



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

Galatians 6:14

DECEMBER 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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Amazing Grace

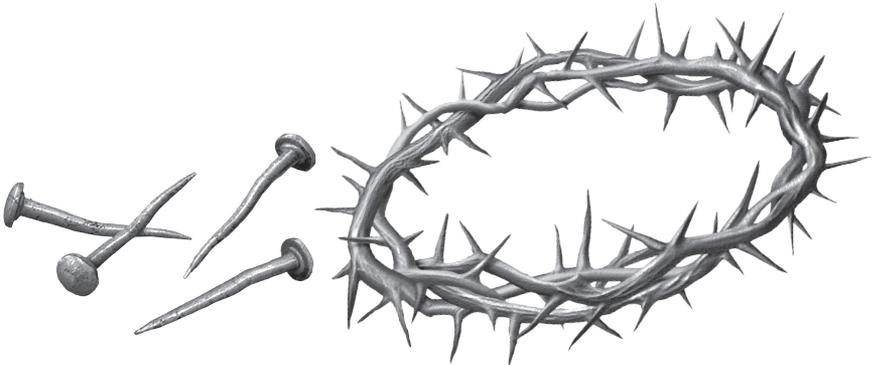
*Glenda Yoder
Falkville, AL*

Why did my Savior come to earth?
Why did He choose a lowly birth?
Because 'twas in God's perfect plan
To send His Son to save all men.

He chose to come here as a babe,
And to be in a manger laid.
Though He was Lord of everything,
He came to die and take death's sting.

He was willing to pay the cost,
When He was nailed to the cross.
He could have called the angels fair,
But chose instead my sins to bear.

Amazing grace, God's love to me,
How He came to set me free.
I praise His holy name today,
For He has washed my sins away.



The Mystery of Godliness

The writers of Holy Writ faced an important task. They needed to portray God-sized concepts in man-sized words. As the Apostle Paul undertook to do this on one occasion, he wrote in this exultant vein: **“And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, preached unto the Gentiles, believed on in the world, received up into glory”** (1 Timothy 3:18). I think he was explaining that what had earlier presented man with great mystery became quite clear as time went on. In the same way that one or two pieces of a jigsaw puzzle do not give a full picture, so certain parts of God’s self-revelation may not be well understood. Thus Paul explained that God had, in Christ, communicated clearly.

We can hardly overstate how fortunate we are that God planned the incarnation of deity in Christ. The Incarnation provides a much clearer idea than what was earlier available of what God is like. Mortal minds are faced with a big problem when trying to understand God. We easily get false ideas of Him. We may perceive

Him to be like the most generous, unselfish person we know. Another possibility our minds go to is that of imagining God as being like the greatest force in nature. No wonder people have worshipped mortal men or even the sun and other aspects of the natural world. Both nature’s bounty and natural disasters speak of a force much mightier than we are.

If ants in an anthill were to try to get a good understanding of the person wearing the boot that stepped on and devastated their home, could they do so from their lowly perspective? So do men miss understanding the infinite God Who visits this earth with balmy sunshine and bountiful rainfall, then sends an earthquake or a violent storm.

God Makes Himself Known

How shall this infinite God present Himself to finite man? In a step of great humiliation, the Son of God humbled himself and “took upon him the form of a servant.” That step provides the very explanation man needs.

The Bible says that God made man in His own image, yet great differences distinguish us from God. God is not six feet tall, weighing 200

pounds just because some men He made are six-foot, 200-pounders. His image is borne out in more significant ways than mere physical build and appearance. Man has been given personhood, which bestows upon him significant attributes that are distinctly human and yet allow him to aspire beyond mere food, raiment and shelter.

A favorite story of mine in this regard concerns a traveler visiting one of our national parks. The deer were tame and wanted to be fed. The traveler enjoyed feeding them, but when he made a quick move, a deer he was feeding seemed to feel threatened. It perked up its ears, snorted and bounded away. As the traveler stood and gazed fondly at the distrustful animal, he mused about how he might convince the deer that he meant it no harm. He decided that probably the only way he could do this would be if he were to become a deer himself.

That is the essence of The Incarnation, when Jesus came to earth.

