



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

Galatians 6:14

MARCH 2004

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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 Saviour;
 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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Whatever the Weather, We'll Make It Together

Isaiah 41:10

Dianne Overholt

Auburn, KY

My future, Lord, I do not know
What all may lie ahead.
But in my heart I want to know
That by your hand I'm led.

So if the sea be calm or rough
I'll sail along with you.
Because I know You're in my ship
And You will see me through.

The waves of life need never drown
My soul in deep despair.
Because your love will calm my mind
And help my burdens bear.

Though the sky be dark and stormy
With lightning flashing bright,
With You the Pilot of my ship
I need not fear the night.

For that morning soon will dawn
When life's journey will be o'er.
And my ship will glide in safely
There to heaven's golden shore.

And as I step out of life's ship
And walk upon the shore
I'll shout, triumphantly at last,
"I'm home, forevermore!"



Brush Off Those Ticks

Ticks sometimes infest wooded areas. As we stroll through, they eagerly catch a ride. If discovered in time, they can be easily brushed off. But if not, they will stay and dig in for blood. What makes it serious is that ticks may carry disease and, in some cases, cause death.

Not only ticks catch rides. Sometimes strange ideas catch rides, too. One strain of “ticks” these days relates to moral questions. The New Morality of several decades ago billed itself as bringing in a new era of freedom and relief from guilt. It was, however, recognized as the Old Immorality by those who understand God to speak in absolutes. Yet the “ticks” keep pestering the doubtful and the unwary.

Sodomy, a twisted sexuality, may seem harmless when it involves two consenting adults. “In such a case,” feigned innocence asks, “does it really matter?” It matters a great deal to God. It also matters to...

The American Red Cross.

Joel Belz (World, Dec. 10, 2003, p. 6) was struck one day with how many questions he had to answer

before he could give blood to Red Cross. Why so? For instance, if Belz had had even one homosexual contact any time since 1977, he was ineligible to donate blood. Can political correctness step up and provide a solution for this common result of sodomy?

Belz decided to do small scale “research.” He asked a dozen customers shopping at Wal Mart for help. “Why,” he asked, “is Red Cross allowed regularly to discriminate against homosexuals by refusing their blood?”

“Wow!” one answered, “... I’d never thought of that before.”

One dodged the question with, “You are hateful! That’s ugly. Why don’t you just go away?” Obviously, that person’s mind was closed and wanted no “confusion” coming from facts. Ten of twelve people, however, agreed that Belz had raised a valid question.

Be Thoughtful

“Gird up the loins of your minds,” Peter admonished early Christians and all of us. (1 Peter 1:13) Other ways of interpreting this passage

might be, “Use your sanctified common sense.” I doubt that we’d be insulting the Holy Spirit’s inspiration upon Peter if we interpreted it this way, “Look at the whole picture. Don’t get confused with the behavior of pleasure-seeking, low-living people.” Peter quoted God in the same passage as saying, “Be ye holy, for I am holy.”

God sometimes explained His right to instruct His people with these words: “I am the Lord.” That was meant to end argument, not because there could be no questions. But God’s children must respect and obey His absolutes, whether they completely understand them or not. Fuller understanding may follow compliance.

If that truth were embraced, we wouldn’t have the push for **“free” love or partnership without covenant or homosexual privilege and marriage.**

If the demand for tolerance were just “out there,” I would probably sign off here. But because there are professing Christians who embrace that “tick-infested” agenda, billed as tolerance and civil rights for all, I shall continue.

Be Sober

I will defer to Colt Fitzgerald, Lyndhurst, Virginia, who commented in his local newspaper on these

issues. (Courtesy of Bro. Bennie Byler, Stuarts Draft, VA) Excerpts of his letter to the editor follow:

“I’m writing about the way so many people are bashing conservative, Bible-believing Christians for their stand on many issues.

“Sex is meant only for one man and one woman in marriage.

“I’ve got one thing to say to all of you liberals who want to legalize homosexual marriage, keep abortion legal, and take biblical truth out of everything.

“One of these days Christ is coming back and He won’t be the ‘Mr. Nice Guy’ that everyone thinks He is.

“He is coming back to reveal His wrath and judgment. Everyone will know that truth is truth. Everyone who believes in Jesus and always says that ‘God is loving and kind,’ has forgotten that He is also just and does NOT let sin into heaven.

“Here comes the best part of the story: There is a way to be cleansed from sin. A long time ago, God had a problem. His most beloved creation had sinned. See, God wanted us to spend eternity with Him in heaven. But, being just, He could not be around sin.

“But He provided a way. He came to earth in the person of His Son, Jesus, being conceived by a virgin through the Holy Spirit.

“He lived a perfect life. This was essential. Because...He hadn’t sinned, he could atone for the sins of all mankind.

“He did this by dying [like] a criminal on the electric chair of His time—the cross. Then He defeated death, hell, and the grave by rising on the third day. Now we can receive God’s grace by asking forgiveness and allowing Christ to become Lord of our lives.

“Christians do struggle with sins as part of their lifelong sanctification. But to celebrate sin as okay is not part of the normal [healthy] life style. You can’t be forgiven of sin you haven’t repented of.”

Be Watchful

Beloved readers, let us take heart and apply sanctified discernment of God’s Word. Let us embrace the

truths God gave us in 1 Corinthians 6:18-20 and Romans 1:18-32. We will be blessed and God’s name will be glorified. And we will reap the benefits of keeping His commands, regardless how well we understand them.

The pollution of morals involves a much more important health issue than that of HIV or Lyme’s Disease. It compromises our spiritual health. We cannot afford a heedlessness about something much more serious than having the Red Cross refuse our blood.

Brush off those ticks before they hunker down and suck out your sanctified common sense. Do it decisively or they’ll infect you and leave you with ugly, Bible-doubting, self-justifying, humanistic, deadly “pus-producing pocks.” —PLM



ANNOUNCEMENT

The Annual Ministers’ Meetings will be held on April 6, 7, and 8, 2004. These meetings will be hosted by Cold Spring and Cross Hill congregations at Abbeville, SC, by the Cold Spring Church.

Boards and committees needing meeting space and requesting time for a presentation during business sessions should contact the hosts prior to the meetings. This will assist the hosts in accommodating your needs and desires.

Contact persons:

David Sommers (864)379-3205 [E-mail: <dasommers@juno.com>]

Merl Beiler (864)446-3286

On Dec., 2003, Meditation

Dear Bro. Miller,

My first reason for writing is that in reading “Please Give Us Love” (Dec., 2003, p. 1), it struck me that this person might also be suffering from a physical, clinical depression, partly due to chemical imbalance in the brain and might be helped by antidepressant medication a doctor can prescribe, as well as the spiritual advice you added in the editorial comment.

I say this because I, at 62, began developing this problem of trying so hard and yet finding my emotions flat, and unable to be “like I used to be.” I was very surprised to hear that my doctor decided some medication would help, without me asking or being aware of this. It is partly a problem of aging.

I think I may be dwelling on this too much, for I do not wish to take away from the spiritual import of the meditation. Yet, God blesses us with these medications and love from others.

Thank you,

Ms. Ann Zemens
5646 Carlos Ave.
Richmond, CA 94804-4851

On Healing for the Broken in Heart

Thank you for whoever put forth the effort to write the article “Healing For the Broken in Heart.” (Dec., 2003, p. 22.) Out of personal experience I know what a tremendous difference it makes when there are people who allow God to use them to be “the hands of Jesus.” I cannot say for sure, for I know God could have kept me by some other means, but I know I would have made some drastic mistakes and likely would have gone astray if it had not been for the friends who faithfully stood with me and regularly met with me to share and pray.

God has answered our prayers for the salvation of my husband. The healing process is only beginning now, but I have confidence that as these friends have stood by me over the past years, they will continue to be there to pray and give counsel.

Please withhold my name, but if there are readers who would want to write to me, could they mail the letters to you to forward them to me?

Dear Sister: Yes, indeed, I will gladly do so. Is there someone to take up this invitation to write? —PLM



LITTLE IS MUCH WHEN GOD IS IN IT.

marriages

Bontrager-Schlabach

Bro. Craig, son of LaVerne and Velma Bontrager, Middlebury, IN, and Sis. Leanna, dau. of Abe and Amanda Schlabach, Millersburg, IN, on Sept. 13, 2003, at Clinton Frame Mennonite Church for Woodlawn A.M. Church by Elmer J. Miller.

