison Beth, Jan. 19, 2011.

ordinations

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

Bro. David Yoder, 49, of Dundee, OH, and **Bro. Michael Yoder**, 41, of Holmesville, OH, were ordained as ministers in a double ordination at Grace Haven Church, Millersburg, OH, on Nov. 14, 2010. Preordination messages were brought by Johnny Miller, of Minerva, Ohio. The charges were given by Roman Mullet and James Mullet. Wayne Yoder was also in the lot.



Beiler, Eleni Jo, two hours, was born and died Nov. 11, 2010, at Ephrata, PA. She was a daughter of Vincent and Lydia (Croutch) Beiler, Lancaster, PA.

Besides her parents, a brother, Logan, survives. Surviving grandparents are Philip and Linda Beiler, Narvon, PA, and Thomas and Lucille Croutch, Hagerstown, MD.

A graveside service was held on Nov. 12 at the Pequea Church cemetery, conducted by Floyd Stoltzfus, Jonathan Stoltzfus, and Philip Beiler.

Hostetler, John K., 62, of Paradise, PA, died Jan. 18, 2011, of a heart attack. He was born Aug. 23, 1948, son of the late Samuel S. and Lydia (King) Hostetler.

He was a member of Mine Road A.M. Church, Kinzers, PA.

On Dec. 12, 1971, he was married to Anna Yoder. She survives. Also surviving are two children: Sarah (Mrs. Donald) Beiler, Ronks, PA; and Ben Jay (Carolyn Yoder) Hostetler, Paris, TN.; one grandchild, and four foster grandchildren.

The funeral was held at Mine Road Church with Ray Stutzman, John Glick, Alvin Stoltzfus and Jason Smoker serving. Burial in the Mine Road Cemetery.

Kauffman, Eliza Mae (Nissley), 77, of Whiteville, TN, died June 12, 2010. She was born Dec. 20, 1932, daughter of the late Eli A. and Saloma (Mullet) Nissley.

She was a member of Whiteville Mennonite Church.

On Nov. 15, 1956, she was married to Fred Allen Kauffman. He died in July, 2005. Their 13 children are: Eli (Rosie) Kauffman, Hartselle, AL; Saloma (Rufus, Jr.) Beachy, Staunton, VA; David (Anna Mary) Kauffman, Lott, TX; Isaac (Dee) Kauffman, Clayton, DE; Paul (Carol) Kauffman, Sebree, KY; Rachel, Whiteville, TN; Bertha (Nathan) Byler, Paris, TN; Edith (Kenneth) King, Cottage Grove, TN; Raymond (Iretta) Kauffman, Whiteville, TN; Earl (Angie) Kauffman, Stuarts Draft, VA; Richard (Laura) Kauffman, Collins, MS; Alpha (Esther) Kauffman, Lott, TX; and Owen (Rose) Kauffman, Lott, TX. Other survivors include 54 grandchildren, one great grandchild, one sister Miriam Nissley, Hickory, KY; two brothers: Fred Nissley, Mayfield, KY; and Leroy Nissley, Hickory, TN.

Her husband and one grandchild preceded her death.

The funeral was held at Whiteville Mennonite church.

Schrock, Olen, 80, of Grantsville, MD, died Dec. 27, 2010, at WMHS Regional Medical Center, Cumberland, MD. He was born Sept. 23, 1930, son of the late Elmer and Sadie (Hershberger) Schrock.

He was a member of Mountain View Mennonite Church, Salisbury, PA. He enjoyed music and in earlier years was active in men's chorus. He was a retired farmer and bus driver. Even though wheel-chair bound in recent years, he never complained.

On April 10, 1952, he was married to Miriam Beachy, who survives. Also surviving are four sons: Martin (Joyce) Schrock, Millard (Diane) Schrock, Maynard (Trish) Schrock, all of Grantsville, MD; Melvin (Lori) Schrock, Accident, MD; seven daughters: Vera (Bruce) Martin, Meyersdale, PA; Delores (Michael) Yoder, Grantsville; Gloria (Ken) Swartzentruber, Meyersdale; Loretta (Gerald) Tice, Lila (Merlin) Beachy, Julia (Brad) Yoder, all of Grantsville; Rebecca (David) Kauffman, Bittering, MD; and two brothers: Herman Schrock, Smyrna, GA, and Homer Schrock, Cochranville, PA; two sisters: Rhoda Yoder and Thelma Beiler, both of Grantsville; 36 grandchildren and five great grandchildren.

The funeral was held at Mountain View Mennonite Church on Dec. 30, with Jerry Yoder, Darrel Schrock and Menno Yoder serving. Burial was in the church cemetery.

Stoltzfus, Gideon, 85, died on Nov. 29, 2010, in Schuylkill County, PA, while hunting with his sons and grandsons. He was born July 16, 1925, son of the late Ben B. and Rebecca (Stoltzfus) Stoltzfus.

He was a member of Pequea A.M. Church, Narvon, PA.

On Nov. 5, 1946, he was married to Anna K. Stoltzfus. She survives. Also surviving are seven children: Mary Beth (Mark) Thompson, Honey Brook; Ben B. (Lois) Stoltzfus, Honey Brook; Hannah (Amos) Fisher, Ephrata; Leon (Carolyn) Stoltzfus, New Holland; Becky (Freeman) Yoder, Millington, MD; Mark (Melody) Stoltzfus, Honey Brook; Jay (Bonnie)

Stoltzfus, Prospect, VA; 33 grandchildren; and nine great grandchildren.

Preceding him in death were brothers: Sam J., Ben M., and John O.; and sisters: Hannah, Malinda, and Rebecca.

The funeral was held on Dec. 3, with nephew Melvin Zook preaching. Also serving were Ben A., Jonathan, and Floyd Stoltzfus. Interment was in the Pequea A.M. cemetery.

