



Calvary MESSENGER

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

Galatians 6:14

MAY 2017

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Calvary Messenger

May 2017

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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I Sing the Mighty Power of God

Isaac Watts


I sing the mighty power of God,
That made the mountains rise;
That spread the flowing seas abroad,
And built the lofty skies.

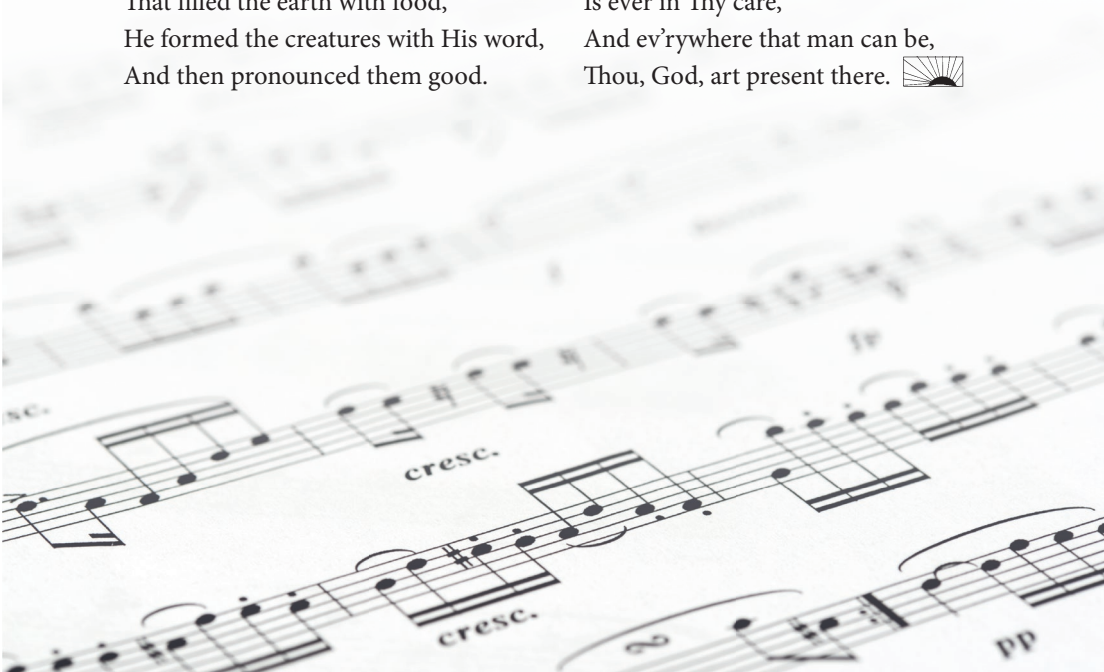
I sing the wisdom that ordained
The sun to rule the day;
The moon shines forth at His command,
And all the stars obey.

I sing the goodness of the Lord,
That filled the earth with food,
He formed the creatures with His word,
And then pronounced them good.

Lord, how Thy wonders are displayed,
Where'er I turn my eye:
If I survey the ground I tread,
Or gaze upon the sky!

There's not a plant of flower below,
But makes Thy glories known;
And clouds arise, and tempests blow,
By order from Thy throne.

While all that borrows life from Thee
Is ever in Thy care,
And ev'rywhere that man can be,
Thou, God, art present there. 



Failure Is Not Permanent

Thank God for second chances! Speaking for myself, I think some of my work could well have been called “limited success,” or even “failure.” In my younger years, older men could have “written me off” as more of a liability than an asset to the work at hand. Thankfully, those men typically encouraged me to keep on doing my best. May God bless them for it.

When addressing men in prison, I have tried to encourage them with the words of the above title. One failure is not necessarily followed by chronic failure. You and I hold the key to what we learn from failure.

John Mark

John Mark went with Barnabas and Paul on their first missionary journey. It seems strange that John Mark went along on that first trip because at the commissioning of these men (Acts 13:1-4), only Paul and Barnabas are named. Furthermore, John Mark was not

among the original list of five candidates, three of whom were not sent out. Only Saul (Paul) and Barnabas were sent out as missionaries. Here’s a question that reflects mere conjecture: Was it the idea of Generous Uncle Barnabas?

At any rate, John Mark apparently started out from Antioch with the two appointees. We are not told why he went along or why he later left them at Pamphylia. Was the work of evangelism harder than he thought it would be? Did he get homesick and go home to Mama Mary in Jerusalem (Acts 12:12)? I assume that it was his idea to go back, and further, that he went back in spite of Paul and Barnabas’ encouragement that he continue going with them?

Journey No. 2

It is often debated whether Barnabas was right in wanting to take John Mark along on the second journey (Acts 15:37), or whether Paul was right in opposing it?

It certainly leaves us wistful to

have the sacred record say, “The contention was so sharp between them [Paul and Barnabas] that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas....” (Acts 15: 39, 40). May I suggest that both men could have been right?

- I believe Barnabas was right in not standing in the way of a young man who wanted to go again and help spread the Gospel. Who of us has never wished for a second opportunity to prove ourselves? And have we not also seen where disappointed overseers have been too short on patience? Some seem to forget their own foibles and failures.

I am interested in an insight offered by Bro. David Smith, of Parsons, KS. He observes that the people that Peter addressed in 1 Peter 1:1, may have heard the Gospel from Barnabas and John Mark, who sailed to Cyprus when they separated from Paul and Silas. Since the history in Acts after chapter 15 follows the outreach efforts of Paul and his company, the work of Barnabas and John Mark is not recorded. So Bro. Smith’s insights raise an interesting possibility.

- I believe that Paul may also have been right in giving John Mark a

challenge to prove himself. And prove himself he did! As we know, Paul, some decades later, hoped that John Mark would come to visit him in prison, because in the intervening time that followed Acts 15, John Mark was profitable to Paul for the ministry (2 Timothy 4:11). Clearly, Paul did not keep giving John Mark a poor recommendation on the basis of his earlier mistake. He did not permanently classify John Mark a failure.

If John Mark did not listen to the pleas of Paul and Barnabas to continue, that in itself, would have created a serious question to recommend him for the next journey. Paul knew that spreading the Good News requires firm resolve. Furthermore, he knew all too well how strongly he had resisted the message of salvation in the Gospel before Jesus “arrested” him with a bright light from heaven on his way to Damascus.

Why did Paul not stand with Barnabas’s recommendation? After all, Barnabas had stood up for him when he first came to Jerusalem after his conversion in Acts 9: 26-29. Furthermore, doesn’t it seem strange, maybe even ungrateful of Paul, in light of the fact that Barnabas came and looked him

up in Tarsus to help in Antioch of Syria to help with the work that had grown too large for Barnabas to handle alone? (Acts 11:25, 26)

Two questions remain: Would Paul in his later life have been so firm in his opposition to have John Mark go along? Did Barnabas have any later regrets for giving John Mark another opportunity?

Wisdom teaches us that time changes men.

Putting the Puzzle Together

You and I should be very thoughtful about “writing off” a young person who is trying to do his best. None of us is perfect. And when we do experience success let us remember the words of Jesus on how to carry ourselves in success. He said, “When

ye shall have done all those things which are commanded you, Say, We are unprofitable servants: we have done that which was our duty to do” (Luke 17:10). Obviously, this attitude of humility is appropriate to both failure and success.

No, *failure* need not be permanent, and it must change before it can be called *success*. Which stance, in Acts 15:36-41, best illustrates Christian brotherliness? Which is more likely to effect growth in the individual involved?

This challenge remains: When is the time to respond like Barnabas did? And when is the time to take a stand like Paul did? God’s wisdom must guide each situation.


-PLM 

Announcement

2017 Youth Fellowship Meetings, are scheduled for July 21-23. The five locations are as follows:

- **Southeast**—Sunnyside Mennonite Church, Sarasota, FL
- **Northeast**—Bethel Christian Fellowship, Morgantown, PA
- **North Central**—Plainview Gospel Fellowship—Guys Mills, PA
- **Southwest**—Shady Lawn Mennonite, Mountain View, AR
- **Northwest**—Leon Salem Mennonite—Leon, IA

Submitted by Ken Kanagy

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Re: “Covered,” March, 2017.

In my studies of biblical principles, I go to the Greek for a clear understanding of the basis of a principle. I am not the best Greek scholar, but I try...

As to style, I don't care for the veil worn by some groups because they look like and remind me of a dishrag. I don't go for the little flat doily that looks like it belongs on the end table under the table lamp; however, that is my preference and is neither here nor there.