When Moses was invited up to Mt. Sinai, the people saw something akin to a volcanic eruption and were warned to stay back. Nearly 1500 years later, the shepherds of Bethlehem saw quite a different sight. Rather than recoiling from a fiery mountain, they were invited to ap-

proach a helpless, lovable baby. The baby wasn't frightening. Yet it was the same God communicating with man as the one Who spoke from Mt. Sinai. No wonder the shepherds stepped right up and worshipped God.

That baby experienced first hand what it's like to be human. He grew up and gave His life for us. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. 2:10). "For he [God] hath made him [Jesus] to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor 5:21). Furthermore, He [Jesus] "was in all points tempted as we are, yet without sin" (Heb. 4:15b). *Oh, the love that drew salvation's plan! Oh, the grace that brought it down to man!*

The mystery of godliness is great, but even at that, this mystery has been explained sufficiently for us to participate in the mystery. As we accept the Biblical record, we know that Jesus is God, thus God was manifest in the flesh. That fact alone has such profound potential that if we accept it, we take the first step in finding meaning and purpose for our lives in these "woods" and on this "anthill."

The Apostle John wrote, "**Hereby**

know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God” (1 John 4:2). If we start with that truth, we have the key to what God wants for you and me, whom He created for fellowship with Him.

As we accept Jesus’ matchless love on Calvary, we find purpose great enough to explain why we are here.

In His resurrection power, we find resources adequate to live nobly. We consult the Holy Spirit and find direction for daily living. We claim the promises of God’s Word and live in the hope of a wonderful future with God, Jesus, and the hosts of heaven after this life is over. **“Thanks be unto God for his unspeakable gift”** (2 Cor. 9:15). -PLM 

reader response

June 26, 2004, Meeting in Zurich

By the editor

Several readers expressed surprise that we published a report of the meeting in which present-day members of the Reformed Church confessed their sorrow at their forefathers’ intolerance toward early Anabaptists.

Other meetings with similar purpose were held in recent times, most notably the one on May 1-4, 2003, held at Winterthur, Switzerland. Reports of that meeting included aspects unfavorable to faithful Anabaptist values.

The recent interest in reconciliation seems to have been sparked by a ministry called, *Watchmen for the Nations* led by David Demian. He believes that when the past sins of a

nation or people group are addressed, a renewed sense of God’s presence and authority can be realized. This message was shared in Switzerland several years ago. Some of the leaders of the Reformed church in Switzerland thought the blood of Anabaptist martyrs was still crying out in their homeland. Thus they sought opportunity to take steps for healing.

There have been and likely will be similar meetings in America, with Swiss Reformed in attendance. The meeting of June 26, 2004, was according to my information, the second major attempt at healing this aspect of the past.

In conversation with Dan Yoder,

Waterford, Ireland, who attended the meeting in June, 2004, I understood him to say that he noted no emphasis toward ecumenical unity. Bro. Dan believes that if present-day Anabaptists had refused to meet with the present-day Swiss Reformed, it would have sent an unfortunate message of rejection of their peaceful overtures.

I find, according to a report in *Courier*, 2004, Quarter 3, page 12-13, Ferne Burkhardt reporting that Harold S. Bender approached the city council of Zurich in 1952, asking them to erect a memorial to martyr Felix Manz. Bender's request was denied. According to Burkhardt, in the recent effort to place such a memorial on the bank of the Limmat, when the idea of a Manz memorial was presented, there were no dissenting votes cast by the Zurich city council.

A great number of Amish and Mennonite pilgrims have visited Zurich since 1952. No doubt many of them were noticeably moved as they stood gazing at the Limmat River. This phenomenon has awakened a sense of wistfulness in the Reformed Swiss of today. One of the most dramatic moments of June 26, 2004, according to William McGrath and Dan Yoder, was the unveiling of the memorial plaque, which was placed on the shore of that river at the site

of Manz's execution by drowning in 1527.

Bro. McGrath mentioned that, "There were no attempts to impose communion with different churches and no 'charismatic' practices as some feared." This comment can best be understood when we realize that the meeting in 2003 had such features.

The 2004 meeting was hosted by folk who apparently were not interested in ecclesiastical union, but in making sincere apology for a regrettable past, even though it cannot be changed. While the meeting of 2003 gave a heightened awareness of Swiss interest in reconciliation, significant aspects of the fulfillment of that dream for the Reformed Church came in 2004.

Perhaps the term "reconciliation" itself expresses something we find objectionable. Probably the invitation for Anabaptists to come to Zurich could more accurately be named, "Come so we can tell you in person that we're sorry."