Swartzentruber, Norman J., 74, of Abbeville, SC, died Dec. 5, 2010. He was born June 11, 1936, at Virginia Beach, VA, son of the late Jonas and Anna (Miller) Swartzentruber.

He was a member and minister at Cold Spring Mennonite Church, Abbeville.

On June 19, 1957, he was married to Mary Hershberger, who survives. Other survivors are six daughters and two sons: Loretta Swartzentruber; Ruby (Larry) Overholt; Norma (Jared) Willey; Myron "Butch" Swartzentruber; Ivan (Gloria) Swartzentruber; Twila Swartzentruber, all of Abbeville, SC; Anna (Joseph) Schrock and Keturah (Curt) Zimmerman, both of Myerstown, PA; 19 grandchildren; four great grandsons; four brothers: Eldon Swartzentruber and Ray Swartzentruber, both of Abbeville, SC; Daniel Swartzentruber, Montezuma, GA; and Merlin Swartzentruber, Ware Shoals, SC; three sisters: Catherine Troyer, Farmville, VA; Susan Yoder, Rutherford, TN; and Bertha Yoder, Fairview, MO; a sister-in-law, Viola Swartzentruber, Montezuma, GA.

He was preceded in death by two brothers: Lloyd and Noah.

The funeral was held at Cold Spring

Mennonite Church on Dec. 8, with Merl Beiler, Wayne Nisly, Steve Swartzentruber, David Swartzentruber serving. Burial was in the church cemetery.

Troyer, Debra Ann (Nisly), 40, from Plain City, OH, died unexpectedly at her home Jan. 27, 2011. She was born at Hutchinson, KS, on May 28, 1970, daughter of John F. and Sara Mae (Zook) Nisly.

She was a faithful member of Haven Fellowship, Plain City.

On Aug. 28, 1993, she was married to Joseph Troyer, son of Perry and Edna Troyer, of Plain City, OH. Surviving are her parents, parents-in-law, her husband, and four children: Kristen, 13; Corina, 11; Riley, 8; and Regan, 4. Also surviving are four siblings: Rita (Arlen) Miller, Catlett, VA; Leland "Lee" (Yvonne) Nisly, Hutchinson, KS; Dorcas (Jason) Herschberger, Arcola, IL; and Amy (Adrian) Miller, Partridge; 13 nieces and nephews. She was preceded in death by a niece.

The funeral was held at United Bethel Mennonite Church on Jan. 30, with Lonnie Beachy and an uncle, Paul Nisly, PA, serving. An uncle, Homer Zook, OH, served in the committal at the burial at the Haven Church Cemetery.

Wagler, Edith, 87, of Meadville, PA, died Jan. 18, 2011. She was born at Loo-gootee, IN, April 23, 1923, daughter of the late Simon and Magdalena (Wagler) Kemp.

She was a member of Plainview Gospel Fellowship, Guys Mills, PA.

On June 4, 1948, she was married to Eli Wagler, who is deceased. Survivors

include: seven children: Magdalena (Jay) Fitzgerald, Utica, PA; Albert (Sarah) Wagler, Carlton, PA; Reuben (Fannie) Wagler, Cochranon, PA; Melvin (Ellen) Wagler, Calverton, VA; Wayne (Rose) Wagler, Antwerp, IN; Menno (Carolyn) Wagler, Ulster, PA; 19 grandchildren, and 18 great grandchildren.

Receding her in death were a son, David Wagler and a granddaughter, Alicia Rose Wagler.

The funeral was held at Pleasantview Mennonite on Jan. 22, with Ervin Miller, John Nisley and John Yoder serving. The burial was at Pleasantview Mennonite Cemetery, Cochranon.

Yoder, Alvin C., 90, of Partridge, KS, died of a stroke on Jan. 23, 2011. He was born March 2, 1920, at Kalona, IA, son of the late Noah and Ada (Hershberger) Yoder.

He was a valued member of Center A.M. Church, Hutchinson.

On Nov. 25, 1948, he was married to Barbara Nisly at Hutchinson, KS. She survives. Also surviving are a sister Susan Beachy, Kalona; their children: Lois Yoder, Hutchinson; Oren (Joanna) Yoder, Hutchinson; Ernest (Mary) Yoder, Parsons, KS; Rachel Yoder, Romania; Marietta Yoder, serving with AMA medical mission in El Salvador; Frieda Yoder teaching in China; 13 grandchildren and three great grandchildren.

The funeral was held at Center on Jan. 27, with David Yoder and David L. Miller serving. LaVerne Miller conducted the committal at West Center Cemetery.



The high cost of medical care is common knowledge. But the fact that it might be more costly than it should be is often not part of the discussion. Some people have found competent medical help in Mexico that was far less expensive. This leads me to report the experiences of two families that we assume will interest some of our readers.

Amos and Sarah Kauffman's daughter, Anita, from Lewisburg, PA, had a heart problem that required major surgery. They contacted a hospital in their area to find out the cost of open-heart surgery which included the replacement of the aortic valve. They were told that the cost would normally be \$240,000, but that, as Mennonites, they would be eligible for a 50% discount. Based on the experience of others, Bro Amos assumes that further negotiation might have reduced the figure to the \$80,000 - \$85,000 range.

Eventually, they contacted Galichia Heart Hospital at Wichita, KS, whose quote of \$20,000 caused them to investigate the credibility and competence of the facility. After further investigation, they decided to come to Wichita for their daughter's surgery. They feel very positive about the expertise of the doctors. They also appreciate the care and character of

the nursing staff.

Linda, wife of Levi M. Beachy, Winfield, PA, had a similar procedure done about the same time at Galichia. The Beachys also feel positive about their experience. The prompt and personal attention of the surgeon by telephone was especially welcomed. The Beachy's total bill for an aortic valve replacement and double bypass and heart catheterization was \$22,500. I find it interesting that the cost in Wichita compares favorably with quotes from Mexico.