A hat, a scarf, a bandana, or a *babushka* (“a triangularly folded kerchief for the head” -Webster's New Collegiate Dictionary -Ed.) do not fit the bill for a Devotional Covering. Even the veil that covers the entire head does not abide by the principle that Paul presented. Different groups of different believers have used all of the above as a covering. When I was a youngster Catholic women wore a veiling called a *mantilla*. In some Latin American countries I believe that is still the case. My mother's church background was Hungarian Reformed and again when I was young they wore either a hat or a *babushka* as a covering—but in both cases only in worship.

When sisters begin moving to a variety of head covering styles are we moving to the Easter parade to see who can have the fanciest covering? Is it pride, diversity, or a show to draw attention to oneself?

One style...for every sister in that group, demonstrates beauty, order, unity, and submission.

I don't understand the idea that the devotional covering is just a symbol. Regardless of style, the principle is to have the head covered in prayer. I have come to prefer the use of the covering at all times, not just in worship. I also agree with May B. Different that it cover more than just the back of the head. At least the crown of the head ...,

For His Kingdom

Ernest Heller; Johnstown, PA

[Editor's comments: Bro. Heller wrote the results of his research that covered quite a few pages. Here I have condensed and published only the final portion of his practical/application comments. Thank you for writing, Bro. Ernest.]



Removing the Stain

Paul L. Miller, Partridge, KS

In this issue we reprint an article by John L. Stauffer, who wrote nearly 90 years ago. It issues a clear call to moral purity. That call is still needed. If anything has changed since 1929, we believe today's social conditions have deteriorated. It seems that people today, in general, are more defensive of moral looseness than they were in 1929.

The purpose of my article is specifically to emphasize purity for those who are ordained to church office. I would also speak to the perversions that are now sometimes defended, even among those who stoutly claim to follow the Bible.

The Calvary Publication board shares the following two concerns:

- When any member is found to be involved in forbidden or impure sexual activity with either gender, it should be acknowledged and dealt with as a mortal sin and confessed before the church.
- When a minister is immorally involved in any such offense it becomes of even greater gravity and can rightly affect his future in the ministry.

Inasmuch as widely-used ministers, inside and outside our denomination, have in some cases, failed repeatedly, it is important that we acknowledge

such tragedy without defensiveness. A man's teachings may be valuable, but this does not excuse such activities. Widespread acclaim gives no excuse for men to sexually molest children, to engage in bestiality, to be involved in same-sex activity, or any other moral aberration.

Men of exceptional ability and prominence seemingly were/are tempted to think of themselves as needing fewer restraints than most people need. Such men may be men of great influence, but their secret indiscretions do not deserve protection because "they are doing so much good."

Typically such violators ask their victims to help them hide these shameful indiscretions. That too is indefensible. We can only say to their victims, "**Don't protect them!**"

When confronted with these indiscretions and acknowledgments are made, the church must still face what is the best course of action for the present and the future. God's people should be given time to process their own disappointment without vindictiveness. They should be given time to evaluate the sincerity of the accused. Whatever happens, immoral activity must never simply be "swept under the carpet."

We believe this shameful activity is often attended, at least in part, by family dysfunction. If these struggles existed *only* within the bosom of the afflicted, that would make some difference. To illustrate, just as it is not the same for a person to think about taking someone else's possessions as it is to steal them, so it is different simply to think about moral sin and actually to do it. Such secret thoughts are, however, disquieting and surely affect the person's walk with God. These problems may be hidden from others but not from God. It calls for honest acknowledgment and sincere repentance. It will surely strengthen the person thus plagued to reach out to someone else for help.

Galatians 6:1 comes to mind: "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." The Scriptures are abundantly clear that the church deserves the protection of their shepherds who will not refuse to face and deal with such situations.

This is not a call for vengeance or extreme measures. God makes it clear that He takes responsibility for vengeance. Nor is it a call to erase whatever good that men (with such failings) from the past have done. The flock, however, must be protected as much as possible from irresponsible

shepherding.

We do not consider those who voluntarily confess a single moral failure the same as those who do not acknowledge multiple failures until they are pressed to do so. In the scriptural brotherhood, God provides safety for those who offer themselves in willing accountability to the brotherhood.

- The Scriptures speak to moral purity. Here is but a sampling:

Isaiah 52:11b: "**Be ye clean, that bear the vessels of the LORD.**"

2 Corinthians 7:1: "**Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.**"

Galatians 5:16: "**This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.**"

- Scriptures that speak to ministerial duty include:

Acts 20:28: "**Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God...**"

2 Tim. 2:25: "**In meekness instructing those that oppose themselves; if God peradventure will give repentance to the acknowledging of the truth.**"

- Scriptures that warn against negligence include:

Is. 56:10, 11: "**His watchmen are**

blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.”

John 10:12: **“But he that is an**

hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them and scattereth the sheep.”

Let us all strive to stand by the duties of personal faithfulness and godly shepherding. His commandments are not grievous!



Social Purity

John L. Stauffer (1888-1959)

Social impurity stalks through the land and among the nations of the world as one of the foremost perils to society. The waning and decay of ancient nations can be charged to this monster—social impurity. The degradation of modern peoples and nations has the same origin to some extent. Bright and promising young men and women have had their characters blackened and their souls stained by impurity and have withered, faded, and fallen, as far as their influence for God is concerned, as though they had been struck by a bolt of lightning. Virtue once lost can never be restored. Social impurity may be forgiven by the God of Heaven when real penitence and repentance are experienced, but the stain can never be erased this side of the great judgment of God Almighty.

Atheism, Bolshevism, and

Modernism are making a determined drive these days against biblical ethics and social standards, and it sometimes looks as if the whole world and society en masse are about ready to publicly proclaim the adoption of these corrupt social standards and perverted ideals. Multitudes have been secretly holding and practicing these corrupting world-standards, justifying themselves therein when discovered; but the near future will doubtless see an attempted public justification and vindication of the wicked practices that in times past were only done in secret. The signs of this coming public defense of immorality and vice are reflected in the character of the theatrical billboards, the nature of the plays and screens on exhibition, the denials of the inspiration and authority of the Bible, the teaching of evolution in the schools, and the hiss of the literature of

free-thinkers, atheists, and Bolsheviks.

Bible Teachings

The Bible holds the highest social standards. The happiest, best, and most useful people who live upon the earth enjoy life because of conforming their practices to such standards. The Word of God abounds in admonitions enjoining social purity. Following will be found a few of the many admonitions, declarations, and commands of the Bible regarding the purity question.

Christians are to be pure in thought life. “Finally, brethren,... whatsoever things are pure...think on these things” (Philippians 4:8).

Christians are to be pure in person. “Keep thyself pure (1Timothy 5:22). “Be thou an example of the believers... in purity” (1 Timothy 4:12).

Christians are to be pure of heart. “Blessed are the pure in heart: for they shall see God” (Matthew 5:8). “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Timothy 2:22). “Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully” (Psalm 24:3,4).

Christians are to be a purified people. “Purifying their hearts by

faith” (Acts 15:9). “who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:14).

Purity is not only enjoined upon the Christian, but impurity is warned against. Out of 21 lists of sins found in the New Testament (making a total of 202 sins, of which 103 distinct ones are mentioned, the rest of the 202 being duplicated) **social impurity** is found in 13 lists. Impurity is referred to seven more times than murder, which is found in six lists, covetousness in eight, blasphemy in five, drunkenness in four. **The secret of impurity is found in the heart of man, alienated from God.**

“But those things which proceed out of the mouth come forth from the heart, they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things that defile the man” (Matthew 15:18-20).

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards... nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Corinthians 6: 9, 10).

“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. These are

murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. There should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit" (Jude 8, 16, 18, 19. See also Romans 1:22-32).

Demoralizing Influences of the Modern World

It need not surprise anyone who gives the present situation much thought to understand why there is such a rapid and general breakdown facing society on the question of morals.

The teachings of Atheism, Bolshevism, and Modernism (the latter pretending to be religious while the two former are pronouncedly anti-religious) are a unit in rejecting the divine authority and inspiration of the Bible and in promulgating the teaching of evolution far and wide. This teaching of the last decades is beginning to bear fruit as the youths of the land are being trained in high school and college to believe that man is of animal ancestry.

If there is no devil to shun, no Hell to escape, no sin to avoid, no salvation to receive, no Heaven to gain, no God to fear or face, then the average individual will logically and naturally conclude that "since I am of animal

ancestry, I will be a good animal while I live. Certainly there is no harm in indulging my animal passions to my heart's content and to the extent that opportunity affords."