While I cannot vouch for every aspect of the meeting held in Zurich last summer, my information causes me to stand by their purposes. What goes on in the future remains to be seen.

Lives given in martyrdom often, but not always, represent noble death. As one recent person com-

mented, “Purpose, not suffering, makes a martyr.” Surely we agree that the sincerest martyr cannot atone for anyone’s sins. In this sense, we acknowledge that the death of Christ was unlike any other, for He was both a martyr and the sin offering for us all.

Switzerland, I believe, still has no provision for conscientious objectors. Their “steadfastness” during the Reformation probably brought them

economic and political strength, but it was certainly hostile toward our forefathers.

Let us step forward with the Swiss Reformed Church of today into a more amiable atmosphere. The prayer for enemies that Jesus enjoined seems to have changed some Swiss Reformed into friends. That’s more than we can say for their forebears.



mission awareness

Richard Wurmbrand *(1909-2001)*

Gail L. Emerson

“...that I may know him...and the fellowship of his sufferings...”
(Philippians 3:10).

The youngest of four boys, Richard Wurmbrand was born into an Orthodox Jewish family on March 24, 1909, in Bucharest, Romania. In 1913, the family moved to Istanbul, Turkey, and remained there until 1919 when Wurmbrand’s father (a dentist) died in the great flu epidemic of that year. Widowed, Richard’s mother returned with her four sons to Bucharest. Eventually, Richard also lost his mother to death. He spent many years

adrift in society.

Wurmbrand had a good mind enabling him to learn and speak nine different languages fluently. His youthful years were stormy, and unfortunately, he actively used his talented intellect to promote leftist politics.

Richard met Sabina Oster, an Orthodox Jewish girl from his hometown. Their friendship developed into love, resulting in their marriage on October 26, 1936.

Being a good businessman, Richard made lots of money as a stockbroker. Although properly married by a rabbi

in a Jewish ceremony, Richard and Sabina became militant atheists. Life was good with lots of money, which they determined to spend enjoying “the good life.” However, within a year’s time Richard suffered from tuberculosis and went to a sanitarium in the mountains to recover. God used this intermission in Richard’s life to get his attention concerning the condition of his soul.

He came in contact with a carpenter who eventually gave him a Bible and witnessed to him about Christ. Upon their return to Bucharest, Richard continued his search for the Messiah. He attended meetings sponsored by an Anglican Mission. The church was seeking to have an outreach to unbelieving Jews. As a result, he was converted to Christ in 1938 and baptized.

He then joined the Anglican Mission. Sabina, however, was appalled at Richard’s conversion and rebelled against it, feeling that as Jews they should have nothing to do with Christ. When Richard decided to follow the Lord in baptism, Sabina determined that she would commit suicide on the day of his baptism. God had other plans. Her life was spared and she, too, was won to Christ that same year! The following year she gave birth to a son, Mihail (Michael).

After their conversion the Wurm-

brands immediately began to witness to others of their faith in Christ, beginning with the rabbi who had married them! He soundly rebuked them for reading Isaiah 53—a forbidden Scripture for Jews. Their witnessing was also done in parks, on the train, and on the street. Richard even followed the example of the apostles by going to synagogues on Friday evening and witnessing about the Messiah. Their boldness in proclaiming the Gospel was preparing them for a far greater challenge.

In 1940, as World War II drew near, there was an increased spirit of anti-Semitism in their homeland. A pro-Nazi puppet government was set up which resulted in persecution, loss of business establishments, arrests, torture, and imprisonment for Jews in Romania—especially for those who had been converted to Christ. By the end of the war, 260,000 Romanian Jews had lost their lives.

The government expelled mission personnel and closed the Anglican Mission. Richard was then asked to be the pastor of the congregation and was ordained. The church there was under the protection of the Norwegian and Swedish mission, so he was able to continue the work of shepherding the flock and also witnessing to Jew and Gentile alike. The church of a thousand believers was composed mostly of Jewish converts to Christ.

In preparation for Nazi occupation Richard had special copies of the Gospel of John printed to pass out to the soldiers. Meanwhile, he and Sabina were also busy rescuing Jewish children from ghettos and witnessing in bomb shelters. During this time he was imprisoned on several occasions for a few weeks at a time. Each time an *appropriate bribe* was given and the imprisonment would end. During the war, eleven members of Sabina's family died in concentration camps.