Both parties paid their accounts in full before returning home.

This periodical and this column do not generally advertise or promote commercial interests. But we see sharing this information with our readers as consistent with our belief in mutual caring and sharing. Perhaps there are some good alternatives to the extremely high cost of medical care, if we were aware of them.

In November, 2008, Mary, my wife, had a valve replacement and a single bypass done at Galichia. We also feel basically positive about our experience there. Wichita is about an hour from us. In the past, Galichia has attracted the patronage of several out-of-state conservative Anabaptists for various surgeries.

Amos Kauffman assisted in the

final preparation of this item. He is generously offering his phone number to interested persons: 570-713-5745.



Mary and I follow **Beside the Still Waters** for daily devotions. This ministry came into being largely as a result of one man’s vision. This individual is to be commended that he sought the counsel and support of other members of the local body before moving ahead. His peers are also to be commended for their willingness to listen and support him when it was not their idea. No one knew just how it would work out. Now we have the advantage of experiencing and evaluating this remarkable venture.

Inside the front cover is a very brief statement of faith. Persons who agree with this statement are invited to submit devotional meditations. I assume that many conservative Anabaptists might consider this proposal too restrictive to be practical. This notion is hard to reconcile with the reality that the circulation now stands at about 190,000.

I am not aware of any other Anabaptist publication that comes close to such a large circulation. The following points are worthy of our notice:

- Separation should not be confused with isolation. Biblical

non-conformity contains a message of interest to serious Christians with a variety of backgrounds. To be a faithful witness includes intentional witnessing that reflects our Father’s will that not any should perish, but that all should come to repentance.

- There seems to be no shortage of contributors. They come from the United States, Canada, and also nationals from some foreign mission fields.



History is a great teacher. Those not paying attention or unwilling to learn are destined to repeat its mistakes. This is not a new idea and certainly not original with me. But I am sobered by the thought that we are presently writing tomorrow’s history. If the Lord tarries, those who come after us will be free to review and evaluate the history that transpired during your and my lifetime.

If we live a normal life span, we will have witnessed and likely participated in many changes. Neither ability nor space would allow a detailed discussion of the transition that has brought us to a computer-dominated business culture. We do well, however, to remember that things that are most important have not changed. Nor will they change as long as time endures. Changes that you and I participate in should never violate God’s unchanging truth.

Anabaptist beginnings trace to

1525. In 1693 (168 years later), Jakob Amman parted company with the Mennonites. That made for two Anabaptist groups. I can think of at least three additional groups that emerged during the 1800s. I believe there were a few more.

I was born in 1927, the same year that Bishop Moses Beachy, Somerset, PA, seceded from the Amish to lead what became the first Beachy church. They quickly began to interact with Weavertown, in Lancaster County, who under similar circumstances had begun in 1909. There was modest growth for 25 years or so. During the decade of the 1950's and following, growth was more rapid. An important aspect of growth was the development of Christian service and mission opportunities.

Presently members of Beachy churches comprise the largest of 26 different groups reported in the yearbook published by Christian Light Publications. The second largest group is Unaffiliated. Sword and Trumpet also has a yearbook that lists other groups that are neither Old Order nor mainstream. They list 19 groups. Again the second largest group is Unaffiliated.

Is it not interesting that there are so many different groups that were started during the last 50 years and yet there are significant numbers who are for some reason unaffiliated? It is not clear to me what

this means. I am glad that it does not necessarily indicate an unwillingness to interact with others. I believe it is true that the strength (or weakness) of a congregation is at the local level rather than in some non-local headquarters. But to be closed to interaction and fellowship with non-local Christians with similar ideals would seem strange.

It is to be appreciated that young people and other service workers do participate in Bible schools and various service opportunities sponsored by different groups. Christian Aid Ministries, Faith Builders Educational Programs, and Sharon Mennonite Bible Institute are intentionally offering their services to a variety of groups with similar ideals.



Conservative Anabaptist Service Program (CASP) was organized to strengthen the awareness of the way of Christ, especially relative to military non-participation, but also to provide short-term Christian service opportunities. Presently there are 15 different groups who have involved themselves in CASP.

I have reason to believe that the ideals of CASP are attractive to many who are unaffiliated. Surely there is some way that they need not be deprived of the blessings of serving in CASP. Joining hands with several other congregations or participating

with existing programs would be possible. I would welcome further discussion with interested persons on this subject.

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CASP is grateful to several donors who responded generously to an appeal for financial support which appeared in this column in December, 2010. These contributors enabled us to close out last year's operation in the black and gave us a helpful start for 2011. But I have been asked to use this method to remind interested persons and churches that more support is needed to carry this year's plans to completion. Your contribution should be sent to: Elmer J. Miller, 63511 CR 33, Goshen, IN 46528.

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When George W. Bush began his second term in January, 2005, the debt ceiling for the federal government was 7.6 trillion. During the next four years, the ceiling was raised to 10.6 trillion. Presently, the ceiling is 14.02 trillion, which was set last year. A forecaster predicts that issue will need to be reviewed not later than May 16, 2011.

In 2006, when this issue was being

debated in the Senate, a freshman senator from Illinois is quoted to have said: "The fact that we are here today to debate raising America's debt limit is a sign of leadership failure. It is a sign that the U.S. government can't pay its own bills. It is a sign that we now depend on ongoing assistance from foreign countries to finance the government's reckless fiscal policies." The speaker was Sen. Barack Obama. The above information was taken from **The Hutchinson News**, 1-16-11. It reported that our national debt now equals \$45,300 for every person in the country.

It appears that both political parties have been involved in this very troublesome, chronic and growing problem. Could it be that the voting population who expects many government benefits is also part of the problem?

It is commonly reported that the U.S. military spending is more than all the other countries in the world combined.