Among the present demoralizing world influences may be mentioned the following:

The modern sex novels with their suggestiveness or immorality. The language is such as to incite the mind and pollute the heart of any young person in the critical and character-forming stage age of life. It would seem as if some of the modern literature were picked out of the garbage barrel of a corrupt and decaying society.

The modern sex plays of the theater and pictures of the movie. The writer has never attended either, but the daily advertisements, the billboards, the testimonies and practices of those who do attend are sufficient to settle the question as to the demoralizing influence of the institution.

The modern love songs of society and the influence of the dance floor are alluring and dangerous. It has been estimated that 90% of the "white slaves" of America were first enticed into midnight cafes after an evening of dancing, and there drugged and later sold into a slavery that far exceeds the tales of southern slavery at its worst. Others are seduced from the paths of virtue and started downgrade, perhaps never to return to God, and certainly

never to to regain their lost virtue.

The modern styles of dress are immodest and corrupting. Many worldlings try to reverse the argument against the person who objects to this immodesty of the times by saying that “if you were pure, you would not think of immodesty and indecency,” but we think such are either not normal people, or grossly misinformed, or intentional deceivers. It was the testimony of a Dressmaker’s Association of New York a few years ago that some changes should be made in the modern styles of women’s attire because of the evil moral influences exerted by such upon the minds of young men. Right-thinking men in church and state occasionally lift their voices against the immodest attire of the modern woman. It is our conviction that our mothers of a generation ago would have been ashamed to hang out on the clothesline a nightgown, if it had been made as immodestly as many of the dresses worn by present-day women.

The modern double standard of morals is a most unfortunate affair. The Bible holds up a single standard of morals for men and women. The world tramples upon the fallen woman in many instances, while the fallen man is received in the best of society. He can repeat his nefarious practices, robbing other victims of their virtue and still remain a gentleman in the eyes of the world. The worldly idea

that the continent life is impossible and impractical for men, while these same men demand such a life from the one they hope to marry, is a delusion of the devil and certainly shows the depravity of the human heart. The continent life is both possible and practical for every man if he wills to live so. It is an essential characteristic of every genuine Christian. It cannot be otherwise with a man of God.

Two Verdicts

*She was a woman, worn and thin,
Whom the world condemned for a single
sin;
They cast her out on the king’s highway,
And passed her by as they went to pray.*

*He was a man and more to blame,
But the world spared him of a breath of
shame.
Under his feet he saw her lie,
But raised his head and passed her by.*

*They were the people who went to pray,
At the temple of God one holy day.
They scorned the woman, forgave the
man,
It was ever thus since the world began.*

*Time passed on, the woman died,
On the cross of shame she was crucified;
But the world was stern and would not
yield,
So they buried her in the potter’s field.*

The man died too, and they buried him

*In a casket of cloth, with a silver rim,
And they said as they turned from his
grave away,
“We’ve buried an honest man today.”*

*Two mortals knocking at Heaven’s gate,
Stood face to face to inquire their fate.
He carried a passport with earthly sign,
And she carried a pardon from Love
Divine.*

*O ye judged ‘twixt virtue and vice,
Which, think you, entered to paradise?
Not he whom the world had said would
win,
For the woman alone was ushered in.*

-By Arthur Lewis Tubbs

The Bible defends womanhood and judges all by a single standard. Corrupt men, moral lepers, may justify their right to gratify their lust and corrupt whomsoever they can, but this dishonesty and unfairness of such Satanic standards must be apparent to every right-thinking person when such people demand a pure body and soul from the one they desire as a life companion. Why does not the fallen man demand a fallen woman for a life companion?

The modern open and public spooning and petting on the public highways and in bars reveals the general drift from modesty and reserve that belongs to those holding safe moral standards. Social familiarities between sexes, such as kissing, hugging,

caressing, etc., help to break down the dignity, reserve, and respect that should always exist among the unmarried, and increases the problem of self-control among normal people. Such familiarities among the unmarried young people are moral dangers and should be denied and avoided. A brother recently stated that he wished “some of the unmarried young people would save more of their expressed affection for married life and not expend it all in their single days.” The Scriptures tell of latter-day conditions when there would be people without natural affection. The way multitudes demonstrate before marriage, compels the conclusion that much of the expressed affection in courtship was unnatural and feigned. An apparent affection that can be bestowed on a number of lovers the same week is not real affection at all, but is rather a trifling with affections that is certainly paving the way for moral disaster and may lead to sensuality. Sensuality falls under the judgment of God. It is the word between “earthly” and “devilish” (James 3:15).

What Can the Church Do?

What can Christians do to maintain a pure social life among our people? The world, the flesh, and the devil are against the standards of God and the Bible. A general breakdown in morals is certainly on the way. **Back to the Bible** is our only hope. It is indeed

encouraging to note the wholesale response on the part of most of our young people when vital truth that throws light on social problems and standards is given from the pulpit. It proves to the writer that the majority want to maintain right standards and be in harmony with God and the church. Our young people need sympathetic cooperation in the solving of the sexual purity problems, because of world standards being lowered. Following are given a few that may be helpful in maintaining the social purity standards of the Bible:

- Encourage the reading of uplifting literature and discourage the worldly magazines and works of fiction that belittle the wholesome standards of the Bible. Warn against such literature that presents exaggerated and untrue views regarding sex.

- Do more definite preaching that affects the problems of the social life, remembering that people cannot be wrong socially and right in any other way.

- Encourage wholesome Christian activities which will permit the social intermingling of the sexes, which will occupy the mind, edify the heart, and bless those who engage them. We might suggest such activities as prayer meetings, cottage meetings, singing classes, mission Sunday schools, visiting the sick, weekday Bible Study, etc.

- Discipline the erring and the lovers of worldly pleasure, the frequenters of questionable places, and the followers of immodest fashions.

- Keep the issues clearly before the rising generation. Hold out the beauty of a pure life. Show the possibilities of such, despite the worldly claims that such a life is impossible and impractical. Make clear that what we sow, we shall eventually reap. **Emphasize the satisfaction in later life that comes from having lived a pure life, and that now enables you to look every man and every woman straight in the eye as you meet them without being bothered by memories of youthful indiscretions, improprieties, immoralities, or broken promises.** God delights to help our young people to live thus. We can depend upon Him if we do our part. **Show that sexual uncleanness among the unmarried is a hellfire offense that will bar every guilty sinner or church member out of the gate of the celestial city unless it is repented of and forsaken here and now** (Revelation 21:8; 22:14, 15).

- Show that the Bible abounds with incidents from life on the question of sexology. The cities of Sodom and Gomorrah were burned up because of social immorality and corruption. Joseph was a wonderful character who would rather go to the common prison than forfeit his virtue by yielding to the

inducements held before him, because he knew that social sins like all others were “against God.” Samson, though one of the chosen people of God, failed through the ungodly association of the socially corrupt. The strong man was shorn of his strength, his eyes were gouged out, and he died a suicide with his enemies. King David fell through social impurity and brought rapine, murder, and abundance of treachery into his family circle as a result of the inevitable law of reaping what is sowed. Though God forgave him, yet he was a sad man until the end of life. He could tell how a king’s family should be, but had to confess that his own family was “not so with God.” Many other examples could be found and given if time and space would permit.

Finally, let us not only preach correct standards of living for the rising generation, but let us emphasize the truth of the sufficiency of God’s grace to keep every redeemed child of God in this “present evil world,” yea, in the midst of of a “crooked and perverse generation,” from the sins and demoralizing standards and practices of a lost world and decaying society. Let us not forget to emphasize the fact that to those who have fallen into sin and social immorality is a “reproach that shall not be wiped away.” (Proverbs 6:33), yet God will forgive, though the guilty like the bird with a broken pinion, can never become what they

might have been if they had remained unstained and unscarred by social sins.

The Bird with a Broken Pinion

*I walked through the woodland meadows,
Where sweet the thrushes sing,
And found on a bed of mosses
A bird with a broken wing.*

*I healed its wound, and each morning
It sang its old sweet strain;
But the bird with a broken pinion
Never soared again.*

*I found a life broken
By sin’s seductive art;
And, touched with a Christlike pity,
I took him to my heart.*

*He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.*

*But the bird with a broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair.*

*Each loss has its compensation,
There is healing for every pain;
But the bird with a broken pinion
Never soars as high again.*

—Hezekiah Butterworth

*[Printed originally in The Sword
and Trumpet, July, 1929, Used by
permission.]*



marriages

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

Coulter-Peachy

Bro. Jared Thomas, son of Kinley and Rebecca Coulter, Honey Grtove, PA, and Sis. Eunice Irene, daughter of William and Linda Peachy, Waterford, PA, at Bunkertown Church for Shade Mountain Christian Fellowship, on Feb. 25, 2017, by Daniel Fisher.