Coblentz-Stutzman

Bro. Marlin, son of John and Amanda Coblentz, Hicksville, OH, and Sis. Amy, dau. of Joni and Ruby Stutzman, Kalona, IA, at Fairview Mennonite Church for Sharon Bethel Church on Nov. 1, 2003, by Delmar Bontrager.

Keim-Stutzman

Bro. Matthew, Hutchinson, KS, son of Leander and Anna (Miller) Keim, Bronson, MI, and Sis. Ruth, Sturgis, MI, dau. of Levi and Esther (Graber) Stutzman, Bronson, MI, at Sturgis Church of Christ, Sturgis, MI, on Aug. 30, 2003, by Steve Ruger.

Miller-Hostetler

Bro. Morris Lee, son of Leon and Esther Miller, Fredericksburg, OH, and Sis. Linda Faye, dau. of Katie and the late Harry Hostetler, Dundee, OH, at Berlin Christian Fellowship Church for Shiloh Church, on July 19, 2003, by Roman B. Mullet.

Miller-Zook

Bro. Karlin, son of Harold Dean and Ruth Miller, Honey Grove, PA, and Sis. Rosemary, dau. of Leon and Mary

Zook, Virginia Beach, VA, Nov. 8, 2003, at Tabernacle Baptist Church for Kempsville Mennonite Church by Donnie Brenneman.

Thayer-Kauffman

Bro. Matthias, son of Richard and the late Mary Esther Thayer, Tampa, KS, and Sis. Martha, dau. of Ivan and Elsie Kauffman, Belleville, PA, at Pleasant View A.M. Church, on Nov. 28, 2003, by Ivan Beachy, Free Union, VA.

Yoder-Miller


Bro. Jonathan, son of Dan and Barbara Yoder, Waterford, Ireland, and Sis. Joyce, dau. of David Lee and Martha Miller, Kalona, IA, at Fairview Mennonite Church for Sharon Bethel Church on Nov. 15, 2003, by Delmar Bontrager.

Yoder-Miller

Bro. Roman Earl, son of Paul and Mary Yoder, Belvidere, TN, and Sis. Brenda Eileen, dau. of Ruben and Kathryn Miller, Belvidere, TN, at Winchester First Baptist Church for Belvidere Mennonite Church on Jan. 1, 2004, by Stephen Beachy.

Yoder-Yoder

Bro. Joshua James, son of James and Rose Yoder, Clarkson, KY, and Sis. Mary Ann, dau. of Paul and Mary Yoder, Belvidere, TN, at Winchester First Baptist Church for Belvidere Mennonite Church on Jan. 2, 2004 by Melvin Troyer.

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

cradle roll

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

Barbar, Clem and Carol (Goldsmith), Fairfield, Sydney, Australia, eleventh child, fourth son, Matthew Salim, Jan. 5, 2004.

Fisher, Raymond and Lana Sue (Yoder), Nakuru, Kenya, fifth child, second dau., (one dau. deceased), Colleen Lanae, Dec. 22, 2003.

Fisher, Sam and Rosetta (King), Ronks, PA, second child and son, (one son deceased), Maxwell Wade, Dec. 31, 2003.

Garcete, Carlos and Ruth (Schlabach), Sugarcreek, OH, fourth child, second dau., Alicia, Sept. 28, 2003.

Groff, Mike and Miriam (LaRaviere), Sarasota, FL, second child and son, Cameron James, Jan. 2, 2004.

Hershberger, James and Iva (Coblentz), Lore City, OH, sixth child, fourth dau, Victoria Beth, Jan. 5, 2004.

Hershberger, Mike and Gloria (Nisly), Hartselle, AL, fourth child, second dau., Faith Arlene, Sept. 9, 2003.

Hershberger, Wendyn and Abigail (Stoll), Due West, SC, second child, first son, Alex Michael, Dec. 19, 2003.

Kauffman, Sheldon and Joann (Bontrager), Mill Hall, PA, second child and dau., Sara Noel, Jan. 14, 2004.

King, Leon and Loretta (Schlabach), Montezuma, GA, first child and son, Austin Duane, Dec. 12, 2003.

King, Mahlon and Marlene (Peachey), Lancaster, PA, second child and son, Donavon Grant, Dec. 28, 2003.

Lapp, David L. and Mary (Stoltzfus), Gap, PA, fifth child, second son, Timothy Wade, Sept. 28, 2003.

Miller, Delmar and Rhoda (Mast), Clarkson, KY, fourth child and son, Anson Dale, Jan. 1, 2004.

Miller, Jason and Carolyn (Schrock), Harrison, AR, first child and son, Alexander Jason Anthony, born on and received for adoption, Jan. 5, 2004.

Miller, Matthew and Abigail (Miller), East Rochester, OH, first child and dau., Alexis Emma Ruth, Jan. 8, 2004.

Miller, Richard and Mary (Glick), Oriskany Falls, NY, sixth child, fifth dau., Rachele Faith, Dec. 15, 2003.

Miller, Stephen and Karen (Wagler), Sugarcreek, OH, second child and son, Timothy Gerald, Dec. 22, 2003.

Miller, Steve and Deborah (Gingerich), Goshen, IN, fifth child, second son, Regan Kenneth, Dec. 15, 2003.

Nisly, Wayne and Sharon (Brenneman), Hartselle, AL, first child and dau., Abigail Eilene, Jan. 3, 2004.

Nissley, Elam and Nina (Yoder), Cottage Grove, TN, second child and son, Matthias Elam, Jan. 8, 2004.

Peachey, Ivan and Mary Kay (Raber), Dyke, VA, sixth child, fourth son, Micah Hans, Nov. 6, 2003.

Peachy, William and Linda (Riehl), Honey Grove, PA, ninth and tenth children, fifth and sixth sons, twins, Harold Jacob and Jerald Henry, Jan. 20, 2004.

Stoll, Darris and Karla (Yoder), Abbeville, SC, second child and son, Jordan Taylor, Oct. 27, 2003.

Stoltzfus, Mahlon and Abigail (Miller), Killbuck, OH, seventh child, fourth dau., Karina Marie, Dec. 23, 2003.

Wagler, Leon and Marietta (Miller), Cottage Grove, TN, sixth child, third son, Marcus Wayne, Jan. 7, 2004.

Yoder, Gary and Jeanetta (Stoll), Abbeville, SC, second child, first son, Dustin Todd, Dec. 18, 2003.

Yoder, Jeff and Gloria (Yoder), Montezuma, GA, fourth child, second son, James William, Nov. 18, 2003.

Yoder, Paul E. and Rebecca (Yoder), Nappanee, IN, fifth child, third dau., Sabrina Ruth, Jan. 7, 2004.



ordination

Bro. Eric Stutzman, 33, was ordained to the ministry at Pleasant View Fellowship, Zephyrhills, FL, on Dec. 14, 2003. Donnie Brenneman, Virginia Beach, VA, brought preordination messages.

The charge was given by Lester Gingerich, assisted by Marvin Yoder and Donnie Brenneman. Also in the lot was Eric's brother, Danny Stutzman.



May the grace of God be upon our brother as he ministers faithfully. Let us pray for him.



Life is
often
a battle between
carrots and
chocolate.



Mast, Lowell, 48, Mt. View, Arkansas, died Jan. 10, 2004, near Onia, AR, from multiple injuries sustained in a gasoline tanker accident. He was born at Fort Wayne, IN, July 15, 1955, first-born son of LeRoy and Fannie (Bontrager) Mast.

He accepted Christ as his personal Savior in his teens and was a member of Shady Lawn Mennonite Church, serving as deacon since Nov., 1991. He was teaching in the Shady Lawn Christian School. He was also a member of the board of Calvary Bible School, at Calico Rock, AR. He leaves behind many good friends and business contacts in the community.

On April 2, 1977, he was married to Elsie Hochstetler, who survives. To this union were born four sons and one daughter. They are: Matthew, serving in Poland; Jason, Mt. View; Michael, serving in Romania; Janelle and Jared, both of Mt. View.

Other survivors include his parents; three brothers; Stanley (Edna), Concord, AR; Willard (Sharon), Las Delicias, El Salvador; Russell (Regina), Plain City, OH; and one sister, Mildred (Mrs. Dale Byler), Maryville, MO.

The funeral service was well attended by local and out of state people, being held Jan. 14 at the Arbanna Baptist Church, with Elmer Gingerich, Freeman Hostetler and Charles Hamilton serving. Burial was in the Chalabete Springs Cemetery, Mt. View.