All this should remind us of the urgent need to pray for those in authority. And the greatest need is not our financial situation.

—DLM 

*The Bible is a window
through which we look at eternity.*

Minister's Meeting Messages — 2010

This is a condensation of the seventh message given at the annual ministers' meetings held at Fair Haven Church, Goshen, IN, on April 6-8, 2010. The complete set of eight CD's may be ordered from Victory Music Services, 5520 Harrison St., Apt. 4, North Highlands, CA, 95660 (phone: 443-480-1489), for \$50, postpaid.

7. The Servant Leader

Eli Troyer, Farmville, VA

The text verse given me was 2 Timothy 2:15. "Study to show thyself approved unto God...." The word that stands out to me is *approved*. Let us think about whose approval we want. While I love our constituency, we want to be "approved unto *God*."

In the secular world the concept of *servant leadership* is becoming more popular because this helps people in the business world get better results from their employees.

I heard an evangelist with considerable experience say that the longer he serves the more he is convinced that his work needs to be a ministry of meeting needs around him. We should affirm our love to our people. After we preach, we should mingle with them.

Our ministry needs to be approved first of all by God. That approval is what I want on my life more than any other. We are the servants of our brothers and sisters, but we live so that God can say at the end of life, "Well

done, thou good and faithful servant."

The word *study* means to *make effort*. It's more than downloading something off the internet and reading it. It is diligent studying and giving something that's inspired by the Holy Spirit.

Philippians 2:1-16 explains how the servant heart of Jesus can be a reality in us. The One that created us and our world came here and lived a life of servanthood. He spoke the world into existence and yet He became a humble servant. The One who chose us in Him before the foundation of the world became a servant. Brothers, how dare we think that we are more than servants? "Let this mind be in you which was also in Christ Jesus...." I believe that once we have the mind of Christ, He can work miracles in our reasoning and our thought life.

In John 13, we see that He who made the heavens and me and you, stood before His disciples. He got up from supper, laid aside His garments, took a towel and girded Himself, poured water into a basin, and began to wash, then to wipe the disciples' feet

with the towel. He asked them if they knew what He had done to them. "Ye call me master and Lord, and ye say well, for so I am, if I then your lord and master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you...." We take this further than a literal washing of feet. We note: Let this mind be in you that was also in the mind of Christ, who laid aside so much when He washed their feet. It was not the guest of honor's job to wash other guest's feet. But Jesus did it. He said that is what we should do. Sometimes we too have dirty feet. We need our brother's help when that happens.

In a prison we visit close to home, there is a motto posted: "In this congregation there is no big 'I' and no little 'u' (you)." The question is: Do my actions and words correspond with that truth? I would encourage us to discern how our congregation at home views us. We tell them by our manner of life if we are servants. Are they *a responsibility* or a *pleasure to serve*?

I think we need a new vision of Calvary--the price that was paid for our redemption, so that we can say, "I'm a son of God and I'm your servant." I had at one time ended up in the pigpen, competing with the hogs for their feed. When I came to myself and went home, the father was

watching and waiting.

We sometimes make salvation too easy. Part of our servant leadership is to lead our children, our constituents, and those outside the church to the cross. They must have a face-to-face encounter with Christ. They need to repent from the inside out.

Years ago Brother Noah Schwartz told this story: Back in the time of slavery there was a slave auction. A plantation owner walked up and noted that on the auction block was an old gentleman, named Joe. His good qualities were being extolled, but Joe stood there and kept saying, "I won't work." The bidding started off. The plantation owner persisted bidding and soon he owned Joe, the man who still said he wouldn't work. He led Joe out to his wagon and they proceeded toward home. Joe kept saying, "I won't work! I won't work!"

When they arrived back at the plantation, the owner took Old Joe to a comfortable cottage and told him that that was where he would live. "I didn't buy you to work you; I bought you to set you free."

Old Joe fell on his knees and said, "Master, I'll work for you for the rest of my life!" That place of gratitude is where you and I need to find ourselves. We get tired of working in that which doesn't give us fulfillment. We've been working day in and day out with no rewards. But when Jesus comes and sets us free, He says, "I

bought you. You are no longer a slave; you're free."

May we say with the prodigal son, "I am no longer worthy to be called a son, just make me a hired servant." If we have a true view of where we are in Christ, how dirty we were, and that when we repented, God did *not* get a bargain; He got an old dirty rag that He made into the image of His Son. If we're convinced of that, our testimony and our service will be more effective. This is not about us—it's about Christ. We're here for just a short time--then we're gone.

To be effective leaders we must see our people through the eyes of Jesus. We may see them through business eyes. *Is he/she a good investment? I don't want to take the time tonight to go talk to that brother. He needs to come to the end of himself.* Sometimes I need to come to the end of myself in order to be an effective servant leader. Moses is a good example of that. I think he felt the call of the Lord upon his life. Probably many of us also felt that. I did and I resisted it. Well, when Moses saw the injustice, he seemed to say to himself, "I'm going to lead you out of this place. I will start with this Egyptian and bring deliverance to Israel." But God said that that's not the way it will be done.

Sometimes we must go to the back of the mountain for some time to get the will of God into our minds and hearts to realize that He doesn't lead

like that. He doesn't lead by strong-arm tactics, but through His own power. Moses comes out from behind that mountain the *meekest man on the earth*. He was no longer that prince of Egypt. He prayed, "Show me now thy way" (Exodus 33:13). No longer self-confident, it was, "not I, but Christ."

If God in His goodness has allowed us to fall flat on our faces in our leadership tasks when we tried to do it in our own strength, He's asking us to do it His way. "It's amazing how much can be accomplished when no one is concerned who gets the glory." How true! It's not all about us; it's about helping our brothers and sisters. It's also about who gets the glory. I believe there's a direct connection between how we view ourselves in the eyes of God and how much we actually serve. God has given us the word and work of reconciliation.