Helmuth-Yoder

Bro. Caleb, son of Glen and Mary Alice Helmuth, Etna Green, IN, and Sis. Rebecca, daughter of Nathan and Doris Yoder, Free Union, VA, at Faith Mission Fellowship on March 4, 2017, by Ivan Beachy.

Mast-Overholt

Bro. Carson, son of Darrell and Debbie Mast, Russelville, KY, and Sis. Carmen, daughter of Wayne and Elva Overholt, Russelville, KY, at Franklin Mennonite Church on March 4, 2017, by Jonathan Overholt.

Swarey-Sharp

Bro. Noah, son of Reuben and Freida Swarey, Henry, TN, and Sis. Annie, daughter of Joe and Martha Sharp, Belleville, NY, at Croghan Mennonite Church for Northern Light Christian Fellowship, on Oct. 21, 2016, by Wilmer Peachey. 

cradle roll

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

Beachy, Sheldon and Jamie (Wittmer), Belvidere, TN, fifth child, first son, Shaphan Davon, March 29, 2017.

Beiler, Duane and Mary (Metzler), Mt. Pleasant, PA, second child and son, Sawyer Wade, Nov. 28, 2016.

Correction **Beiler**, Tim and Vasilica (Bitica), Gordonville, PA, third (not second) daughter, Kiana Brook, Feb. 17, 2017.

Blades, Emory and Melody (Helmuth), Fredonia, KY, first child and daughter, Brooke Lanae, March 14, 2017.

Bontrager, Josh and Artreica (Byers), Middleburg, PA, first and second children, sons, Camden Dominic, May 4, 2015; Callen Andre`, Feb. 6, 2017.

Gingerich, Marcus and Melissa (Miller), Free Union, VA, third child and daughter, Jocelyn Amanda, March 13, 2017.

Hershberger, Brian and Charity (Yoder), Russelville, OH, first child and daughter, Sierra Joann, March 29, 2017.

Hochstetler, Barry and Karen (Helmuth), Hicksville, OH, fifth child, third daughter, Anya Faith, March 17, 2017.

Knepp, Clifford and Mary (Graber), Odon, IN, third child, first daughter, Hailey Jewel, March 13, 2017.

Kuhns, Elmer and Mary (King), Auburn, KY, first child and daughter, Mylah Deshae, Nov. 18, 2016.

Lehman, Spencer and Trudy (Dick), Mifflinburg, PA, fourth child, third daughter, Mercedes Rose, Feb. 23, 2017.

Martin, Abner and Luella (Martin), Atwood, ON, seventh child, second son, Jethro, Feb. 2, 2017.

Correction: **Mast**, Caleb and Lisa (King), Ronks, PA, third child, first daughter, Laura Elizabeth, Jan. 6, 2017.

Miller, Brian and Rosie (Gingerich), Grove City, MN, fifth child, third son, Trevor John, March 12, 2017.

Miller, Caleb and Rosalyn (Stoltzfus), Spencerville, IN, third child, second son, Colton Vince, March 21, 2017.

Miller, Chris and Renee (Eash), LaGrange, IN, second child, first son, Jace Allen, March 7, 2017.

Miller, Jon Eric and Anita (Yoder), Millersburg, OH, second child and daughter, Sara Elizabeth, Jan. 4, 2017.

Miller, Lowell and Martha (Miller), Greensburg, KY, fourth child and son, Karl Elliot, Feb. 24, 2017.

Mullet, Joseph and Rhoda (Miller), Owenton, KY, third and fourth children (twins), first son, third daughter, Gabriel Joseph, Ariana Jewel, March 10, 2017.

Nisley, Matthew and Miriam (Roche), Tuscola, IL, third child second son, Jace Michael, Dec. 10, 2016.

Peachey, Joe and Susan (Yoder), Ephrata, PA, fourth child, third daughter, Leah Joy, March 4, 2017.

Raber, Douglas and Lorena (Shirk), Bloomfield, MO, seventh child, fourth daughter, Liliana Rose, March 30, 2017.

Rissler, Eric and Lisa (Weaver), Lewisburg, PA, fifth child, second son. Eldon, March 7, 2017.

Shenk, Brian and Cynthia (Kauffman), Hutchinson, KS, first child and daughter, Aliyah Desiree, March 6, 2017.

Correction: **Smucker**, Matthew and Anita (Stoltzfus), Gordonville, PA, third, fourth, and fifth daughters, Alyssa Rose, Anna Brooke, Ava Grace, Feb. 5, 2017.

Stoltzfus, Johnny and Angela (Miller), Narvon, PA, ninth child, fifth daughter, Ava Brielle, Jan. 22, 2017.

Stoltzfus, Johnny and Gloria (Yutzzy), Lancaster, PA, third and fourth children, second and third sons, Eric Riley and Evan Patrick, Dec. 28, 2016.

Stoltzfus, Nathan and Fern (Kauffman), Berlin, OH, second child and son, Michael Elijah, Oct. 14, 2016. Adopted at birth.

Wagler, Joshua and Hannah (Harlow), Hartville, OH, second child and daughter, Aliya Ruth, Jan. 27, 2017.

Wagler, Tim and Jolene (Weaver), Greensburg, KY, first child and son, Trenton Kyle, Feb. 1, 2017.

Yoder, Brian and Randi (Nix), Timpson, TX, fifth child, fourth daughter, Leticia Darlene, March 8, 2017.

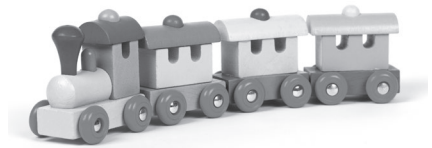
Yoder, Evan and Amanda (Weaver), London, OH, first child and daughter, Samantha Jane, March 3, 2017.

Yoder, Jacob and Eunice (Yoder), Winchester, OH, first child and son, Tristan Alex, Feb. 20, 2017.

Yoder, Jesse and Teresa (Yoder), Owenton, KY, fifth child, second daughter, Rosa Mary, March 2, 2017.

Yutzy, Chris and Eunice (Yoder), Huntsville, AR, first child and daughter, Caroline Rose, March 4, 2017.

Zook, Nelson and Beth (Otto), Arthur, IL, first child and daughter, Makenna Ranae, Feb. 22, 2017.



ordinations

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

Bro. Robert Miller, 58, (wife Mary Jane Kauffman), Deer Lodge, TN, was called by voice of the church and ordained as deacon at Mt. Zion Mennonite Church on Jan. 24, 2017. Preordination messages were given by Steve Garber, Richmond, MO. The charge was given by Joseph Yoder, assisted by Jim Yoder and John Mast.

Bro. Ethan Stutzman, 32, (wife Julia Miller), was ordained as minister at Crowley's Ridge Mennonite, Advance, MO, on March 19, 2017. Preordination messages were given by Ruben Miller, Fredonia, KY. The charge was given by Floyd Lengacher, assisted by Joshua Yoder and Titus Troyer. Omar Stoltzfus, Lyndon Yoder, and Ray Yoder were also in the lot.

Bro. Timothy Zook, 34, (wife, Janell Hochstetler), was ordained as deacon at Gospel Light Mennonite Church, Gordonsville, VA, on April 2, 2017. The charge was given by Eldon Hochstetler, assisted by Melvin Yoder and Darrel Beachy.



Miller, Susie May (Beachy), 93, died at her home March 6, 2017, after a long decline of health.

She was born July 3, 1923, daughter of the late Samuel and Nettie (Miller) Beachy, at Hutchinson, KS.

Due to a medical error, when a young child, hearing was always a challenge for Susie. In recent years a Cochlear Implant provided some improvement, which was a great blessing. Experiencing several light strokes in later years was a prelude to a major stroke on April 13, 2013, from which she never fully recovered. An even more severe stroke followed on Feb. 23, 2017.

She placed her faith in Christ in her youth, was baptized and lived conscientiously for God all her days. She was a charter member and faithful supporter of Cedar Crest A.M. Church. Susie was an avid gardener, homemaker, and quilter and she enjoyed the beauty of her roses. She lovingly cared for her aging parents in their sunset years.

On August 31, 1944, she was married to Willis L. Miller. He survives. Their children are Clara Miller, Hutchinson, and Alvin (wife Mary) Miller, Sarasota, FL. Also surviving are three grandchildren and four great grandchildren. Other survivors include two sisters, Sadie Nisly and Katie Yoder, both Hutchinson; two brothers, Roman and Harley Beachy, also both Hutchinson.