[The following obituary was published in January, 2004, with several inaccuracies. We apologize. Here is the corrected version.]

Schrock, Lucy, 74, Staunton, VA, died Sept. 15, 2003, at her home. She was born Feb. 22, 1929, at Hutchinson, KS, the daughter of the late Ben and Mary (Nisly) Yoder.

She was baptized in her youth upon her confession of faith in Jesus Christ. She was a devoted member of Mt. Zion A.M. Church, Stuarts Draft, VA.

In 1946, she moved with her parental family to Stuarts Draft. On Oct. 17, 1948, she was married to Alvin S. Schrock. Though afflicted with Parkinson's Disease for some 19 years, she longed to be useful as long as she was able. A recent illness of several months came to an end when she peacefully went to be with the Lord. Her toil-worn hands are folded in rest, but her example lives on. Her husband survives. Also surviving are four daughters: Barbara Ann and Miriam Ruth, Staunton; Mary Lois, Raphine, VA; Sharon Joy, Madison, NY; and two sons: David Alvin (m. to Miriam Hershberger), presently of Honduras; and Philip Ray (m. to Rachel Beiler), Whiteville, TN. Also remaining are 10 grandchildren.

Other survivors include three brothers: Sanford B. Yoder, Costa Rica; Eli B. Yoder, Floyd, VA; and Harvey B. Yoder, Harrisonburg, VA; and five sisters: Lovina (Mrs. Ernest Yoder), Rustburg, VA; Esther (Mrs. Robert Yoder), Gladys, VA;

Fannie Mae, Staunton, VA; Magdalena (Mrs. Alvin M. Schrock), Cumberland, VA; and Mary Elizabeth (Mrs. Harvin Shifflett), Free Union, VA.

Funeral services were held at Pilgrim Christian Fellowship, conducted by Mt. Zion Church. Serving were Robert Bates, Eli A. Yoder, local, and William Beiler, Gap Mills, WV. Burial was at the Mt. Zion Cemetery, with the committal conducted by Milton Yoder, Carrier Mills, IL.

Shetler, Ida (Schwietert), 95, Middlebury, IN, died on Dec. 21, 2003. She was born August 24, 1908, at Mylo, ND, dau. of the late William and Anna (Graber) Schwietert. On Dec. 4, 1927, she was married to Levi J. Shetler at Mylo, ND. He died Oct. 3, 1991.

She was a homemaker and charter of Woodlawn Amish Mennonite Church, Goshen.

She is survived by six daughters: Miriam Bontrager, Wolcottville; Irene

Eash, Freda Huser, and Viola Jean (Elva) Mast, all of Goshen; Lucy Yoder, Casper, WY; Esther (Floyd) Stoltzfus, Terre Hill, PA; nine sons: Roy, Gladstone, MO; Mervin (Marilyn), Bellevue, WA; Jake (Rose), Millersburg; Melvin (Edna) and Alva, both of Goshen; Dean (Bethany), Wellman, IA; Ora (Marilyn), Kidron, OH; Joe (Ellen), Milford; Lester (Carol), Shipshewana, IN; 60 grandchildren, 28 step-grandchildren; 98 great-grandchildren, numerous step-great-grandchildren; seven great-great-grandchildren; three sisters: Freeda Helmuth, Nappanee, IN; Alma (Ervin) Schlabach, Fort Wayne, IN; and Elvina Waller, Richmond, IN.

She was preceded in death by two sons, John Edwin and Alvin, four sisters and two brothers.

Funeral services were held at Woodlawn Church on Dec. 24 with Elmer J. Miller and Dan B. Miller serving. Burial was in the Miller Cemetery.



observations

The Amish continue to get significant attention from the national media. An interesting study was done by David R. Bassett, Jr., professor of exercise science at the University of Tennessee. It was published earlier this month (January). Friends sent us news articles of this study from the

Los Angeles Times and the *Washington Post*. It was more recently published in our local *Hutchinson News*. This research involved an Amish group from Ontario that functions largely without modern conveniences. Their diet includes meat, gravy, rich desserts, and so on, but few snacks. Their incidence of obesity was only 4%. This compares to a general average of 31%.

A device attached to 98 men and women tallied the number of steps they took in the course of a day of normal activity. The men averaged about 18,000 steps and the women, about 14,000. Most Americans do not get close to those numbers, struggling to get the recommended 10,000 steps a day. These statistics and a further calculation of time spent in hard physical labor revealed that exercise seems to be the key factor. The report mentions that obesity in the Holmes County, Ohio, Amish community is not significantly different from the general population. It is assumed that this is so because many make their living at something other than old-fashioned agriculture requiring vigorous exercise.



There are many Amish youth with noble ideals and appropriate Christian behavior. Regrettably, this is not always the case. In several of the larger settlements this fact has attracted the attention of non-Amish observers. The period when young folks join the youth group before they become members of the church sometimes becomes the occasion for a pre-Christian fling. In recent months, news networks CBS and NBC have aired televised features on this aspect of youth activity.

The UPN television network

is planning to photograph Amish youth coming into contact with worldly entertainment for the first time, and to market these scenes to the public. They will, of course, need to find willing participants. Presumably, they want to catch on film the awe and astonishment such youths experience.

This would embarrass many Amish and other plain Anabaptists. But more seriously, it would bring reproach on Christ who taught us to be salt and light.

This project could be quickly canceled if young people, parents, and leaders everywhere would together resolve not to make provision for this sort of thing that is both needless and reproachful. Persons who give themselves to unchristian behavior are eligible for repentance and the new birth. But to join church, settle down and get married without a change of heart is to stop short of our Lord's command, "Ye must be born again" (John 3:7).



Ben Carson's mother had few childhood memories of her parents. But she remembers being moved from one foster home to another. She left her husband after learning he had been previously married. She held two and three jobs at a time to try to provide for

her two growing sons. They were poor people from a minority group. It would have been easy for her to pick up a welfare mentality.

When Ben was in fifth grade he did not enjoy school and was achieving at the bottom of the entire class. When his mother examined his report card, she let her sons know that something must change. The sons were told that she would consult with God and give them further instructions.

The sons did not welcome her report. They were told that from then on homework would come before after-school play. They would be required to read two books a week and make written reports to their mother. Television would be limited to two pre-approved programs per week, providing the above conditions had been met. Ben moaned and complained, but Mom stood firm.

Ben made a trip to the public library with total lack of enthusiasm. But he discovered that he actually enjoyed reading. And he learned that reading was preferable to his former television diet. Fairly quickly he became an avid reader. To the amazement of his classmates and teachers, he became the top achiever in his class.

Because of a mother who loved her sons enough to be prayerful and firm, an unquenchable thirst for learning was awakened.

As Ben continued his journey through grade and high school, his love of learning in a variety of fields remained strong. But he became especially interested in the anatomy of the human body.

At age 33 he became head of pediatric neurosurgery at Johns Hopkins Hospital in Baltimore. He is nationally and internationally known for his skill in performing delicate surgeries.

On January 26 he was in Hutchinson where he spoke to a large crowd. This included a significant number from the local Amish Mennonite community.

Several points that seemed especially noteworthy in this most interesting speech were:

—Though his mother had intense struggles, at times to the point of desperation, she simply refused to accept a victim mentality. Dr. Carson explained that to accept such a mindset is to be able always to find an excuse, and to fail to accept personal responsibility.

—Dr. Carson is concerned that political/cultural correctness often seems to crowd out basic principles and values.

—He noted that our high school population is generally very interested in and well informed about the sports and entertainment world, but seems uninformed and uninterested in outstanding achievement

in humanitarian and academic endeavors.

—He reported that in a project in which 22 countries of the world were tested for academic competence, the United States rated number 21. He identified the prominence and influence of television as a major factor in this regrettable situation. Also, there seems to be an inordinate focus on being wealthy and famous. [A Carson quote: “Something’s wrong when a shortstop gets 100 times more money than does a teacher.”]

—He noted that it is no longer politically correct to mention God in public. And to refer to Jesus Christ may be even more politically incorrect. This seems strange in that our Creator is specifically mentioned in the Declaration of Independence. Our money, both coins and paper, carries the inscription, “In God We Trust.” Strange indeed!

—He pointed out that major civilizations in history have not survived with such mixed-up priorities.