The Romanian church eventually had to go "underground" because they did not have permission from the Nazi government to meet.

In 1944 when the Russians started invading Romania, the Wurmbrands provided shelter for Nazi officers and even helped them to escape to their homeland. That summer the Communists held a meeting to convince the churches that they were in favor of religion. Among the 4,000 participants at the meeting Richard was the only one to protest what was taking place. After that he was a marked man and the church services often were infiltrated and the meetings disrupted. During the years 1945 through 1947, Romania was definitely becoming a Communist state.

Richard had wanted to go to Russia to share the Gospel with atheists from the time he was converted to Christ. Instead of going to the Russians, they

were coming to him! The Wurmbrands printed one million Russian Gospels and distributed them to the troops in army barracks. Again the church was persecuted and forced to go underground.

In 1948, Richard was kidnapped and imprisoned by the secret police. For eight and a half years his family did not know where he was. The police told Sabina a false story as to his whereabouts and eventually said that he had died in prison. Between the years of 1948-56 and 1959-64 he suffered persecution and severe torture, being imprisoned a total of fourteen years. During 1950-53, Sabina was also imprisoned in a slave labor camp, leaving their son Mihail an orphan for three years. He also was expelled from school on two occasions for speaking out against Communism, thus resulting in the loss of two years of schooling. Mihail eventually accepted Christ as a result of the witness of his parents. In 1965, a \$10,000 ransom was paid so that the family could leave Romania and come to the United States.

What Richard began in 1948 as the "underground church movement" is today known as *Voice of the Martyrs*. Author of more than 18 books (his most famous—the autobiography, *Tortured for Christ*), Richard also traveled and spoke about the plight of the underground church well into his 80's.

On August 11, 2000, after 64 years as a faithful wife and helper, Sabina went home to be with the Lord she loved and served. Six months later on February 17, 2001, Richard followed her in death. Richard Wurmbrand—a

true disciple of Christ who followed his Lord's commands of **love AND forgiveness**.

From *Sword and Trumpet*, Sept., 2003. Used by permission. 

Too Soon Old, Too Late Smart

Carol (Yoder) Nisly

Altamont, KS

A tribute to Emma Miller (1923-2004, wife of John D. Miller) and to her family.

I feel privileged to be a part of my husband Stan's family. They have qualities that help provide balance for me. I benefit daily from the godly modeling and practical outworking of love taught in their home. When I express appreciation to Stan, he often gives credit to his parents.

Stan's grandmother died this past June. Hans Emma, as she was called, was an unusual woman. My adolescent impressions of her were that people and relationships were very important to her. This must have been communicated to others also, for when she lay dying, among those who came to visit were two who had experienced distance and estrangement within their families and the church. Why did they come to see a comatose widow, who was

no relation of theirs, if it wasn't that she loved them?

Hans Emma was actually a step-grandmother. But this was something others may have mentioned, but not Emma. Her loving acceptance seeped into my mother-in-law's heart and shaped her in a way that I now benefit from in the gentle, self-effacing love of my husband. Often I have thanked God for our parents. Now I mourn the fact that I cannot personally thank our grandparents.

Too soon old, too late smart. Don't repeat my mistake and neglect to thank those who have invested in your life. Say the kind things you think of others! List those who have impacted your life for God and pray prayers of blessing on them! Such active gratitude recognizes that every good gift is from the Father of lights. I pray it ensures that the kindness I have received will not stop with me. 

marriages

Beiler-Swarey

Bro. Matthew, son of Marlin and Gloria Beiler, Paradise, PA, and Sis. Yvonne, dau. of Mark and Barbara Swarey, Mifflinburg, PA, at Shady Grove Christian Fellowship, on Oct. 23, 2004, by Joseph Peachey.

Bontrager-Miller

Bro. Brian, son of Steve and Joyce Bontrager, Kokomo, IN, and Sis. Lois, dau. of James and Rachel Miller, Chilton, TX, at New Road Church of Christ for Faith Mennonite Fellowship, Lott, TX, on Sept. 25, 2004, by Elmer Smucker.

Gingerich-Kuhns

Bro. Aaron, son of Dannie and Laura Gingerich, Sullivan, IL, and Sis. Charity Ann, dau. of Gary and Ruth Kuhns, Tuscola, IL, on Aug. 7, 2004, at Sunnyside Mennonite Church for Pleasant View Church by Howard Kuhns.