Preceding her in death were a sister Verna Schrock; and five brothers, Melvin, Eli, Alvin, Leslie, and Samuel, Jr.

The funeral was held on March 9, with Lee Nisly and Paul Miller serving. Gary Miller conducted the committal at West Center Cemetery.

Miller, Verna B., 93, of Bourbon, IN, died peacefully at home on March 19, 2017. She was born in Nappanee, IN, June 4, 1923, to the late Reuben and Fannie (Farmwald) Yoder.

She was a member of Clay Street Amish Mennonite Church. Verna is remembered for her faithful walk with God and her wise counsel and godly example. She was a prayer warrior and was very committed to her church and family.

On July 19, 1942, she was married to Irvin D. Miller. He died on June 16, 1990. To this union were born two daughters and four sons: Janice Miller, Norman Miller, John D. (Esther) Miller, Galen (Rebecca) Miller, Lynn Miller, all of Bourbon, IN. Nancy (Andy) Hostetler, Etna Green, IN; and Michael Miller, Warsaw, IN (son by adoption); 18 grandchildren, and 27 great grandchildren.

She was preceded in death by her siblings: Laura Mast, Ada Chupp, Elizabeth Stoltzfus, Alma Slabaugh, Melvin Yoder, Katie Hershberger, Mary Blucker, and Inez Stutzman.

The funeral was held on March 22, with Wade Burkholder and Aaron Yoder serving. Scott Burkholder conducted the committal at the Berea Church cemetery.



On March 29 of this year, a 20-year-old driver crossed the center line and collided with a minibus carrying members of The First Baptist Church of New Braunfels, Texas returning from a church retreat. Twelve people in the church bus died at the scene and another passenger succumbed to injuries sustained in the crash. A witness who was following the driver who caused the crash for 15 minutes preceding the crash, reported that the vehicle was being driven erratically, crossing the center line and wandering off the road several times. He reported the driver to authorities, but law enforcement wasn't able to intervene soon enough to prevent the horrific incident. At the scene, the erratic driver was quoted to have said, "I'm sorry, I was texting".

We are legitimately revolted by the social scourge of drunken driving. It is true that there are about 3 times more fatalities nationwide which are alcohol related than texting related, but the gap is narrowing. Texting while driving affects drivers similarly to

drinking four beers before taking the wheel. A whopping 25% of vehicle crashes nationwide, which translates to about 1.6 million accidents, are caused by texting while driving! While this statistic is specifically related to texting, let's remember that texting isn't the only deadly distraction for motorists.

• • • • •

At various stages of our journey both my wife and I have experienced times when we exhibited some of the symptoms of an uninvited, unwelcome guest in our lives called "burnout". From time to time, we've tried to understand the contributing factors. So, I was intrigued to find an article written by Elizabeth Trotter that outlined 10 ideas for avoiding burnout for missionaries. These suggestions are not exclusively applicable to missionaries. Here is her list with my comments in italics:

1. In the midst of chaos, choose to breathe.

Slowing down is an effective way to transform chaos to order.

2. Open my hands in surrender.

God hasn't designed us to be in control. Trying to control circumstances, outcomes and people is incredibly exhausting. Surrendering to Christ what we're trying to control is liberating.

3. Grab hold of awe and wonder in ordinary moments and days.

Observing God's beauty as expressed in creation and the Christ-likeness He vests in His children are wonderful and instructive opportunities to see ourselves as participants in something greater. When we're overburdened by the weight of our role and responsibilities, awe and wonder brings refreshing perspective.

4. Fast regularly from technology.

Most of us who use technology could benefit from creating spaces in our lives where we exercise a fast from certain aspects of technology. How about during church or on Sunday for instance? Or maybe we will choose to abstain from the internet for a week, or a month, or a year, like one of my friends tried. How about choosing to fast from social media for a time? We could choose to not answer the phone (yes, that's technology too) during supper for a year to see how that affects family time. Fasting helps

us understand how dependent we are on what we are fasting from, and helps us to divert that energy toward something more productive.

5. Get creative with Sabbath.

Christ's followers today live the perpetual Sabbath of resting from the effort of earning salvation through our own works. Furthermore, God designed us in such a way that we function much better if we observe regular intervals of rest and exertion, physically, emotionally, and spiritually. Sustainability means that output and intake have found suitable balance.

6. Get brave and quit something.

This can happen by having someone else take over a responsibility that is ours. Or maybe it is simply recognizing that what was needed earlier is no longer necessary and should be discontinued. Typically, added years bring additional responsibilities. Some of us are better at accumulating them than at laying them aside when the time is right.

7. Participate in regular confession, repentance and worship.

The point where we feel we're beyond the need for continuing refinement, sanctification and repentance, is a

perilous place. Worship sharpens this awareness. Opportunities for corporate and private worship should be valued and pursued. There's a big difference between seeing our church services as an opportunity to be treasured rather than a duty to fulfill. Duties tend to be exhausting and draining. Opportunities are invigorating and life-giving.

8. Be faithful in caring for body and soul.

Someone who serves others needs to balance that expenditure with restoring those reserves. The Psalmist said, "He restoreth my soul." Physical rest restores our bodies.

9. Seek counseling or other outside help.

If we seek advice from a trusted person, sometimes that different point of view helps us to see something that had escaped our notice because we're too close to understand what is going on. Generally those closest to us are equipped to offer the most informed and helpful advice.

10. Take a longer break.

Sometimes a break from what we find exhausting, is what it takes for us to understand that life goes on, even when we step aside. If a shorter break

fails to bring refreshment, maybe a longer break would be appropriate.

• • • • •

The last week of March the annual Beachy Ministers' Meetings were held in Arthur, Illinois. The host community rose to the challenge of hosting us with remarkable efficiency. Ministers from the churches in Leon and Kalona, Iowa, planned the program. Those who were asked to preach took it seriously. We were encouraged, challenged, exhorted, instructed, and fed. Maybe more importantly, I believe God was honored. The business meetings were an important reminder of the many ways that this church affiliation carries out Kingdom living and practice. I came away encouraged and blessed by the privilege of serving God in this context. Sure, we have our weaknesses, imperfections and need for growth. But, I was impressed that Christ's Kingdom is advanced when we pull together and pool our efforts in ways that would be impossible for us to do alone, either as individual persons or churches.

Monday and Tuesday of minister's meeting week various constituency boards met for board meetings. Providing the meals for that crowd during those couple of days was a big

job shared by various people. Two sisters led that effort with remarkable cheer and grace. Throughout those two days it seemed whenever I saw them they were either preparing or serving food or cleaning up after a meal. Esther Kuhns and Esther Bontrager are both widows whose husbands were ministers. I was blessed by the cheerful attitudes and willing work that they both demonstrated.

• • • • •

Last June our family traveled the 200 miles to Center Church for the funeral of my dear aunt Judy Miller. When my Dad was ready to go home he went to get his suit coat, but couldn't find it. One coat remained unclaimed close to where Dad had hung his coat. After diligent effort at trying to locate his coat, the family concluded that someone picked up his coat by mistake. Dad purchased another coat and had it modified to suit him. When he died in November, he was buried in his nice, "new for him" fresh, crisp suit coat.

Our oldest son Christopher put on the suit coat that was hanging in his closet when it was time for Dad's funeral. Those of the fairer gender in my family are more attuned to small details, like clothes, than some

of us men folk are. So, when Dad's grandson walked in, his mom and his sisters noticed that he wasn't wearing his suit coat and wondered where he got what he had on. Small details like a few holes and hook and eyes, instead of buttons, and blue instead of black, were clues that this wasn't Christopher's wedding suit. In his defense, he had become a father just about 48 hours prior to the funeral, so he had other things on his mind. His wife was unable to attend the funeral with him, due to the aforementioned birth of their baby. Searching the pockets of the coat confirmed what the women had begun to suspect. It was Christopher who had inadvertently kidnapped his own grandpa's suit coat at the funeral in June. He took it back to his home in Labette County and it wasn't discovered until he wore it to Grandpa's funeral, because he hadn't worn it in the mean time. Christopher's suit was still hanging on the rack at Center church. So, Dad had a nice suit for his own funeral and Christopher got his suit back. I think absentminded David L. would have enjoyed this story about his absentminded grandson and how the mystery of his missing suit coat was solved.

-RJM 

The Harmfulness of Evolution

Howard Bean, Tavistock, Ontario

Some theories are ethically *benign* with few or no implications for morality. For example, cell theory, atomic theory, heliocentric theory—theories which also have a solid basis in science. But the theory of evolution has many *malignant* effects. Here is a brief look at some of them.