—Dr. Carson is actively involved in a program to motivate students to serious study and humanitarian interests, rather than focusing primarily on athletic performance. To underscore the importance of character qualities and academic achievement, scholarships are awarded, as well as attractive trophies. There is also positive media coverage. Participating schools sometimes see

a sharp improvement in academic achievement.

It may interest our readers to know that Dr. Carson is African American.

His brother, Curtis, is now a professional engineer.

Two books that tell about Ben Carson’s life are *Gifted Hands* and *Think Big*.

• • • • •

Last month I mentioned that Russian Mennonites who speak Low German had earlier lived in Holland. I failed to mention that they moved to Prussia (now Northern Germany) and went from there to Russia.

I also made reference to the Mad Cow disease that surfaced in Washington state, as having minimal risk to human health. There are those who point out that since the incubation period is several years, we should not assume that serious human health problems could not yet develop.

Thanks to a kind reader for calling attention to these two items.

I appreciate people who submit news items of interest for possible use in this column. Thanks to Fred Miller, AR; Betty (Davies) David, CA; and Marvin Mast, VA; for contributing to the above items.

—DLM



The History Test

PART 3

Chester Weaver

Grandview, TX

We proceed further into the ten test items to sharpen our vigilance and willingness to learn from the past. Refer to the January, 2004, issue for Bro. Weaver's introduction to this instructive exam. Let's try to get a good grade from the Lord on these 10 lessons.

Lesson 4

No organized group has always been organizationally successful. Israel had a glorious spiritual and organizational experience under David and Solomon but had lost out by the time of the Captivity. [Or did they earn the Captivity by losing out? See Deut. 28:15, 41. PLM] The Early Church had a glorious beginning in the book of Acts but had lost out by 500 A.D. The Anabaptist movement had a glorious (though fiery) beginning but within 200 years had largely lost out in the Dutch Netherlands. Later they lost out in Russia. And now we have the great American Apostasy.

Along with this, missions do not always hold out. Energetic evangelism has proven to be both vital to the spiritual health of the church and

a threat to the stability of the church at the same time. We are back to the ball on the V once again. [See January issue, page 25] Consider the story of any Anabaptist mission begun one hundred years ago or less. Many of them were successful. But have they maintained their doctrines? Does this mean we should not even try? The Great Commission, however, still remains the Savior's mandate for His children. (See Matthew 28:19,20.)

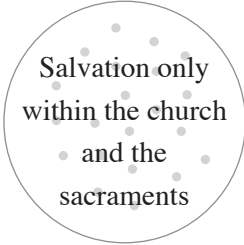
In fact, if missions are not kept alive and working, spiritual rot sets in among the people who fail to evangelize. This was the tragic truth among the Mennonites who were losing members to other denominations in the 1800's. God only knows how many promising souls were lost from the Anabaptist heritage because of spiritual rot that had set in among the churches.

But then, unfortunately, with their revival around 1900 they adopted Protestant mission methods. The book, *Gospel Versus Gospel* chronicles that story. Study the Russian Mennonites, the Old Order groups, the Hutterites, and others like them. Spiritual rot has brought many

of these people full circle, to a place of nominal Christianity, needing the Gospel preached to them once again.

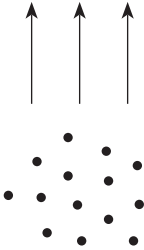
Lesson 5

The following diagrams illustrate three distinct models of the church—Roman Catholic, Protestant and Anabaptist:



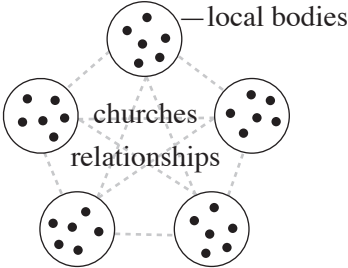
Roman Catholic dependence

Strong church authority



Protestant independence

Every man has his own relationship with God, church is resource group, salvation apart from church



Anabaptist interdependence

Members have relationships with each other

Some church authority

Salvation worked out in context of the church

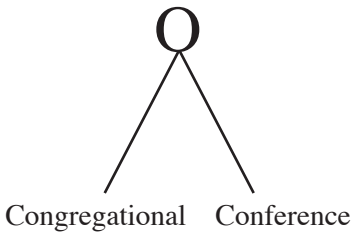
To the extent Anabaptists live up to their own biblical ideal, to that extent are they blessed. Some 500 years after their beginnings, some groups with Anabaptist names function according to the Roman Catholic model, some according to the Protestant model, and some according to the Anabaptist model. To function according to the biblical Anabaptist model requires spiritually strong individuals and congregations. Spiritual weakness usually causes slippage back, first to the Protestant model, and then on back to the Roman Catholic model.

Lesson 6

History forces us to acknowledge that no perfect method of church

government exists. In America both congregational and conference church government has worked. Mennonites often work within a conference model and Amish within a congregational model. Both have their strengths and weaknesses. Both require divine aid and blessing to work effectively. While their church government is one approach or the other, time indicates that blessed churches are not strictly one or the other but rather operate with elements of both.

Blessings



Would God allow mankind to discover a formula for church government that always works? If so, we would not sense our helplessness and need of divine aid. We are back to the inverted V once again.

Lesson 7

History continues to point out to us that we cannot engender Anabaptist ideals with Protestant theology. Many Anabaptists are trying this today by using Protestant school curriculum. They believe that an Anabaptist teacher in an Anabap-

tist setting will correct the other influences. "Be not deceived, God is not mocked. For whatsoever a man soweth that shall he also reap." Why do the Roman Catholics have their own schools? They know their value to reproduce Catholicism. Why do Protestants have their version of school curriculum? They know its value to reproduce their version of Protestantism. But for some reason some Anabaptist people have not yet understood this. If Anabaptists have a choice of two Anabaptist publishers, why would they choose anything else?

Alongside this, some conservative Anabaptists have reacted so extremely to the abuses of institutional higher education that they consider their school to be a necessary evil. They mistakenly think that the sooner the children can be out of school the better. By thinking this way they ignore the extensive teaching in the book of Proverbs as well as the record of history and good common sense. Christian schools are investment opportunities. Godly wisdom guiding a trained mind is not worldly at all. It is a contribution to the increase of God's kingdom. On this point John S. Coffman meant well but ended up helping develop an institution that eventually militated against the Anabaptist ideal.

(to be continued)



Ministers' Week, 2003

[These reports, though belated, reflect a time of blessing. —PLM]

1. Harvey Kaufman

Middlefield, OH

What a refreshing week! As we assembled on the Calvary Bible School grounds, we were encouraged in our walk with the Lord Jesus Christ. We remember Nov. 11-14, 2003, as a time of inspiration. The following report provides concise samples.

Paul Weaver in "Pastoral Counseling" challenged us to fervent love for our sheep and to unselfishness in feeding them. Note the reproof for selfish shepherds in Ezekiel 34. Hurting people are not quick to come to us. We must be willing to go to them. To help our people we must listen: (1) to what they say, (2) to what they want to say, and (3) to what they don't say. We must lead our people to know their own hearts. We must help them overcome by the blood of the Lamb.

Marvin Kauffman led us in an informative study of "Anabaptist History and Theology." After the long Dark Ages, God helped the Anabaptists in their efforts to restore the apostolic faith, at the cost of much

suffering. Reformers emphasized what God does for man. Anabaptists emphasized what God does in man. Does this make a difference in how we evaluate applicants for baptism and/or church membership?

Paul L. Miller spoke to the brethren about "Sermon Preparation and Delivery." We are stewards of the mysteries of God. (1 Cor. 4:1) How we preach and what we preach should match. Remember to pray for your fellow pastor's ministry. This is a good test of our sincerity. Approach the task of preaching with a mindset of, "What is the Spirit saying to the churches?" Preach with freshness and for God's glory.

Floyd Stoltzfus taught on "Church and State Issues." We gleaned that church and state are separate. The church operates in mercy and forgiveness while the state operates under the demands of law and force. In the church, we find reconciliation of evil doers by the cross of Christ. In the state, there's retribution for evil doers with the sword of justice.

Aaron Lapp, Jr., taught "A Pastoral View of the Book of Titus." We were challenged to embrace sound doctrine. Where there is unsound doctrine, there needs to be sharp re-

buke. The serious work of the church can be carried out when we have “the love of God” (3:4), “the grace of God” (2:11), and when we have that “blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (2:13).