God wants us to give attention to restorations. When I was in construction, sometimes someone would ask us to restore an old building to its original state. In fact, our historical society gives grants for some of those projects. Our ministry of reconciliation means restoration to divine favor. If we look at our people like we might look at a business opportunity, we can expect problems. We should not simply say, *It's time for communion, let's have communion.* If we go through the motions and our hearts aren't in it, we are not in

restoration. When we do it because of Him who has bought us with His own blood, it has restorative power.

Someone said, “If you have peace with God, tell your face about it.” We can let the cares of life really drag us down. And sometimes we’re the quietest in the land. Shame on us!

Someone said, “People don’t care how much you know, until they know how much you care.” People need to see the love of God in us. There’s a difference in saying, “Back in 1998, I was ordained to the ministry so I must preach,” and saying, “I want to serve the Lord!”

Restoration includes restoring relationships. When there is something between my fellow minister and me, it doesn’t feel good and we must do something about it. I pray that we never lose the plural ministry. I love what we have. If there are differences on the ministers’ bench, resolve them. The blood of Jesus is there to take care of our needs. There’s a song that says, when the home falls apart, the children are the broken pieces. I’d say that when the minister’s bench falls apart, the children of the church are the broken pieces. Our ministry is to our children and to our people.

Restoration may affect finances. Money issues are close to the heart. If someone has a financial problem, we can say, “You made your bed; you can just sleep in it.” Or we can give counsel and share with them how they can be

restored back to financial wholeness. That doesn’t necessarily benefit our bank account but it may give them new meaning to “living within your means.” When we help each other in need, people can see that their pastors are not above them. There’s no little “u” or big “I.”

Esther 4:14 says, “...and who knoweth whether thou art come to the kingdom for such a time as this?” Esther could have said, “I’m just a woman and I could lose my life; there’s not much I can do.” But she bravely chose to serve.

John Maxwell said, “A leader lives with people to know their problems and a leader lives with God in order to solve them.”

Years ago I was in Amway. One thing I learned was that I needed to use the product. That’s how it is with our ministry. We need to be convinced that Jesus is the answer to human need. Rise up, O men of God; seize the moment! It’s your opportunity to serve.

Even though we are well-dressed, we can harbor hate and other sins. 1 Corinthians 6:20 says, “Glorify God in your body and in your spirit, which are God’s.” What we carry in our spirits are things people cannot see, but God does. If we wrestle with internet usage; let us glorify God in our spirit and in our use of the internet. One brother said it well. He put this saying on his computer, “As

for me and my *mouse*, we will serve the Lord!”

Ezekiel 34 is one of the saddest chapters in the Bible. It speaks of shepherds that were going after their own pursuits. Their sheep were going hungry and dying.

Jeremiah 8:22 asks three questions: “Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?” I would like to say a resounding: Yes, there is a balm in Gilead! There is a physician in Gilead! That physician would like to meet each one of our needs. May each one of us be a tool in His hand to be used of Him to minister with a servant’s heart.

Let me also speak about our ministry to the lambs. Do you know the young children in your congregation by name? Have they felt your loving

hands? Do they know that they are precious in your sight? Do they know that they are important in your church? If we wait to get to know them until they come for instruction for baptism, we miss important time. An ounce of prevention is still worth more than a pound of cure. Let us start while the lambs are still on the parents’ laps to affirm our love for them. Jesus said, “Feed my lambs.” Put the “cookies” on the lower shelf.

Jake Hershberger was bishop in the big church where I was baptized in Virginia Beach, VA. He communicated to me as a child. As he walked up the aisle to preach with his Bible under his arm, I would have felt free to ask him to give us a special children’s lesson. God bless you as you serve him in His kingdom for His glory!



2011 MINISTER’S MEETINGS

The Annual Beachy Ministers’ Meetings are scheduled to be held on April 5-7, 2011, at the Ridgeview Mennonite Church of Gordonville, PA, hosted by the Beachy churches of Lancaster County, PA.

Committee meetings will also be held at the Ridgeview Mennonite Church on Monday and Tuesday, April 4 and 5. Those interested in reserving a room for a meeting or to reserve space for a display, contact Ben Stoltzfus at benasto@aol.com or by phone 610-587-2689.

To reserve a time slot on the agenda for the business meeting, contact Daniel Lapp at drlappfamily@juno.com or by phone 717-442-9702.

Registration will be done by e-mail. Anyone who does not have access to e-mail, can register by contacting Jon Stoltzfus at 717-355-2470. Any changes to registration information should be directed to jonlillstoltzfus@frontiernet.net.

Mervin Lapp, Gordonville, PA



A Prayer for Courage

Saint Ignatius of Loyola, a sixteenth-century Spanish knight who dedicated his life to Jesus after being seriously wounded in battle at the age of thirty. Saint Ignatius was a fierce man of prayer, often spending seven hours a day communing with his Lord. This is his prayer for courage.

Lord Jesus, teach me to be generous;
teach me to serve you as you deserve,
to fight and not to heed the wounds,
to toil and not to seek for rest,
to labor and not to seek reward.
Except that of knowing that I do your will.
Amen.

mission awareness

Taking the Gospel to the Tarahumara Indians — *Part Two*

Charles Hamilton, Harrison, AR

The Little Flock congregation of Harrison, Arkansas, has been involved in this work among the Tarahumara Indians of north central Mexico for the last seven years. It began with a prayer burden. As the work developed, our church took up the task of actively supporting the work.

The original vision for the work came from the heart of 20-year-old Johnathan Pinkham. As a young man, working day to day, shingling mini-barns, he began to feel a call. *There must be more to the Christian life than*

this, he thought. He wondered for a while if God might be calling him to Nepal, but on a trip to Mexico, he found the answer to the calling he was hearing in his heart. It was among these despised and neglected people that God was asking him to serve and sacrifice.