Graber-Wagler

Bro. Kenneth, son of Raymond and Laura Graber, Amboy, IN, and Sis. Geneva, dau. of Mark and Rose Wagler, Hartville, OH, at Hartville, OH, on Oct. 17, 2004, by Homer Zook.

Helmuth-Zehr

Bro. Myron, son of Simon and Lillian Helmuth, Hicksville, OH, and Sis. Laura, dau. of Lester and Wilma Zehr, Grabbill, IN, at North County Line Church

of God for Ridgeview A.M. Church on Sept. 25, 2004, by Lester Zehr, father of the bride.

Hostetler-Yoder

Bro. John, son of Glen and Laura Hostetler, Arthur, IL, and Sis. Rose Mary, dau. of Eldon and Dena Yoder, Arthur, IL, on Sept. 25, 2004, at Pleasant View Mennonite by Howard Kuhns.

Kauffman-Yoder

Bro. David, son of Ivan and Elsie Kauffman, Allensville, PA, and Sis. Susan, dau. of Sylvia and the late Jacob Yoder, Monticello, KY, at Pleasant Ridge Mennonite Church, Aug. 13, 2004, by David J. Peachey.

LaRaviere-Yoder

Bro. Richard, Sr., Arcadia, FL, and Sis. Erma, dau. of the late Levi and Emma Yoder, Sarasota, FL, at Bahia Vista Mennonite Church for Sunnyside Mennonite Church on Oct. 9, 2004, by Lester Gingerich.

Miller-Schrock

Bro. Matthias, son of Levi and Sarah Mae Miller, Bloomfield, IN, and Sis. Cythiann, dau. of Willie and Carolyn Schrock, Bloomfield, IN, on Oct. 8, 2004, for Believers Fellowship by Eli Yoder.

Schmucker-Miller

Bro. William, son of Joe and Carol Schmucker, Hutchinson, KS, and Sis.

Rosina, dau. of Harold Dean and Ruth Anne Miller, Honey Grove, PA, at First Baptist Church in Mifflintown for Shade Mountain Christian Fellowship, Oct. 16, 2004, by Jonas King.

Schrock-Bontrager

Bro. Clifford Noel, son of Ruth and the late William Schrock, Loman, MN, and Sis. Melody Joy, dau. of Willis and Esther Bontrager, Sullivan, IL, at New Life Tabernacle, Sullivan, IL, for Pleasant View Mennonite, on Oct. 16, 2004, by Howard Kuhns.

cradle roll

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

Byers, Jason and Loretta (Graber), Bloomfield, IN, third child, first dau., Evelyn Sue, Oct. 2, 2004.

Chupp, Monroe and Miriam (Nisly), Stuarts Draft, VA, sixth child, third son, Jared Daniel, Sept. 30, 2004.

Gingerich, Vernon and Rosalyn (Yoder), Wytheville, VA, sixth child, fifth dau., Kaylene Sue, Sept. 30, 2004.

Good, Ryan and Teresa (Miller), Lancaster, OH, first children, a son and a daughter. Their adoption was finalized on Nov. 1, 2004. Joseph Isaac was born Nov. 20, 2001 and Madison Elizabeth was born Aug. 25, 2003.

Wagler-Miller

Bro. Matthew, son of Mahlon and Dorothy Wagler, Odon, IN, and Sis. Erma Jean, dau. of Raymond and Ada Miller, Uniontown, OH, at Hartville, OH, on Oct. 9, 2004, by Homer Zook.

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

Hochstetler, Christopher and Cynthia (Miller), Minerva, OH, fourth child and son, Stuart Tyler, Sept. 17, 2004.

Jantzi, Jason and Rochelle (Erb), Milverton, ON, second child and son, Kerwym Jason Lee, Oct. 6, 2004.

King, Myron and Mary Ellen (Yoder), Belleville, PA, third child and son, (two sons deceased), Joshua Levi, Sept. 27, 2004.

Mast, Steve and Heidi (Yoder), Caneyville, KY, second child, first dau., Monica Leigh, July 7, 2004.

Miller, Jonathan and Malinda (Swarey), Greenville, VA, second child, first son, Karl Antoine, Oct. 1, 2004.

Miller, Josiah and Lois (Friesen), Lott, TX, fourth child, third son, Travis Lane, Sept. 1, 2004.