Paul A. Miller led the men in “A Character Study of Moses as a Leadership Model.” In Stephen’s defense before the Sanhedrin (Acts 7:22) we note that Moses as a leader, was “learned...and mighty in words and deeds.” Several lessons we learn from Moses as a leader are (1) how to manage increasing work loads and (2) that God’s servants are not exempt from the penalties of breaking life’s natural laws.

Lowell Mast reminded us, in an evening session, of the need of visitation. One Scripture to strengthen visitation is 1 Corinthians 13, where we are challenged to have true love for others and to care for them.

David L. Miller, in an evening session, considered the issue of baptism. Applicants for baptism should be asked, (1) “Where are you spiritually?” (2) “Are you born again?” (3) “Is your life under new management?”

Martha (Mrs. Paul L.) Miller and Orpha (Mrs. Paul) Weaver had classes for the sisters, during the times when the men were meeting separately.

Thanks to the CBS board and all who helped for implementing these helpful meetings.

[To avoid repetition to the report that Bro. Harvey Kaufman made, I will simply add what Bro. John Nolt sent that gives additional detail. I take this opportunity to thank both brethren for making these thoughtful contributions. -PLMJ]

2. John Nolt

Thomas, OK

I was asked to share my testimony regarding the ministers’ week at CBS. I do not consider myself a writer, yet I feel we would all agree that it is good and needful for us to share in testimony of life’s experiences from time to time. (Note Rev. 12:11) We all want to be overcomers. When I look at the life of the Apostle Paul, I find him sharing his testimony at various times to different groups of people.

I wasn’t brought up in a Beachy Amish setting, so it was my first time to be at CBS. I had a special privilege in that my two co-ministers, Kevin Schrock and Eugene Yoder, were also there. It was a relatively small group which made it special, allowing for more class discussion and also getting to know each other better. With the oldest at 76 and youngest at 29, I observed no generation gap.

Here are a few thoughts regarding each of the classes:

In Pastoral Counseling, we were given a closer look at six strongholds (allowing something in my heart that belongs to Satan) which are pitfalls even in a believer's life. The six strongholds mentioned are: 1. sin 2. a wrong view of truth 3. unforgiveness 4. witchcraft 5. generational sin 6. idols.

What was most meaningful in this class was the challenge to be discerning and to look beyond surface issues and to identify root problems, also to be decisive and take a scriptural stand on issues facing us. If I don't take a position, the devil will be quick to give me a position that gives him the upper hand. May God grant us wisdom and discernment to be faithful to Him.

In Anabaptist History and Theology, I must say that the older I get the more interesting history becomes. To look at how various men of old took various positions on the Scripture and then to see the long term results was refreshing and challenging. To again review the doctrinal differences between the Catholic, Protestant and Anabaptist views of justification and sanctification was my highlight for this class.

While we brethren studied Sermon Preparation and Delivery, Sis. Martha Miller had a separate class

on "Utilizing Women's Gifts of Service".

Many interesting thoughts were discussed. Different kinds of sermons noted were Expository, Topical, Narrative and Biographical. Practical areas included pulpit manners, appearance, appropriate greetings, titles and closings. To narrow it down to my personal highlight it was to be earnest and persuasive in preaching, speaking with conviction, and not reflecting on some commentator's thoughts without conviction.

In Church and State Issues, we looked at history and saw how various groups tried to compromise and blend the two entities. To see the fallacy of this was a blessing to me. I appreciated the focus of being a citizen of a heavenly kingdom and not being involved in any earthly kingdoms with the exception of praying for our leaders in civil government.

In taking A Pastoral View of the Book of Titus, since I especially enjoy book studies, it was interesting to me to see how others go about book studies. This book became more meaningful and refreshing to me as we studied it. We saw the repetition of seven phrases linking some term to the expression, "of God." (Servant of God, Steward of God, and so on.) Other highlights included word studies, especially the word "hope,"

which was insightful to me making the Resurrection and Christ's Second Coming foundational to our hope in Christ.

While we studied The Character of Moses as a Leadership Model, Sis. Orpha Weaver had a class with the sisters on A Character Study of Bible Women.

Looking at Moses' weaknesses and strengths was not only interesting but also soul searching and convicting. The comment that the term "leadership" is not found in the Scriptures, again challenged me to focus on servanthood.

The final classes varied each evening. In Pastoral Visitation, practical ways of visiting were discussed such as, where to visit, when to visit, and how often to visit. One helpful point was to visit the whole person, taking an interest in physical, emotional and spiritual needs.

In Baptism, the greater portion of discussion was about mode, yet I appreciated the effort to have Christ as the focal point. Having a clear conscience and serving Christ is of utmost importance.

The sermon on Jealousy, by Paul

Weaver, on Thursday evening was moving. To look at jealousy and see how it works was instructive: It often appears concerned about another, yet the real intent is to attack or "kill" the reputation of another. May God give us strength to weep with those who weep and to rejoice with those who rejoice. If I cannot rejoice with another's success, I am struggling with jealousy.

One more point of interest was the delicious meals three times a day, except Thursday noon, when we had fasting and prayer. LeRoy and Fannie Mast from Mt. View, Arkansas, did an excellent job in this. Menno and Esther Kuhns also made sure that we all and our children had ample accommodations for sleeping.

Should the Lord tarry and grant another opportunity for a ministers' week, I would encourage you ministers and commissioned brethren [and your wives] to attend. It took some of my time, effort and finances to be there, yet it was well worth it. Thanks again to all who took part in making these sessions possible. May God receive all the glory and honor!



*Adversity weakens the weak and
strengthens the strong.*

A Three-fold Religion

*Excerpted from Lynnhaven Gleanings**

Jacob J. Hershberger (1908-1965)

We have little respect for that religion which is all on the outside and not on the inside, and we have just as little respect for that which teaches that only the inside matters. We believe the true child of God will “look like a Christian” and also “act and talk like a Christian.” We believe that when he comes into the Kingdom of God, as Christ taught us to come into it, every action and manner of his life will be affected. He will no longer dress in the style and fashions of the world; he will no longer do business as men of the world do business; he will no longer follow the fleshly lusts of immorality, strong drink, tobacco, filthy talk, etc., which men of the world indulge in...for every phase

of his life will have been affected by the Word of God.

Contrary to that popular saying, we believe that even “business and religion” will mix. We believe that what Christ had in mind by “three measures of meal” acted upon and affected by leaven, was the “body, soul, and spirit” of man, acted upon by the Word of God...

In conclusion, we turn to the Word of God itself. “Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new” (2 Cor. 5:17).

*(Edited by William McGrath, 1991, Christian Printing Mission, pp. 133, 134.)



One mark of greatness is simply letting someone go ahead of you in the check out line.



And She Went On Crying

Elvin Horst

Newmanstown, PA

[This article is gleaned, excerpted and condensed from a sermon on tape, submitted for possible publication. The story of Amnon's violation of Tamar is recorded in 2 Samuel 13: 1-29. It is a sad story of shame and disgrace. Tamar was victimized by a half brother whom she had a right to trust. Anguished, she predicted shame for Amnon as she pled with him to let go. But he refused, forced her, then abruptly commanded her to leave, as though it had been her idea. She was heartbroken. The judgment she foresaw came upon Amnon in a death sentence carried out by his brother. Thus incest and sexual abuse was justly judged and was revealed to be the despicable activity that it is. Let us live lives of honor and sanctification—in attitude, in word, and in action. -PLM]

The Character of Amnon

Though he was a son of the king, Amnon fell into immorality. It doesn't matter in whose family we are, we must stand against these sins of the flesh. Amnon came from a godly home. His father had a heart after the things of God. Amnon had a heart full of selfish desire for his

half sister who was coming into the bloom of womanhood. He was obsessed with a burning lust for her. He tried to think of a way to be with her alone. He even "fell sick," which apparently helped him get his way. This he did in collusion with a subtle friend who plotted with him and came up with the idea.

When I was growing up, several young men came to our community who were a lot of fun. I took an interest in them and tried to be with them whenever I could. My parents came to me and expressed concern about it. Today I'm glad they did. I saw these fellows as "cool" and "neat." Today I thank God that my parents warned me. Both men are now divorced and I think remarried. Their characters were already showing to my parents, even though I couldn't see it then.

In King David's house the young men and young women lived mostly by themselves. That's not a good idea. Teen-aged singles should not move away alone from their parents.

Those who go into immorality will likely leave a young woman to "go on crying" like Tamar did.