Juan (as he's known) walked many miles of trails, through raw wilderness so rugged it must be seen to be believed. He followed trails that had been plodded by feet of countless generations on their way

to a Christless eternity. Slowly he learned the language, the customs, the hardships of life and death of existence deep in the canyon, far from the prying eyes of the casual tourist discovering new villages where in all likelihood, no white foot has ever trod.

It requires sacrifice. Walking for hour after hour, arriving in some new village with no one there who would give you so much as a ragged blanket in which to wrap your weary, hungry body. If you had made acquaintance here before someone might feed you a small cup of *pinole*, a cornmeal-like drink of tepid water, and after so many long hard hours on the trail, you would be happy for it. They might even provide you a corner of a shed where you could sleep away your exhaustion while the fleas and mosquitoes feast on you.

Eventually, with the help and encouragement of some medical missionaries who operate a clinic in a Mexican village on the rim of the canyon, Juan began to enter deeper into the canyon and into the lives of the people. And the sacrifices continued. Slowly, but surely, because of a need here and a hungry one there, the savings account at home was disappearing. Johnathan said to himself, "What good are they to me here?" Thus precious things were sold off. "The needs are so great! And the body pleads for rest and food."

It is no wonder that traditional Tara songs and stories seem to revolve around food and having enough to eat. They often stand by helplessly, watching little ones literally starve to death. They do what they can, but it is seldom enough. Juan provided medicine for the body and hope for the soul. He even suffered the pain of an appendicitis attack while lying on the trail many miles from the mission base. This episode nearly cost him his life.

But God began to open doors. There were those who were watching, listening, and wondering why this *gringo* is doing all this. What's in it for him? *And this Jesus...?* Mile after mile, day after day, year after year, they watched and wondered as Juan suffered, too.

Many heard of this Good Shepherd who looks for His lost and hurting sheep. They thought back to their own childhoods following the family's goats across the bluffs and through the deep ravines. They began to understand the truth of the Gospel as the Holy Spirit opened their hearts. Some began to follow.

It has now been four years since Johnny and Marta were married. I was privileged to have baptized Marta along with other believers who have become the nucleus of the church in this canyon. Juan and his sweet family live in the village of Coyachque in the winter and high up

in the mountain village of Recomachi in the summer. This people group is still migratory. They are still watching and some are counting the cost.

Today, I am sitting in a house in the Pueblo of Creel with my family, a dear sister from our church and half a dozen Tara girls. They are here to go to school. Two of these girls are Christians, two are seriously considering Christ's claim on their lives. The others, who only a few weeks ago had never seen a paved road or water coming from a faucet, have much that is new to consider. I guess the irony of this is not lost on me. As I type these words, the father of one of our new girls is sitting here with me in his traditional blouse and loincloth, taking in the message of the Gospel. Change will also come to this people group, but who will continue to teach them?

There are some who are quite willing to go to the trouble of relating to the Tarahumara people. They are the drug dealers. That will bring change into the traditional Tara communities. Much of the present village economy is driven by the cash these dealers of death provide as they use the Tara peoples' mules to haul their product of wickedness. They also enlist the help of the Taras to cultivate and guard their crop.

We have also seen Mormons and Jehovah's Witnesses on the streets, walking these dusty trails, but where

are the children of God?

The needs are vast and the human resources few. A vision that has developed in these last few years is to begin a Christian school for the believers and other interested youth. The only effective way this can be accomplished, it appears, is through developing a boarding school where these precious souls can come, not only to learn of the world into which they're being forced, but also "meet" a Savior who can free them from the bondages in life. That is what this house in Creel is about—a small step in that direction.

To accomplish the greater vision will take commitment, personnel, and funds. It takes one thing more and that is a burden which burns upon the heart. A burden which says, "If I fail, these dear people may never, ever hear of the love of Jesus. Not even *hear...*"

We are so accustomed to living among people who are Gospel-hardened. The larger population in North America has heard again and again, but many still refuse the precious love of God. And it's easier than we realize to become hardened, too.

I'm awake and it's early. And the bus back to the canyon leaves soon. The papa of some of our girls is getting ready to return to his home, his wife, and seven remaining children in his village. He will face

a two-hour climb from where the bus will leave him. He must carry the few things he was able to buy for his family while here in town. Even though it's August, the mornings are cool at this elevation. I offer to take this Tara man in his traditional blouse and loincloth down to the bus because he has plenty of walking ahead of him today. Gratefully he accepts and off we go.

The bus is already waiting. After I park across the street, we begin to unload. Once we have finished carrying string-tied boxes and tow sacks, the time to say "Good-bye" has come. I step out into the street extending my hand for a traditional Tara handshake which consists of lightly touching the flat hand of the

other. He meets me in the middle of the street, but instead of that stiff and formal parting he reaches past my hand and lightly gives me a hug and in broken Spanish says, "Thank you for allowing my girls to be at the mission home while attending school." I try to mumble a response and to smile as if it is nothing. He boards the bus to go home. I return to the truck and cry.

"Then shall they also answer him, saying, Lord when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me" (Matt. 25: 44-45). 

helpers at home

Who Needs a Friend?

Mary June Glick, Seneca, SC

Friendship is often seen in women. Yet, the most beautiful example of friendship in the Bible is with two men, David and Jonathan. Sometimes we say that men do not seem to need a friend as much as women do.

I believe friendship among men is somewhat different from women. They tend to share more on an intellectual level; they talk about work, world news, church issues, etc.

Women share from the heart, on an emotional level. Recently, I heard a comment that a man wants his wife to be his best friend, the person with whom to share his heart. This is a challenge for us women: Do we listen to our husband's heart? Do we take time to be *his* best friend?