Miller, Myron and Fern (Beiler), Goshen, IN, first child and son, Madison Blake, Oct. 15, 2004.

Peachey, David J. and Martha (Schlabach), Belleville, PA, second child, first dau., Lorena Sue, Sept. 15, 2004.

Peachey, Matthew and Daria (Yoder), McVeytown, PA, first child and dau., Elizabeth Rose, Sept. 30, 2004.

Peachey, Mervin and Danelle (Martin), Belleville, PA, eighth child, seventh dau., Danelle Martha, Sept. 6, 2004.

Schrock, Elvin and Elverta (Yoder), Linneus, MO, sixth child, fourth son, Joshua Edwin, Sept. 2, 2004.

Schrock, Roger and Gertie Ann (Miller), Arthur, IL, sixth child, third dau., Shari-lyn Joy, Oct. 28, 2004.

Sensenig, Scott and Wanda Schrock, Shipshewana, IN, fourth child, (one deceased), second dau., Holly Danielle, Oct. 8, 2004.

Shenk, Jonathan and Ruth Ann (Somers), Martinsburg, OH, fifth child, fourth son, Adam Grant, Oct. 9, 2004.

Stoltzfoos, Adin and Heidi (Denlinger), Burgettstown, PA, third child, first dau., Angela Marie, Oct. 12, 2004.

Stoltzfus, Larion and Sheryl (Spiker), Kennedyville, MD, first child and dau., Alana Kylene, Sept. 28, 2004.

Yoder, Allen and Debra (Mullet), Lanet Nakuru, Kenya, fifth child, fourth dau., Barbianna Lynette, Oct. 6, 2004.

Yoder, Tim and Verna (Byler), Clarkson, KY, seventh child, sixth son, Eric Donovan, Sept. 9, 2004.

obituaries

Smoker, Leah S., 90, Paradise, PA, died at Fairmont Home, Sept. 13, 2004. She was born Sept. 9, 1914, daughter of the late Jacob and Anna (Stoltzfos) Glick.

She was baptized upon her confession of faith Oct. 4, 1931, and was a member of Mine Road A.M. Church.

On Nov. 25, 1937, she was married to Benjamin Smoker. He is deceased. To this union were born five children. Also

surviving are 18 grandchildren and 20 great grandchildren.

Funeral services were held at Mine Road Church on Sept. 17, with John Glick and Jason Smoker serving. Burial was in the Mine Road Church cemetery.

Wagler, Mary Elizabeth, 86, Abbeville, SC, passed away peacefully in her home Aug. 28, 2004. She was born at Hartville, OH, March 20, 1918, daughter of the late

Seth and Sadie (King) Byler.

She was a member of the Cold Spring Mennonite Church.

On Jan. 3, 1943, she was married to Eli H. Wagler. Her husband of 61 years, he survives. Also surviving are daughter, Mildred Oneta (Enos) Yoder, Blackville, SC and a son, John Eli (Pauline) Wagler, Abbeville, SC, six grandchildren and 16 great grandchildren.

She was preceded in death by a daughter, Betty Lou and a grandchild, Melissa Wagler.

Funeral services were held Aug. 31, with Brethren Merl Beiler, Harvey Bowman, and Ernest Hochstetler serving.

Yoder, Rosanna, 8, died of a brain tumor at her parents' home at Arthur, IL.

She was born March 1, 1996, the daughter of Ernest and Clara Mae (Schrock) Yoder. They are members at Trinity Christian Fellowship.

Surviving are her parents, four sisters, Wilma Fern (Verrel) Miller, Arthur; Karen Sue (Norman) Kauffman, Arthur; Carolyn and Marnita Kay at home; two brothers, Lynn Marcus and David Allen, also at home; grandparents, Reuben and Fern Schrock, Ralph and Mattie Yoder; great grandmother, Clara Schrock and great grandfather, Chris Yoder.

Funeral services were held on Oct. 3 at Otto Center Community Building, with Sam Hochstetler, Menno Kuhns and Dannie Diener serving. Burial was in the Pleasant View Church Cemetery.

observations

The following is excerpted from a letter from K. Thomas, Mt. Solon, VA. The subject is how the use of perfume and other chemical additives can cause discomfort and allergic reactions to other people. (See Observations, Oct., 2004, page 11.)