There is an even more despicable

“fling.” It is the father who asks his own daughter for sexual favors and says, “We must keep this to ourselves.” Until she finds healing, such a daughter will likely be troubled and confused, “weeping” as it were, even if married to a godly man. Any time a man chooses to gratify his fleshly desires rather than do what God wants him to do, he is on dangerous ground. It is normal for us sometimes to think of wrong things. But when you and I begin to talk about it to our subtle friends, such as Amnon did when He spoke to Jonadab, a big danger flag should begin waving: “Watch out; you’re crossing a line!” Amnon chose to take a fool’s instruction. He chose to use deception. And David did what many a busy man does, he gave permission to Amnon without due regard for the reason behind his strange request.

Consequences for Amnon

Apparently Amnon never repented or made things right. After he violated Tamar, he promptly expelled her and made it look like she had been the cause of the unfortunate incident. No wonder she “went on crying.”

As soon as Absalom heard about it, he “put the cross hairs of his bow” on Amnon’s heart. He purposed to kill him. God in His great mercy for Amnon, waited for two years

for him to repent. Amnon sinned greatly against Tamar. He stole her purity, her virginity, her precious self without blemish and regret which a godly girl wishes to bring to the marriage altar and give to the man of her dreams. She became desolate and lived in her brother Absalom’s house. The sacred record follows with the sad note she “went on crying.”

Counsel for Unmarried Women

Never allow yourselves to be behind locked doors with a man beyond your immediate family. Even if that man is a close and trusted friend, the door must not be locked.

Avoid spending time working in front of one man.

If a man ever lays hands on you with sinful intentions, please cry out to God for help. In fact, cry out for anybody’s help.

It is right to protest and resist in self-defense in a situation like this. Some have been spared memories of regret because they cried out and escaped. Even though Tamar was an unwilling participant in this wickedness, she went on crying probably partly because she felt she was somewhat to blame.

Be sure to acknowledge any unfortunate experience in your

past to a trusted friend, so that you can experience freedom and release, and so that you can be reasonable with your children. A wife who has not released and forgiven a man who wronged her, will have difficulty responding to her husband.

If a man shows interest in you, ask yourself, “Does this man love me?” “Am I really special to him or is he mostly interested in my body?”

Counsel for Unmarried Men

Touching is the language of familiarity. Feeding fleshly desires is sin. Be noble. Be honest.

If you have failed, ask the Lord and those involved for forgiveness. When we try to hide our sins, they still do not depart from our consciences as long as we live.



Merlyn's Mysterious Malady

Paul L. Miller with Glenn Bender

Foreword

With encouragement from Paul Miller, editor of Calvary Messenger, my wife and I, as well as son Merlyn, give consent to having the story of his very serious childhood illness published. Perhaps it can help another family somewhere sometime. After we had passed through the worst, we wrote an extensive account for The Budget, dated December 21, 1972. As we now understand his illness, we wrote that account without a true diagnosis of it. The mystery would remain unsolved for a number of years.

—Glenn and Anna Bender, LaMonte, MO.

The Summer of 1972

Merlyn was five years old. The neighbor boys and the Bender boys found the farm pond an attractive place to cool off. The run-off from their small dairy near Kalona, Iowa, drained into that pond. Some of the boys played a little too vigorously in the water with Merlyn, but he was a good sport and even let them push his head under the water more than they might have, if he could have “returned the favor.” But nobody seemed to think much about it.

Several weeks later, on August 20, 1972, church services were held at their place. That evening the parents noticed that Merlyn dragged

his feet and fell down occasionally. Knowing that he had several tumbles just before that, they wondered if he might have a back injury and decided to take him the next day to a chiropractor, Dr. J. L. Miller, in Wellman. Although the doctor offered no diagnosis at that time, he observed that the boy seemed to be partly paralyzed from the waist down. He walked with difficulty.

These symptoms grew rapidly worse. The paralysis moved from his feet upward. By Wednesday, he couldn't walk or feed himself at the table. At this stage he had no feeling in his lower limbs. A prick with a needle brought no reaction indicating pain. Although they took his temperature frequently, he had no fever. His appetite remained good for nearly a week.

Dr. Miller acknowledged that he had many symptoms of polio. There had been a number of cases of children with polio in that community. The consensus of observers and local parents was not to admit such cases to the hospital, if it could be avoided. Those cases which had been treated by chiropractors, seemed to have less paralysis than those who were hospitalized. Dr. Miller honored Glenn and Anna's decision to keep Merlyn at home as long as they could and called on his little patient at their house twice a day for the next four weeks.

The Long Haul

They hoped and prayed that his

disease wouldn't progress to the point where they'd have to take him to the hospital and an iron lung. His breathing was sometimes so difficult that several times they came close to doing just that.

A perusal of Dr. Miller's record of his twice daily visits at the beginning tells a story of deep distress for Merlyn and his parents. Excerpts of that record follow:

"August 21—Fell off lawn chair yesterday onto neck and shoulders. Now has difficulty in walking and complains of neck and upper dorsal pain. Shows no evidence of concussion. [The doctor noted how he adjusted his neck and back.]

Aug. 22—Walking more difficult this morning. Loss of coordination. Knee and ankle reflex absent. Biceps and triceps reflex normal. Abdominal reflex absent. Advised them to take Merlyn to M.D.

Aug. 23—They went to osteopath in Des Moines today. No diagnosis. Symptoms point to neurological condition such as polio or meningitis. He is much worse this evening. My tentative diagnosis is Acute Anterior Poliomyelitis, Spinal-type. Advised again to see M.D.

Aug. 24, a.m.—He was much worse during the night, but now seems to be resting comfortably. No evidence of ear, throat or respiratory infection. May have reached a crisis during the night. He has no difficulty breathing. Heart and lungs normal. No joint swelling. Appetite good, very thirsty. Complete paralysis of

upper and lower extremities. Constipated. We will adjust him twice a day until spinal symptoms subside.

p.m.—No change, which may be an improvement in his condition.

Aug. 25, a.m.—Seems to be more sluggish this morning. No bowel movement for two days. Advised to give an enema. Arms are worse today.

p.m.—Had b.m. with enema, but seems to be very fatigued. Advised using hot packs on spine and/or put him in tub of hot water 3 or 4 times a day for 15 minutes.”

Thus the doctor’s daily reports continue cheerlessly on, day after day. Sometimes Dr. Miller took another doctor along to assist. But with the parents giving regular baths and enemas, feeding him whatever they could and carefully attending his bedside, Glenn and Anna went through many days with little to encourage them, except their confidence in God.

Glenn thinks back and comments, “To see a once healthy, active, robust child deteriorate and dwindle in front of parents’ eyes can be very heart breaking, to say the least. The sense of anxiety and emotional distress can scarcely be described. I well remember one early morning after I had gone out to the barn to get started milking, it seemed that I just couldn’t go another step. I fell to my knees and wept. I had been up most of the night and felt very tired. My broken-hearted prayer was, ‘Oh, Lord, I’m not worthy to be asking for much of

anything, but, oh, dear God, please help us through this hour of trial. We give him up to You, oh God, if You so want him. Only spare him further suffering. We want to do anything You ask of us and to be submitted to your will.’

“How can we put into words the presence we felt and the comfort in knowing that the Lord Himself was there? At that moment I knew that whatever would happen after that would be because of His sovereign will and deep peace came into my heart.”

The Dec. 21 letter to *The Budget* takes us through more of the early weeks: “In the second and third week the critical part came. Our son was brave and didn’t complain as he struggled for life. As the days and nights became as one, someone had to be with him continually.

“When the paralysis reached his chest, his breathing became severely affected. It usually reached the critical stage between 3 and 6 a.m. He had lost 20 pounds in a short time and was unable to move, except for moving his head a little to the right. His eyes became crossed, which caused him to see double.

“His respiration became labored; he complained of headache, but had a significant fever (102 degrees) only once that we detected, which occurred one night at 3 a.m., but it returned to normal by morning. We gave him hot baths either once or twice a day, depending on his interest. This we followed with a good

olive oil rub, but it had to be done carefully because of his soreness. He could talk all the time, although it was barely audible when he was weakest. He lay flat on his back for five weeks and he usually didn't want covers.

"When the numbness finally started to leave and sensation began to return, he seemed to be the most miserable, as he became so itchy. First the soles of his feet, then his legs and ankles. Finally, his ears and nose got that way too. He wanted us to scratch him with a clothes brush."