The model for women friends in the Bible comes in a rather unlikely form: Ruth and Naomi, a mother and daughter-in-law. This relationship

is often the target of unkind jokes rather than an example of a beautiful bond between two women. I always feel sad when I hear such unkind comments, occasionally even coming from the pulpit.

The dictionary describes friendship as *the mutual feelings of trust and affection and the behaviors that typify relationships between friends*. The thesaurus gives : *comradeship, camaraderie, closeness, familiarity*. I first heard the word *camaraderie* when we lived in Belize. It is a French word for a feeling of close friendship and trust. However, it seems to have a deeper meaning to people than the simple word, friend. It often refers to a bosom companion, a person who knows you in a unique sense, such as a close friend or a lifelong friend. [Or a friend with whom we enjoy lighter moments —PLM]

In the title, “Who Needs a Friend?” we could place the emphasis in three different places. You can say, *who* needs a friend, or who *needs* a friend or who needs a *friend*? I shall explore each of these words and will be referring to friendships among women.

Who needs a friend?

I trust you will agree with me that we all need friends. No one is an island. An early Anabaptist saying states, “He who enters heaven must do so with his brother.” It says simply, we need each other. Single women need

friends, mothers and grandmothers need friends. Widows, mothers with handicapped children or wayward children, women with unfaithful spouses all long for someone to care, a friend who understands. Hurting women need someone to listen, to hear their pain. Minister’s wives need friends. They can be the loneliest women in your church. With whom shall they share, especially during difficult and confidential situations within the congregation? You can be a friend to these women with special needs.

Who needs a friend?

God created woman to be a caregiver, a nurturer, a giver of life. He gave woman a tender heart to love and express love to others. At the same time, a woman longs for love and acceptance from her peers, for understanding and appreciation. What does a woman want to do when she hears good news? She wants to tell someone, to call her friends and share it with them. The word *needs* implies more than a want. It is essential, basic, a necessity in her life, if she is to be happy and fulfilled. Let me hasten to say that there are times in our lives when we need to do as Mary, the mother of Jesus did, when she pondered “these things in her heart.” I believe God met her need and was sufficient for her. Married women, you will find there are things not meant to share with

anyone but your husband. However, we each *need* another feminine friend with whom we can confide our deep longings and desires and know that she understands. We *need* a shoulder to cry on when we are discouraged. We also *need* a friend to laugh with, with whom to share togetherness.

Who needs a friend?

We have lived in quite a few different places in our lifetime. I have gathered a storehouse of friends from other countries and many different states and communities. I have childhood friends, some of whom I seldom see anymore, but whenever I do see them, our friendship is intact. I have made new friends in the past few years since we moved to South Carolina. I have young friends, others are middle-aged and elderly. They are

single and married. My daughters-in-law are my friends. I enjoy sharing with them, spending time together, laughing and even crying together. My sisters are my friends. Somehow the family bond draws us together in a special relationship of its own. I have sisters-in-law who are especially close to me. Many of you who are reading this are my friends. I trust I was able to bless your life in some way in the past. A *friend* comes in many different situations and circumstances. However, a *friend* will always be faithful, loyal and trustworthy. Proverbs says, "A man who has friends, must show himself friendly." Simply stated, if you want to have a *friend*, be a *friend*!

Who needs a friend? We all do.



junior messages

Looking for Blessings

Lindsey Hansen, age 15, Harrah, OK

Seven-year-old Josiah Miller slowly walked down the dusty road. He shuffled past his father's wheat fields and up into the wooded part of the farm. Hidden among the maple and oak trees sat the big red barn and the white farm house. As he approached the house, he could hear his mother singing as she hung up the wash. *I wonder what*

she's so happy about, Josiah thought grumpily. I wonder how anyone could be happy about anything.

Josiah hadn't really had a very bad day. He had made a good grade on his arithmetic test. There were really only two things bothering him. First, he had been teased about wearing glasses. Then, at lunch, he had dropped a cookie on the floor.

He was sure that if his mother had dropped her cookie on the floor, she wouldn't be singing now.

Josiah walked slowly to the house and let the screen door bang shut. Just as he dropped his lunch box on the counter, mother walked in behind him.

"Hello, Josiah!" She said cheerfully. "How was school?"

"It was awful," Josiah complained. "First, Alfred Brown told me that I looked funny in glasses. He said, 'I'd rather not see than look as funny as you do.' Then, at lunch I dropped my cookie on the floor and couldn't eat it. It's not fair that bad things only happen to me!"

Mother laughed. "Maybe you should hear about my day. Right after you left for school, I decided to make some cookies," she said. "I went down to the basement pantry to get some flour. On the way back up a nail sticking out of the wall caught my dress. I almost tripped and fell down the stairs. I didn't fall, but I did spill the whole bag of flour and ripped my dress. After all that, I burned a batch of cookies!"

Josiah could hardly believe all the things that had happened to his mother. Her day had certainly been worse than his!

"If all this happened to you, how can you be so happy?" he asked.

Mother smiled, "Well, I just tried to find something good in what had

happened."

"How could there be anything good in dumping all that flour and having to clean it up?" Josiah asked.

"I am glad that God has given us enough food that we don't really have to have that flour. Of course, it's too bad that we had to throw it away, but we won't starve without it."

"What about that rip in your dress?" Josiah asked.

"I am glad that I had another dress I could wear. I was also glad that I have a sewing machine to fix clothes," she added.

"And what about the burned cookies?" Josiah wanted to know.

"I am glad we have other food to eat. We can see God's blessings all around, even in things that seem bad. We can try to see what God might want to teach us through bad things or think about how it could have been worse. There are thousands of little children around the world who don't have any lunch at all. You could be glad that you got lunch, even though you didn't get a cookie. Now, can you find a blessing in wearing glasses?"

Josiah thought for a moment, then he smiled, saying, "I can see better if I wear glasses."