- **Wrong view of man.** If evolution were true, man would be only matter—no soul or spirit. He would simply be a large collection of molecules in the form of an animal. There would be no Creator. However, the Book of Genesis tells us that God designed man in His own image. “and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2:7).

- **No need of a Savior.** The theory of evolution implies that there is no sin, no standard of right and wrong, no judgment to come. The conclusion is reached that the concept or need for the Savior is fictional. In reality, the Bible declares, “Christ Jesus came into the world to save sinners” (1 Timothy 1:15).

- **Doubting the Bible.** If the

Creation account of the Bible is inaccurate and imaginary, can the rest of the Bible be trusted? After all, the Creation by God is a foundational point in the Bible, with the first verse declaring, “In the beginning God created the heavens and the earth” (Genesis 1:1).

- **No accountability.** The person who believes in evolution lacks a sense of personal responsibility. How could a person be accountable to random chance if that is what is responsible for one’s existence?

- **Excuse to sin.** If man is just an animal, then marriage and faithfulness to one’s spouse is irrelevant. Julian Huxley, a famous evolutionist, said, “The reason we accepted Darwinism even without proof, is because we didn’t want God to interfere with our sexual mores.” Before Lee Strobel became a Christian, he used Darwinism (he wrote later) “to jettison the idea of God so I could unabashedly pursue my own agenda in life without moral constraints.” Likewise, a biology professor, while admitting that evolution is without adequate

evidence, clung to evolution, saying, “If Darwinism is true—if there is no God and we all evolved from slimy green algae—then I can sleep with whomever I want. In Darwinism, there is no moral accountability.”

• **No meaning to life.** Hitler’s view of racial superiority and racism come directly from the theory of evolution “the survival of the fittest,” applied socially. He identified the superior race and then began to exterminate those he considered to be inferior (12 million people, half of them Jews).

Marx, the father of communism, based his ideas not on the Bible, but on evolutionary theory. The leader of communist Russia for about three decades, Joseph Stalin, was responsible for the deaths of an estimated 30 million people. His philosophy was rooted in evolution. He read Darwin’s book, *The Origin of Species*, as a student in a church-based school and urged others to read it. He soon became an atheist. The Bible leaves no room for racial discrimination or genocide. God had “made of one blood all nations of men” (Genesis 17:26).

A prominent explorer of Central Africa, Samuel Verner, brought Ota Benga, a 23-year-old Pygmy to Bronx Zoo to the director, William

Hornaday. He was placed in a cage in the monkey house and given cage mates—an orangutan, named Dohong, and a parrot to keep him company.

Under the commonly-held misconception based on Darwinism, the human family was divided into various levels of races. Such sentiments were reflected in statements about this exhibit. One contemporary wrote that Benga was “not much taller than the orangutan...their heads are much alike, and both grin in the same way when pleased.”

The zoo director, Hornaday, wrote in the zoological bulletin, “On September 9, a genuine African pygmy, belonging to the sub-race... is a well-developed little man...He is not hairy...He is happiest when at work, working something with his hands.”

Because of public protest, he was let out of his cage, returning there only to sleep at night. A newspaper reported that there would often be 40,000 visitors at the park on Sunday, most of them there to see the man from Africa. They would chase him around the grounds, tripping him and laughing at him.

Within a few years, Benga began to retaliate. It was considered too


dangerous to have him at the zoo. Some people gave him care and work, but he was never able to gain normal status in society. In 1916, giving up hope of returning to his home, he committed suicide. This is a sad example when people are viewed as animals instead of treating them as fellowmen with dignity, charity, and respect.

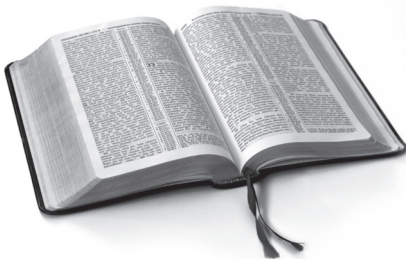
- **No moral compass.** If people are simply an advanced form of minerals and goo, there is no such thing as right and wrong (except what a person might decide is right and wrong). In other words, there are no moral absolutes. Isaiah 5:20 says, “Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!” This calling evil good and vice versa is happening increasingly in America.

So same-sex “marriage” is good, and not accepting that immoral arrangement is considered wrong. Gambling used to be considered a bad thing, but now the state sponsors it as a good thing.

- **Confused ethics.** Many social leaders deplore the butchering of animals for food but think killing unborn babies is commendable. Earlier this year, after two cows needed to be put down after a truck crash near Toronto, a group asked permission of the Ontario government to erect a tombstone at the scene of the accident. It said, “In Memory of the Cows who Suffered and Died at this Spot, July 2016. Try vegan, PETA.”

Let’s stick with God’s revelation, the Bible, and reject evolution with its deplorable effects.

[From KMF Messenger, March/April, 2017. Used by permission.] 



The Bible is not meant to only inform us, but also to transform us.

Jesus Christ is King

Simon Schrock, Catlett, VA

Then the angel I had seen standing on the sea and on the land raised his right hand in heaven.

-Revelation 10:5

This angel serves notice that sovereignty belongs to God. He declares, "This is our sea and our land. My God is the rightful owner. He alone shall reign over it."

Satan wants to establish himself as absolute sovereign. He rages even now to destroy and devour God and His people. We, however, have the blessed assurance that righteousness will reign, in the end, through Jesus Christ. Satan will be brought down and be cast into the lake of fire. Jesus Christ is the King of kings, and Lord of lords.

Can you imagine the moment when Pharaoh, who said, "Who is the Lord?" or Herod, who plotted to kill Jesus, or Stalin, who was anti-God, and all the other despots of history will each confess that Jesus Christ is Lord? Imagine the glory and honor that Jesus will receive when every tongue will confess that Jesus is Lord and Victor, and his children will be

victor with him. Those who belong to Jesus Christ will be blessed with his presence throughout eternity. "So will we be with the Lord forever" (1 Thess. 4:17).

When Jesus appears to receive his church to himself, the voice of a mighty angel will accompany him. All the combined powers of earthly kingdoms cannot stop him. Satan will be defeated. The Christians will be under the banner of the King of kings and surrounded with his mighty angels. What a comforting thought!

Are you a child of the King, nestled under his wings? Today give thanks that his victory is assured and that you are part of it.

[From page 133 of Revelation Day by Day, edited by R. Leslie Holmes and Richard A. Bodey. Published in 2001 by Baker Books, a division of Baker Publishing Group. Used by permission.]



Are you a teacher?

Gerald Miller, Guys Mills, PA

I well remember as a fourteen-year-old boy the day I was given an opportunity to attend a one day seminar at our local International dealership for the purpose of training farmers in maintaining and repairing combines. As a shade tree mechanic (at best), understanding the complex systems of the combines I was to maintain was extraordinarily helpful. The preparation of that one seminar gave me energy and passion to do a better job even as a boy.

I well remember as a twenty-year-old young man the phone call late at night during wheat harvest. The voice on the other end of the line was asking whether I would consider teaching at a school in the south. In my mind, clearly a level of desperation had been reached that I would be asked to teach.

While I had always thought it would be “fun to try,” it was mostly a sense of conquering something that looked difficult, a challenge. I returned the phone call sometime later with the answer that it wouldn’t be a possibility as my responsibilities on the farm could not be turned over before the wheat planting season was completed. The response was unexpected: “Could

you start at the beginning of the second quarter?”

Through a series of events and the blessing of parents, employer, and pastors, I headed to the south on a journey that my naiveté gratefully did not allow me to fully comprehend what I was getting myself into. I quickly learned how much work teaching really was. I quickly learned how little I knew. I quickly learned that there was a whole lot more to teaching than what it looked like when I observed as a student or a bystander.

When people ask me how I became a teacher, I simply respond that “I fell into teaching.” I did not have intentions and plans to make teaching a career. I was raised a Kansas farm boy. In fact, I was preparing for life on the farm. Remember the seminar on maintaining and repairing combines? However, in spite of my inadequacies that were so apparent, I fell in love with teaching. It was as if I had “come home.”

While the percentage of those in our constituency who have made teaching their lifetime career is quite low, I propose to the readership that every Bible believing Christian is a teacher nonetheless.

Those oft repeated words of Jesus in Matthew 28:16-20 seem pertinent to consider: *“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen.”*

The Great Commission, as we commonly refer to Jesus’s words in Matthew 28, commands all believers to go to all nations (including our own). When we go, what is our job? To teach and baptize. We could summarize then that the Great Commission tells us that everyone who is a believer is to be a **teacher**.