Pulling Out

The Budget letter adds details indicating slow and steady progress, as follows:

"At four weeks he started to move his left arm and two smallest fingers. What a thrill! We all rejoiced! A few days later his left hand went up and a few days after that his right hand! We tied a big punch balloon over his bed for him to hit back and forth. Coordination came back more rapidly from the head to the waist. At six weeks he could lift up his head while lying on his stomach.

"At eight weeks, when he was able to travel, we took him to Dr. W. J. Huls, Osteopath, Surgeon, and M.D. at Bluegrass, Iowa. He diagnosed the illness as having been spinal meningitis and expressed surprise that he was alive. He also wondered why none of the rest of the family got it. He predicted complete recovery for Merlyn.

"At 10 weeks, Merlyn could sit up and come to the table to eat. At 13 weeks, he stood on his feet without assistance. He walked but with an awkward gait because the tendons in his legs were tight. At one time the balls of his feet were directly in line with the calf of his leg, requiring considerable work to get these muscles stretched again.

"His general appearance was still pale and wan, although he was starting to gain weight." Merlyn turned six on December 2, 1972.

That letter closed with great parental gratitude and yet puzzlement as to what had actually happened to their son. "Whatever our son had, we attribute his recovery to the power of God who in his great mercy heard our plea and also the prayers of many who interceded in our behalf." The final note in that letter was Isaiah 40: 31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

The Parent-Child Bond

When a child suffers, the parents suffer. And so it was that Glenn and Anna decided to hire help to go on with the farm work so that Glenn could spend more time in the house with his overworked wife and with Merlyn, who seemed to hang between life and death. No one knew at that time, of course, how things would turn out. One night, when Merlyn needed his father so desper-

ately, Glenn asked him if he realized he might die. The child conceded that it might be so, but if Daddy held his hand, he was ready even for that.

Glenn tells how once when Anna had retired to get some much needed rest, he stayed up all night. “Merlyn’s every breath was a struggle for survival. He was a pitiful sight to behold, for every bone in his emaciated body seemed to be showing. ‘Daddy,’ he whispered, ‘hold my hand.’ I obligingly did so. It seemed to give him added strength and comfort. As I sat by his bedside at 3 a.m., with the light of the full September moon streaming in through the open south window, the white curtains gently moving in over his bed, it seemed surreal. I sat and listened to his agonized breaths, one after another, the little chest rising and falling, at times heaving and thumping. Would the next breath be his last? How would I know? But weariness took over. My head began to nod. My hand fell away from his.

“He was instantly wide awake again from his light slumber. ‘Daddy,’ he whispered again, ‘just always, always, always hold my hand!’ How earnestly these words came forth! Although they were so weak and hardly more than a whisper, yet they ring in my mind to this day. With a sense of wonder akin to awe, I once again held the small hand—so wasted away—in my own strong hand. With a sigh he was quiet and seemed content. Within minutes his labored breath-

ing began to ease and in a short time he fell asleep and slept till 6 o’clock. We were visited by a Power from above on that memorable night. Finally at 6 a.m., when I could move my cramped limbs and let go of that little hand, Merlyn rewarded me with a grateful smile. It was worth it all. In looking back, it seems like a little life hung in the balance that night. God provided a healing touch of His own and recovery was on its way from that day forward.”

The Doctor Bill

The family was on a tight budget, with little to spare. They wondered how they were to pay for Dr. Miller’s many house calls. They need not have worried. Here, in Glenn’s words, is what happened:

“Dr. Miller kept telling us not to worry. He assured us that we would get our bill and settle up when the time came. After Merlyn got better and the doctor stopped making house calls we finally got a ‘doctored doctor bill’ for \$1705. We kept careful record of all the gifts that came in. From here and there they came: Checks came in the mail, church and Sunday School offerings arrived, some children gave out of their piggy banks, strangers stopped me on the street, saying, ‘I heard about your boy; here’s a little something to help, we wish it were more,’ as they handed a five, a ten or a twenty. The kindness was overwhelming.

“We kept track of it all and when it stopped, we had a total of

\$1702.65. So \$2.35 ‘came out of our own pocket.’ Isn’t God wonderful!”

Postscript

Glenn explains how that some five or six years later, “I was describing Merlyn’s mysterious sickness to a minister friend. The doctors’ opinions and diagnoses had ranged from rheumatoid arthritis to spinal meningitis to polio. But none of the symptoms really fit. My friend interrupted my story with, ‘Wait a bit.’ He reached into his briefcase and handed me a medical publication that described a newly identified illness, quite rare, called Guillain Barre Syndrome. It is a bacterial infection of the nerves thought to come (at least sometimes) from muddy ponds or

streams downstream from barnyards. The symptoms and descriptions fit exactly! From that day forward we have not doubted that that was what Merlyn had. Parents take warning! Nearly all children love to play in water. Make sure it is clean.”

Today Merlyn is in good health, able to do a man’s work, with virtually no signs of the ordeal he endured more than thirty years ago. God has given him a loving wife, Lois, and two precious children. All praise be to God!

[I take this opportunity to thank the Bender family for their permission and cooperation in publishing this story. God bless you! May it prove a blessing to our readers! —PLM]



Tape List

In September, 2002, the Calvary Publication Board launched a new tape distribution plan. In January, 2003, we announced the first available tapes. Since then we have announced new titles from time to time. They have been well received. For greater convenience, we here present a composite list of what is currently available.

- | | |
|--------------------------------------|---------------------|
| 1. Arise, go to my Father | <i>Nathan Yoder</i> |
| Welcome for the prodigal | |
| 2. Authentic Christians | <i>Ivan Beachy</i> |
| Genuine Christianity in work clothes | |
| 3. The Church of Jesus Christ | <i>Ivan Beachy</i> |
| A sequel to the above tape | |

4. **Barnabas** *Paul Sommers*
Encouraging others
5. **Challenge of the Remnant** *Dale Heisey*
Remnant groups in light of Scripture
6. **Clothing that glorifies God** *Elmer Smucker*
Modesty in dress
7. **Earmarks of the True Church** *Joe A. Miller*
Call to repentance, faith, obedience
8. **Family Matters** *Nate Hochstetler*
Relationships in God's family
9. **Fear of God** *Gary Raber*
Basic theology starts here
10. **What is Freedom?** *Nathan Yoder*
True Christian liberty
11. **Gluttony** *David Hochstetler*
Selfish lifestyles, holy choices
12. **God's Message** *Ernest Hochstetler*
How God's message comes through
13. **Childhood Innocence** *Dale Heisey*
Maintaining childhood innocence
14. **Measure of Greatness** *Willis Nisly*
Not popularity but faithfulness
15. **Mother's Day** *Roman B. Mullet*
Mary, Jesus' mother, a model
16. **Nonresistance** *Marcus Yoder*
Reconciliation and evangelism
17. **The Person of Jesus Christ** *Aaron Lapp*
The preeminence of Christ
18. **Power on her Head** *Paul L. Miller*
Woman's veiling, doctrine and practice
19. **Pressure for Change** *Willis Nisly*
Scriptural change
20. **Protestant Doctrine** *Dale Heisey*
True Biblicism's answers
21. **Push of the Wilderness** *Merle Beachy*
How worldliness presses in

22. **Recapturing the Vision** *Elmer Glick*
Nominal or New Testament Faith?
23. **Salvation without Lordship** *Adin Troyer*
Obedience, not just mental assent
24. **Spiritual Unity** *Adin Troyer*
Uniformity is not enough
25. **Youth Relationships** *Bill Tate*
Purity guidelines for youth

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helpers at home

The Needs of Single Women

Mary June Glick

God has called many women to the role of wife and mother. God has called other women to singleness. Some are single by choice. Some struggle with accepting their single status and others are at peace about God's plan for themselves. The desire for fulfillment in marriage is God-given.

In recent months, I have shared with some of my single friends (who have blessed my life richly through the years) and have asked for suggestions, ideas and ways that we can build bridges between the single and married women in our churches.

How can we make our single friends feel like they truly belong in a seemingly "couple oriented" society?

Singles are normal people with emotions, desires, and hurts. They face many undesirable situations and have probably learned to commit these to God. There are, however, times when they desire to share with other women. Good insights emerged:

1. Take a genuine interest in single women's lives. Ask about their jobs, their homes, hobbies, feelings. Share your own needs and concerns.