“Why is it that ‘plain’ people should even have a concern like this? Should we in our separation from the world use products that call attention to ourselves by emitting scents usu-

ally considered sensual?”

Writer Thomas makes it clear that we should practice good hygiene and avoid offending odors. But she also mentions that a pure heart and a clean mind are a form of sanitation that none of us should neglect. Such sanitation is not high priced and there is no danger that the scent will have negative effects on others.

• • • • •

There has been significant response on the matter of relieving active ordained brethren from ministerial duties. There could be moral or doctrinal considerations where

the need for such action would be very clear. And perhaps there are other cases when such radical action is justified. But the following items would caution us to remember that such action is serious business, and that unworthy motives have no place in such considerations.

Here is one brother's input on the subject, who signed it with, "One who knows how it feels": "When someone loses a family member by death, many people come to mourn and sympathize. If a house or barn is lost by fire, hundreds of people give material aid and emotional support. But when a man loses the sacred charge to preach the Gospel, only a blessed few have the courage to say anything to the one thus demoted. I would like to encourage that any bishop having the unpleasant task of 'silencing,' 'recessing,' or in any other way rendering a minister inactive, would appoint a brother to stand by the side of the hurting one through the difficult adjustment. Having another brother to share one's heart with, would certainly help alleviate the pain."

Eli A Yoder, Stuarts Draft, VA, sends a pertinent note with several tracts. These include the point that when we are disappointed in a pastor for whatever reason, we can respond in different ways. The easy and human response is to criticize. But to

pray fervently and to solicit others to do so is something different and far more Christian. It is also potentially more effective. A tract Bro. Eli sent includes an account entitled, "A Case in Point," which follows:

"A misfit pastor, he seemed to be. His case had been solemnly discussed by his many conscientious church members, and the conclusion seemed inevitable—he was just not a man big enough for the fine church he was trying to serve. So a committee waited upon him from the elders of the church, and in as kindly a way as they could, they told him of his shortcomings and that the only sensible verdict was that he was not cut out for as big a job as the responsibility of this important church.

"It looked like *the end* for the discouraged pastor, but wait! Instead of dismissing him, the committee informed him that their decision was that they would meet in earnest prayer together for him until God did whatever was His will for the poor "misfit pastor." They were faithful!—the prayer group got more and more under the burden and the power of God was more and more evident in their own lives, *and in the pastor's*. Out of that experience, this "inadequate" pastor emerged to become the great DR. J. WILBUR CHAPMAN. Multitudes eventually owed their salvation to the work that the

Lord did through this man of God!
How much credit in heaven will go to
him, and how much to the ones who
stood behind him in prayer?"



While this column was being prepared I was told an incident that, to me, illustrates several aspects of this discussion with remarkable clarity. The characters are persons that I have not personally known. I have checked the details I include for accuracy.

There was a relatively young bishop who seemed to take leadership authority very seriously. It was less evident that the pastoral attributes of servanthood, compassion and gentleness were important to him. The result was that he silenced several others who had been ordained to the ministry. I have little information as to the grounds of that action. But at the time there were people who considered some of this unjustified.

One of the victims of the questionable exercise was later questioned as to how he worked through this. He said it was a very difficult struggle. But he decided that he would not harbor the perceived injustice. Whatever the church would ask of him, he would try to do his very best, whether it was song leader or janitor.

Soon after that there were some problems with the bishop's family that seemed to reflect a lack of ef-

fective leadership at home. When his bishop peers of the conference asked him to relinquish his bishop office, he was not willing to concede. He chose to leave and continues to minister in a setting that is not "conservative Anabaptist."

About two years after the action referred to above, there was an ordination in this particular congregation. The "victim" brother was re-ordained by use of the lot. He has more recently been ordained as bishop. Several things are worthy of notice:

-Persons in leadership should remember that we are human and not immune to wrong attitudes and actions.

-Sometimes such actions come home in what seems to be simply sowing and reaping.

-From my perspective, it seems the "victim" brother beautifully demonstrated respect for the office of his bishop. And in this case, truth and integrity seem to have triumphed.



The city of Hutchinson has been in the process of planning a new animal shelter for some time. Animal lovers are very vocal advocates of animals, in this case stray cats and dogs. The anticipated cost is well over one-half million dollars. From my perspective, such an expenditure of public funds reflects a seriously flawed

scale of priorities.