"And Josiah," Mother said, "I'm sure if Alfred really did have to choose between wearing glasses and never seeing again, he would choose to wear glasses. There are many blind people all over the world who would

love to wear glasses and be able to see.”

Josiah thought a lot about what Mother said that evening. In fact, on the way to school the next day he was still thinking about it.

When he got to school, his cousin John was waiting for him. “Race you to the front door,” he called and dashed away. Josiah ran after him as fast as he could. Suddenly, he tripped

and fell on the gravel.

“Are you okay?” asked John as he ran over to help him up.

“Yes, I think so,” Josiah sighed as he dusted himself off. “I didn’t get hurt nearly as bad as I could have, and I didn’t rip my pants!” *Well*, he thought, as he walked to the classroom, *I guess I’m catching on. Mother is right. God’s blessings are all around; we just need to look for them.*



youth messages

Dear Youth,

Spring is nearly here and with it comes much busyness. Busyness typically distracts people from taking time for that which is most important. Neglect of Bible reading and time alone with God are the disciplines we typically focus on. But what about the discipline of building relationships with siblings and other children from the church?

Jesus seemed to find time in the

middle of His busy schedule to build relationships with children. He even indicated that taking time for children is one of the more important things a person can do with his time. Perhaps it is because interacting with children reminds us of who God wants us to be.

This month’s writers give us some good admonition. Blessings to you as you put their ideas to work.

—EE

Next Month’s
QUESTION

Children often model the values of young men and women around them. Youth sometimes get absorbed with their peer group and neglect golden opportunities to influence children from church. What are practical examples of how youth influence children to become either lovers of the world or disciples of Christ?

Youth can be very influential in the lives of children. I am sure there are many times that “little eyes” are watching us and we don’t even realize it. One practical way that we can be a good influence is by being an example of what it means to be attentive and respectful in church. Our attentiveness shows them that it is important to sit up and listen to what the preacher is saying. It also shows them the importance of honoring and worshipping God when we are in His House. Being a good example is a big responsibility! Let’s remember that what we *do* will probably influence them more than what we *say*.

Bethany Peachey, Nakuru, Kenya



We as youth don’t realize how much influence we have on younger children. They observe and imitate anything from our attitudes to the way we walk. One way we influence children is the way we relate (or don’t relate) to the senior members of the church, especially those in direct authority over us. They notice whether or not we keep to ourselves after church or if we take an interest in the ministers and older members as well. Our general appearance, dress, hairstyle, and posture will also influence children. Do we “push the line” a bit or are we careful to stay within the bounds of the church’s standards?

Our pastimes (the things we really enjoy) are one of the biggest ways

ways children imitate us. Whatever sport or hobby I am excited about, my six-year-old brother needs to be involved in as well. These are just a few of the many ways we can influence children in the church. We as youth have a big responsibility in being the kind of role models that will point them to Christ. Our priorities, our attitudes, our whole life should communicate to them that we are serious about serving Him.

Samuel Troyer, Plain City, OH



You are more of an influence on young children than you often realize. As a young child I grew up at Mountain View Nursing Home where there were a lot of youth. One thing that really stands out to me is how many youth worked at MVNH. Many of them took time to be my friend even though I was a lot younger than they were. It was simple acts of kindness from these people that influenced my life. These were the people I wanted to be like when I grew up. Most (if not all) of the staff who took time for me were very godly people and made more of an impact on my life than they may ever know. I have learned through this that one of the best ways to be a good influence to young people is to take time for them and show them God’s love.

Andrew Wagler, Hartville, OH

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Not knowing how to properly answer this question, I asked those whom this question affects--my school students. My response is from the minds of children in my own words:

The biggest thing that youth can do for the children around them is to be real, *i.e.*, to not be a hypocrite or fake their Christianity. That is so repulsive to everyone but especially children who are looking for heroes. "This people [youth] draw near me with their mouth, and honor me with their lips; but their heart is far from me" (Matt. 15:8). If we are sincere about following Jesus we will have little problem with the things that tempt the carnal man.

If we spend our time talking about man's glory, *i.e.*, sports, autos, and people, we can know that those younger than we will think this is the most important thing to discuss.

We need to make sure we do not treat these younger ones in a condescending way. As youth, it is important to watch our language, dress modestly, respect and obey our parents, and honor our church leaders.

We need to be friendly, not overbearing. Children can feel intimidated if they are treated as though they are of another class or inferior. But yet children love when

youth take an interest in their lives. There is a balance that needs to be found in each case.

Again, these are words of wisdom from young students.

Quentin Weaver, Waterford, Ireland

• • • • •

Youth influence children by their example. In order to influence children to be disciples of Christ, youth, first of all need to be disciples of Christ and love Him more than the world. Taking time to talk to the children around us and taking an interest in their lives means a lot to them. It shows them that you care about them. Youth can also influence children with their speech. If they are constantly talking about the latest clothes or the biggest sport heroes, children will begin to think that these things are really important and need to be followed.

The level of respect the youth have for the church and their parents can influence children. If the youth don't respect the church and follow its standards, are the children going to want to?

1 Tim. 4:12 says, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Rachel Miller, Dundee, OH 

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Periodicals

THOUGHT GEMS

A Christian is a person who makes it easier for those who doubt to believe in God.

• • • • •

If people would do what they should, they would have no time to do what they should not.

• • • • •

The more you grow up, the less you blow up.

• • • • •

One's character, like a fence, is not made stronger with whitewash.

• • • • •

In the good old days, the board of education was often a paddle.

• • • • •

Conversion is a miracle of a moment; the growth of a saint is the work of a lifetime.

• • • • •

It's easier to lose interest in a church if you invest nothing in it.

• • • • •

He who harps on a certain thing may be trying to convince himself that he's right.

• • • • •

Nothing is harder to please than a guilty conscience.

• • • • •

Conflict often drowns out the Holy Spirit's voice.