2. Invite them to your home for

Sunday dinners with other couples or an evening with your family. They will enjoy being included in male conversation—in discussions about church, politics, world events, and so on. Visit them in their homes. Take them along to visit others.

3. Many single women are left with the care of an aging parent. Offer to care for the parent for a few hours. Give them some time off.

4. A single person may not have a family to care for, but likely she has a daily job and her own housework. She may need help with vehicle maintenance, lawn care, or mulching flower beds, and so on. You can encourage your husband to help in such areas.

5. Weddings are awkward times to go alone and worse yet to be placed at a table alone with all couples. You can plan ahead to make sure your single friend is cared for. Invite them to your weddings. Some single women in large congregations rarely receive an invitation.

Whether single or married, we are each made with a desire to fellowship, to belong, to be accepted and loved. All of us need to find our identity in Jesus Christ alone, not in our husbands and friends. As we grow in our love and devotion to Christ, and in our thoughtfulness toward those who are single, we become more like the persons God designed us to be.



junior messages

Almost Ready

Anita Yoder
Ligonier, IN

The Russian Mennonites from the town of Shumanovka are still planning to make a mass escape across the frozen Amur River. Excitement is high and everyone is involved.

Chapter 3

Klaas Wenger went through his tasks mechanically, with a heaviness and fear

covering him like a dark cloud. He had so many questions and fears that they seemed like weights hanging on him.

He opened the door to the kitchen to see a big stack of thin pancakes.

“Mother, are you making these for us to take along?” he asked.

“Yes, Klaas, you may have one

with jam if you like.” He didn’t need another invitation. He grabbed one and sat down on the worn stool.

Is now the time for me to tell Mother how I’m feeling? Can she help me with all these feelings? I don’t want to leave this normal life I know, yet it’s full of so much that we don’t like. I know that I have to give it up, but I don’t want to. What if the guards shoot us as we go past them? What if plans are found out and we are all taken as prisoners?

Klaas decided to ask a safe question first, “Are we taking the carved box that Grandpa Wenger made for us? We could pack something in it. We won’t leave that here, will we?”

“I haven’t thought about what we’ll do with that,” Mother answered. “Maybe we can take it. Jacob Siemens told Father he thinks we should only take one sled. That would mean that Father and I will sit up front. Heinrich and Anna will sit behind us. You and Valentina will then need to sit behind them. The rest of our belongings are to be packed in around us. It won’t allow room for much besides Father’s tools and the food we are planning to take.

Klaas sighed, “I have so many weights hanging on me. Do you feel that way, too, Mother? What can I do about my feelings? I’ve never felt like this before and I don’t know

what to do about it all.”

“I know, Klaas, you are young to be experiencing these things.”

“I feel like an old man already, and...” Klaas’ voice broke.

Then Mother spoke, “The only thing that is helping me is to commit all these plans into God’s hands. We are in His hands now. In fact, we are always in His hands. If they kill us we will then be in God’s presence. Klaas, all you need to do is surrender all your fears to Him.”

The conversation with Mother helped Klaas. He felt a fearful excitement as the day drew near.

The excitement and activity increased on December 15th. Towards evening a messenger came to tell them all should be ready to leave at 9:00. Soon another message came that the neighboring town heard about the plan and wanted to be included. They wanted to wait a week so they could sell more of their belongings. They asked the men of Shumanovka to postpone leaving, so they could go together.

Because of the extreme cold the men from the neighboring village gave up and went home. Jacob Siemens decided that to wait another week would be too dangerous. Just before midnight the announcement came, “Be prepared to leave.”



(to be continued)

The End of the Story

(Rev. 7:9-17)

Melody Bontrager

Sullivan, IL

“Anomie, anomie.” This seems to be the cry of the ages. “Is this all there is to life? I was never meant to feel this way. What is the meaning of all this?”

Anomie is a Latin word meaning: “There’s no name for this, there’s no name for what I’m going through!” It is the heart-wrenching cry of humanity living in a fallen world. It’s the groaning for resolution, for completion and for fulfillment. It’s the longing for heaven! [Merriam-Webster Collegiate Dictionary: (AHN uh mee) “a condition in an individual commonly characterized by disorientation, anxiety and isolation”]

Revelation 7 allows us to eavesdrop on eternity for a few moments. In most stories we don’t read the end of the book first, but here God, in mercy, has given us a glimpse of our ending. Let’s take a look and see what awaits.

In verse nine, John sees a great multitude standing before the throne. They are clothed in white robes which symbolize festivity, blessedness, righteousness, and holiness.

They’re no longer clothed with pain, sorrow, and disappointments. The multitude is made up of all nations, kindreds, peoples, and tongues. They are Jews and Gentiles; white, black and many shades between. Can you imagine the colorful and beautiful variety of this flock of saints?

This multitude is shouting with one voice, “Salvation belongs to our God Who sits upon the Throne and to the Lamb.” You do not hear them shouting, “I made it to heaven by my good works.” Nor, “Did you see my children? They were the best ones on the block.” Neither do you hear them saying, “Clothes? You should have seen my wardrobe!” No, their only thought is, “Wow, it’s only by the salvation and grace of God and of His Son, Jesus, that I’m enjoying this.”

This expression of true worship causes all those around to worship also. The rejoicing of the saints demands a response from the angels, the four beasts, and the elders that are also in the vicinity. The angels sympathize with the church redeemed

and triumphant, as they did with the church in its conflicts and trials, and they now appropriately unite with that church in adoring and praising God.

They see, in that redemption, new displays of the character of God, and they rejoice that the church is rescued from its troubles, and is now brought triumphant to heaven. They fall before the throne on their faces which is the usual position of profound adoration. With a double “Amen” and seven-fold ascription of praise, they unite with the redeemed in glorifying the God of all creation.

Suddenly, one of the elders turns and asks a profound question: “Who are these which are arrayed in white robes?” John humbly and creatively acknowledges that the one who asks the question can also answer it. The elder explains that the saints in the white robes around the throne are the ones who have endured the afflictions, persecutions, and trials of the earth. They have not cleansed themselves, but have been washed in the blood of the Lamb. “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18).

The elder goes on to explain the reason they are before the throne of God. It can be traced to the fact that

the Lamb shed his blood to make atonement for sin. No other reason can be given why even one human being is in heaven and that is reason enough why any of our race is there.

He mentions that the Lord shall dwell among them. This word properly means to tent, to pitch a tent; and, in the New Testament, to dwell, as in tents. The meaning here is that God would dwell among them as in a tent, or would have His abode with them. Perhaps it alludes to the tabernacle in the wilderness. That tent was regarded as the peculiar dwelling-place of God and that always occupied a central place among the tribes of Israel. So, in heaven, there will be the consciousness always that God dwells among His people and that the redeemed are gathered around Him in His own house.

They will not experience the normal hungering and thirsting that we are acquainted with here on this earth, nor the heat of the day from the bright sun. “They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them” (Isaiah 49:10).


The elder continues to explain that the Lord shall feed them. He shall be their Shepherd. This includes much more than mere feeding. It em-

braces all the care which a shepherd takes of his flock—watching them, providing for them, guarding them from danger. It includes leading them to living fountains of waters. “Living fountains” refers to running streams, rather than standing water and stagnant pools like the Dead Sea. This refers to the happiness of heaven, represented as fresh and ever-flowing, like streams in the desert. These fountains will always bubble; these streams will never dry up. The thirst for salvation will always be gratified; the soul will always be made happy. This is the resolution of “anomie.”

“And God shall wipe away all tears from their eyes.” This is a new image of happiness taken from Isaiah 25:8, “The Lord God will wipe away tears from off all faces.” The expression is one of exquisite tenderness and beauty. Of all the descriptions of heaven, there is perhaps none that could produce better consolation than this.

Earth is a world of weeping—a world of “anomie.” Who of the human family has not shed a tear? Who has not wept over the grave of a friend, over his own losses and cares, over his disappointments, over the treatment he has received from

others, over his sins, over the follies, injustices, and arrows of his fellow men? Can you picture a loving God reaching down with His big, white hankie and drying up the tears that seep out the edges of your eye? What release, what culmination, what salvation!

When our eyes here run with tears, we are permitted to eavesdrop and the prospect of such a world should contribute to wipe away our tears here—for all our sorrows will soon be over. We can allow our minds to rest on the contemplation of these happy scenes in heaven, where all the redeemed, in white robes, and with palms of victory in their hands, will be gathered before the throne. No echoes of “anomie” will be there. 

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