- If you are a father, you are to teach your children.
- If you are a mother, you are to teach.
- If you are an engineer, you are to teach.
- If you are a mason, you are to teach.
- If you are a nurse, you are to teach.
- If you are a receptionist, you are to teach.
- If you are a pastor, you are to teach.
- If you are a Sunday School teacher,

well, you are to teach.

Practically speaking, in the jobs or responsibilities outlined above, can you think of any that you would not need to include teaching as a part of your job description? Further, in fulfilling your calling as a believer, teaching is primary. A significant avenue for ministry through the home, the church, business, and of course, school, is teaching. We are called to teach, yet too often we do not see ourselves as teachers.

What is teaching? Teaching is imparting knowledge or skill, to give instruction, to shape, or to train. Teaching is taking something that we know and care about and communicating it with others. This can be done on a one-on-one basis, in a small group, or in a large group context. The fact remains that we all **do** impart knowledge and skills to others. Doing ministry well in the home, church, business, and school means we should grow in our calling. Serving our churches well means we ought to pay special attention to our communication and teaching that we do.

In the next column we will explore why each one of us should pay special attention to developing as a teacher whether or not we teach (or will teach) in a traditional classroom. Preparing to teach prepares us for life. Regardless of what we do in life, preparing to teach will prepare us for whatever we are called to.



Lord, Make Me a Bold Witness

Clayton Shenk, York, PA

“Where is Jesus?” Jorge bellowed at the end of the Christmas Eve candlelight service at the Universal Unitarian Church. “What we heard tonight is a lie,” he continued.

As he preached from the back of auditorium, we sat there in stunned silence. Our hearts raced wildly, as did our thoughts. As he proclaimed the truth that Jesus is the only Way, and that this church that claimed an open mind to all religions should realize that the claims of Christ and the claims of Buddha can’t both be true, we were filled with gratitude that he was speaking what we were feeling all service long.

BUT! Was this the way to do evangelism? Was this the way to bring Jesus to a congregation who in the past hour had mentioned Him only once along with Buddha and others?

On the way to the service, my wife had asked why we were going to a service of unbelievers. “We’re going to witness,” I told her. “We’re going to build relationships and open doors

so that we can dialogue with them in the future and bring them Jesus.” But was this the way?

Jorge continued for five minutes admonishing the audience to carefully consider the teachings of Jesus and Buddha and see that they are diametrically opposed to each other. They can’t both be true as they claimed. The star that night was for Jesus alone and not for Buddha too, as was proclaimed in this service.

Jorge completed his rebuke, and the pastor dismissed the service. Some quietly left. Most stared at us. Some glared. Many huddled in discussion groups. We had some decisions to make. Do we apologize for the guest we brought with us to the service? Do we slink out as fast as possible to avoid any further damage to our reputation? What do we say to the pastor whom we knew from other involvements and who was so shocked—yet so pleased to see us—when we arrived?

But wait. What Jorge said was all true. His boldness was tremendous.

Is this what Jeremiah, Ezekiel, and the prophets of old did when the people of God strayed from true worship? Should we be embarrassed by a fellow believer who boldly stood for truth and for Jesus?

As the congregation began to try to rebuke us by singing several more Christmas carols—including the “Hallelujah Chorus”—we stood and sang too. We sang with gusto the real words that proclaimed Christ as King of kings and Lord of lords. We didn’t rush out. We stayed and visited. We asked questions. We were among the last to leave.

And as we discussed this later as a family, we asked ourselves if we and he did the right thing. We all agreed that it was outside our normal order of evangelism. We all agreed that he did what we would not have done. We all agreed that what was said should have been said. We all agreed that we should have been willing to do what he did.

So why was it so hard for us to stand up and be 2 Timothy 4:2 Christians? “Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine.”

Have we been the “quiet in the land” for too long? Have we become complacent and content to simply let our lives show for Jesus? Are we

satisfied to allow our lost neighbors to continue their path to Hell without any verbal rebuke and reproof?


America is headed toward end-time apostasy and widespread moral decay faster now than in any generation before. Homosexuality is becoming accepted as normal and perfectly legitimate. Polygamy and bestiality are rearing their ugly heads as the next moral deviations with which to contend.

What will we do about it? Will we sit and hope that our lives show love for God and each other enough that the lost will seek us out? Or will we become bold as lions and stand for truth and the right?

My prayer is for me and for all of us to become the prophets of the land. Those who will not allow our neighbors, coworkers, family, and friends to enter a Christless eternity unchallenged.

Will you join me in that prayer?

[The above article was first printed in the Keystone Mennonite Fellowship Messenger and then later in The Sword and Trumpet. Used by permission. I mistakenly used the above title for Bro. Floyd Stoltzfus’s introduction in the March, 2017, Mission Awareness column. I apologize. Bro. Shenk’s experience surely speaks to all of us about godly courage to witness.]

-PLM] 

The Heart of a Mother

Mary June Glick, Seneca, SC

Mothers hold their children's hands for a short while, but their hearts forever.
(Author unknown)

Mother's Day is an opportunity to honor our mothers. It is a day to express our love and appreciation for those many hours of labor she invested in our lives. But most of all for the countless prayers and the tears she offered in our behalf. Proverbs 31, verse 28 tells us, "Her children rise up and call her BLESSED, her husband also, and he praiseth her." Mothers, you are allowed to enjoy the praise and blessing on this special day. It is actually scriptural to be blessed.

Being a mother is one of the most important roles a woman can have in this world today. I have been a mother for over fifty years and I am now reaping the rewards of motherhood as I enjoy an adult relationship with my children and even with my grandchildren.

My own mother has been gone for forty years. I was a young mother when she died. Many times I have wished I could talk to her about her own childhood, her early married life, and motherhood. I often wondered why I did not ask her more questions about herself. I especially missed her prayers for me after she was gone; probably no other person prayed more faithfully for me than did my mother.

Here's an encouragement to mothers today, pray earnestly, daily for each child. Cover them with your prayers and your love. Pray Scripture over them. Abraham Lincoln made this statement, "I remember my mother's prayers and they have always followed me. They have clung to me all my life."

Motherhood is more than a job—it is a calling. God has placed that small

baby in your arms and into your life. He has entrusted you with not only a life but an eternal soul. The sweet innocent, cuddly baby is born with a bent to sin. She or he will not be very old until you see a personality begin to unfold. It may be mild and sweet-tempered or you may notice a strong-willed temperament. You will need to ask God for help to understand and nurture the pattern He has planned for your child. As the child grows and develops the pattern becomes more clear. Each baby is born with his/her own temperament. As mother, you help to develop their character.

The personality may resemble you or it may be a complete opposite. You may not understand the manner he or she responds to situations or even reacts to discipline. This can be especially evident in an adopted child. It is so important to develop the good in each personality. Our adopted children also carry the genes and traits of their birth mother. I wish I had understood and helped them understand themselves better by accepting and building upon positive traits rather than trying to mold them into our family's customs and mannerisms. We must remember even our birth child needs to know he/she can

be himself; but may not want to do or be a replica of their birth parent. We will always want to direct them into a Godly path and lifestyle.


Motherhood is a lifetime responsibility. We cannot sit back and relax when our children leave home. However, our responsibility does change after the children are married or come of age. We *try* to let them ask for advice, rather than offering it freely. We also want to encourage and express our love and care even when they make mistakes. God holds *them* responsible for their decisions and choices. We must give the guilt we carry to God, for mistakes we may have made. We can pray and allow the Holy Spirit to do the convicting in their lives.

I realize many women are not mothers by the natural birth process. I believe a woman becomes a mother to a child by welcoming and accepting a child into her heart and home. She cares for that child not as if it *were* her own, but because the child is her own. This is especially true in the process of adoption. The child must hear you call him your own. We often hear or ask the question of adoptive parents, "How many children do you have of your own?" This can

be painful for an adopted child. I choose to reply, "We have four of our own, two by birth and two by adoption." A stepmother or foster mother will need to reply in a way that honors both her child and the birth mother.

I pay tribute to foster mothers who choose to love a child not for what they can receive but for the sake of giving a home to a child in need.

Many women would love to be a mother, but God may have called you to some other position in life. Use the nurturing mother heart God has placed within you to bless those people you have opportunity to serve. May you also have a BLESSED Mother's Day because you have a mother-heart.

The loveliest masterpiece of the heart of God is the heart of a mother.
(St. Therese of Lisieux) 

junior messages

He Honored His Mother

Mary Ellen Beachy, Dundee, OH

Abraham Lincoln always remembered what he promised his mother before she died.

The President of the United States, Abraham Lincoln, was riding in a coach with a colonel. The colonel offered him some whisky. The president said, "No thank-you, I never drink whiskey."

Later the same man offered President Lincoln a cigar.

"No, thank you," Lincoln politely declined, "I do not smoke."

Years earlier when Lincoln was a nine-year-old lad, his mother was very ill. Her physician said she would never get well. She called her son to her bed and wanted young Abe to promise her that he would never drink whiskey or smoke tobacco. Soberly her son made that promise.

The president related this to the colonel. "I promised my mother, and up to this hour I have kept my promise."

Abraham Lincoln had made a commitment that governed his life

no matter where he was or who he was with.

She Honored Her Lord

Duane Tucker related this story from the “Ausband” at our church years ago.

There was once a beautiful Christian girl who was imprisoned for her faith in Jesus.

A handsome knight came by one day and told the girl that she could ride away with him on his horse and become his wife. “I will care for you and protect you,” he promised her. “You can then live in ease the rest of your life.”

She said no to the offer from the charming man. “For I am going to a better land where the roses never fade.”

The man turned away and with a sneer he replied, “When you get there, send me a rose.”

Sometime later, this girl died for her faith in Jesus.

Later, a boy came to the knight’s village. He searched for the man. When he found him he handed him a rose and said it was from the beautiful girl who died for her faith in Jesus.

This was enough to convert the strong knight. The day came that he too died for his faith in Jesus.

Remember My God

Years ago Harvey Yoder was discussing with Silvia the possibility of writing her story.

Silvia told Harvey, “If you can write the book so people can remember my God, write it. But if it’s only so they can remember Silvia, don’t write it.”

Silvia was concerned that God, not herself receives the honor and glory for her life and her book. She honored God.

The Bible tells us to honor our parents, that means to please them, respect them and obey them.

Honor Your Mother

What can you do for your mother on Mother’s Day? When our children were small, Mark gave each of them a rose to give to me on the special day.

Mothers appreciate a card, a small gift. Most of all, your mother will be so happy if she sees you being obedient. That is honoring her by your life and actions.

If you know how to cook, make a meal for mother. If you can’t cook you can give her some tickets saying you will wash the car, sweep a room, take care of the baby for an hour. You can think of all kinds of kind things to do. Mothers like hugs and even a bouquet of wild flowers.

Honor your mother. Make her heart happy.



The Taming of the Smartphone

Gideon Yutzy, Hutchinson, Ks

Imagine that ten years ago a U.S. government agency would have come to its citizens with the following proposal:

“Millions of interactive cubicles are to be placed throughout the nation over the next few years. Inside these cubicles is to be an endless supply of entertainment and information. Much of it will be quite beneficial, but citizens are advised of the risk for vast amounts of harmful content to come through as well, including violence and pornography.

“All users—whether husbands, wives, mothers, teachers, or whoever—will be conditioned to spend a total of three hours per day in the cubicles, by themselves. Citizens can expect to enter the cubicles at a moment’s notice and during any given activity: waking up in the morning; witnessing marriage vows; dining with friends; and during their most rapturous times in nature. The atmosphere inside the cubicles will be inviting and comfortable. Please plan to vote.”

I assure you: “We the People” would

have overwhelmingly rejected such a proposal. It threatens too many of our core values. Yet without formally acknowledging it, we did accept the proposal—or one eerily similar to it.

In January of 2007, ten years ago, the president of Apple unveiled his company’s newest invention. Today, the Pew Research Center reports, 76 percent of adults in the United States have that invention in their pockets and they spend an average of three hours per day on it. Like the cubicles in the fictitious proposal, it has unprecedented amounts of content, much of it far from good.

It is the so-called smartphone. And it will destroy human relationships unless we take action.

It is safe to say that if some twisted person would have set out to invent a device that destroys community, he would have been quite happy to hit upon the idea of a smartphone. Now it is here, among us. Community—authentic human connection—is at stake. What is to be our course of action?

First, a word to my fellow Digital Natives—those of us born in the early 1980's or thereafter. If we must use smartphones, let's do so in the smartest way possible. And, by all means, let's have some humility. The world *needs* us to have humility. Leon Wieseltier, writing about the smartphone and the internet, said this: "Every technology is used before it is completely understood. There is always a lag between an innovation and its consequences."

We are living in that lag and though we have much to gain, we also have much to lose. As Wieseltier concluded, "It is the right time to keep our heads and reflect."

Kyle Lehman is a high school teacher from Guys Mills, Pennsylvania. As newlyweds, Kyle and his wife, Joy, decided to use their smartphones for two purposes only, calling and text messaging. It was a decision borne out of their values system—one that placed relationships above amusement.

The Lehmans are demonstrating the kind of thoughtfulness that Leon Wieseltier was advocating. Historically, the Anabaptist people as a whole have shown a healthy dubiousness of new technology. Such was the case with our Amish brothers and sisters of a century ago. When faced with the invention of

the automobile, they bided their time and, it could be argued, for legitimate reasons.

I can hear you Digital Immigrants agreeing: *The Digital Natives should use caution*. But what, may I ask, is to be your part? What hard thing will you do?

It is not enough to unload the occasional visceral rant in a church publication. I know firsthand that many young people do not read church publications. (Why should they when they have smartphones?) Besides that, young people—and for that matter, all people—will respond better to healthy dialogue than they will to preaching.

If the younger generation is willing to limit their time on the internet, will the older generation be willing to do the hard work of face-to-face interaction? Are they as eager for it as they think? Or has the siren's song of virtual reality also bewitched them, perhaps more than they care to admit?

If relationships are to flourish, two virtues must be practiced—regardless of one's age. They are:

1) Transparency. According to Melvin Lehman, transparency means "everything in your life is known by some human being." Transparent people, whether they use the internet or not, are open about all the "data" of

their lives. Of course our virtual data is a crucial part of this, and it is the definition of foolishness to use the internet without an accountability program such as Covenant Eyes. But transparency affects all of life.

2) Humility. The 13th century prayer of St. Francis of Assisi says it best: “Grant that I may not so much seek to be understood as to understand.” Humility means admitting that my view, as convinced as I am about it, may be misguided and misinformed. Humble people, whether Digital Natives or Digital Immigrants, are willing to seek counsel regarding all of life, including their use of technology.

Sometimes it only takes one person to lead the way in transparent, humble relationships. Sometimes it doesn't matter if that person was born in 1945 or in 1995. Sometimes it doesn't matter where a spark burns as long as it starts a fire.

Finally, the subject of technology is often accompanied by handwringing. What if we started framing the discussion positively? What if we began asking how we can use the internet to love God and others? In the words of Mennonite pastor Linford Berry, “The internet isn't going away anytime soon, so let's learn to use it well.”

We must get one thing through

our thick skulls: Virtual interactions exist primarily to serve face-to-face interactions, specifically those that help us “grow up in Christ” (Ephesians 4: 13). As the camps on Mount Everest are there to help climbers reach the summit, so the purpose of *all* online activity should be to enhance our flesh-and-blood relationships.

Corrie ten Boom spent several months in solitary confinement during the Nazi Holocaust. Among other things, she had to celebrate her birthday by herself, drawing inspiration from the ants crawling around in her cell. When she was finally allowed to see people again, emotion overcame her: “This human closeness was joy and strength. How rich is anyone who can simply see human faces!”

One hundred years from now, people will study our times. Would we be embarrassed at their conclusions? Will it be clear to them that we treasured human faces more than some novel technology?

Only our daily choices and habits will determine the answers to those questions.

Writers for Thinking Generation wish to generate, first and foremost, greater involvement in God's Kingdom, especially among today's Anabaptist young people. To submit feedback or contribute to the column, write to gideonutzy@gmail.com.



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Anger is the wind that blows out the light of reason.

• • • • •

Reputation is precious, but character is priceless.

• • • • •

Apt description of a new Christian: "Under New Management."

• • • • •

A Christian without a church is like a bee without a hive.

• • • • •

When money talks, it can drown out the voice of conscience.

• • • • •

He is best off who is satisfied with what he has.

• • • • •

We may disagree, but let's not be disagreeable.

• • • • •

It's human to go with the crowd; it takes God's power to stand alone.

• • • • •

A gossip is the devil's mailman.

• • • • •

The hardest thing to give is to give in.

• • • • •

Go the extra mile—that's one stretch of road without traffic jams.

• • • • •

"Proceed at your own risk" is a sign rightly placed above secular education.

• • • • •

Good example is more valuable than mere good advice.