Nationally, the pet industry is big business. The local newspaper reports that Americans have 77 million pet cats and about 65 million pet dogs.

• • • • •

“Being born again without joining a family of faith is like being born then being left on a hospital doorstep.” –Ervin R. Stutzman –DLM



A Warning About Numbers

*Steven R. Kooistra
LaGrange, IN*

[These thoughtful observations and comments are not meant to stir controversy. They are, however, meant to alert us to danger and to provoke us to love and good works. May God give us godly discernment. –PLM]

And he (the beast that came up out of the earth which had two horns like a lamb and spake as a dragon) causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name. (Revelation 13:16-17)

This article’s purpose is neither to discuss who or what the beasts of Revelation 13 are, nor to discuss the nature of the number of the beast’s name. It is to give a cautious warning on the concept that one cannot buy or sell

without a number relationship to a beast.

We tend to think that the revelations of Scripture about end times suddenly appear in history. Obviously, some of the events portrayed will suddenly happen, but others, I believe, begin and slowly come to fruition. Jesus’ public ministry began when He was about 30 years old. The incarnation of Christ as a baby happened some 30 years earlier. Nothing is known of those years except for Luke’s account of his birth, his circumcision, and his escapade at the temple at age 12. Yet those 30 years of sinless living were important to Jesus’ role as Messiah. To put this into perspective, what were you doing 30 years ago? Be careful now; I found something I used 30 years ago for sale in an antique store.

I want to caution people that the ability to buy and sell without the number of his name is slowly mov-

ing in on the world and soon may become a source of hardship for Christians. Let's take a look at some current facts:

—If you wish to borrow money from any lending institution in the USA, you must have a credit score. In most companies nothing else matters but the score, which in most cases needs to be above 620. You can find lending institutions that will go lower than that score, but they increase the interest rate to cover their risk. One's ability to buy a house or car or other large items is based on that number. If you want to buy inventory with a loan, you not only will not be able to buy without the correct number, but you will have nothing to sell.

—In another development, online buying and selling is becoming ever more common. To use the World Wide Web to buy or to sell, you need to have credit cards, debit cards or the ability to post electronic checks. All of these items need to have special account numbers, expiration dates, routing numbers, PIN numbers, and sometimes other numbers unique to the company taking the order. Nothing can be bought or sold without the use of these numbers.

—If you are a person who is working in manufacturing, chances are that having your pay check electronically deposited in your bank

account is either an option offered or a requirement. This all takes correct numbers. Chances are that, since you do not have to run to the bank to do your banking, you have begun to use a debit card or a charge card at point of purchases (pos) or at automated teller machines (atm). Make sure you do not forget your PIN number. Be careful who has access to your account numbers, because identity theft is on the rise.

I picked up a brochure printed by my bank, called, "What Happened to the Paper Check?" Here are excerpts from that brochure:

"Check conversion has been in place for five years using the same secure Automated Clearing House (ACH) network that the Federal Reserve and the nation's financial institutions use to process electronic payments...Companies in the United States have begun to use a process of converting consumer paper checks into electronic payments. This process will save the US economy billions of dollars annually and will cut down on the amount of paper you keep. This is part of the nation's overall migration to electronic payments that started over 30 years ago with Direct Deposit...the efficiency of the nation's payment system requires shifting from paper checks to electronic payments. This change is in everyone's best inter-

est...Electronic transactions provide more privacy and federally regulated protections than paper checks; electronic payments can result in less fraud and fewer errors; and electronic processing is less costly than paper processing.”

(Check Conversion Education Coalition, Copyright 2004 – Farmer’s State Bank, 220 S. Detroit Street, LaGrange, IN 46761 – www.checkconversioneducation.org)

Red flags should be raised in the Christian’s mind when a system saves billions of dollars for the national economy, when it makes the nation’s payment system more efficient, and when it is in “everyone’s best interest,” and provides greater “federally regulated protections.”

The system is becoming so sophisticated that when you buy or sell anything, the exact status of your financial situation can be known immediately to the store, the bank, the ATM, and to your own personal computer in the Internet. With these “protections,” one cannot go over his balance on the credit card or debit card. One may not be able any more to write a check and try to beat it back to the bank. Cash is not yet obsolete, but it is being used less and less. There is a distinct possibility that some time the government may stop printing paper or minting metal currency.

If you are a wholesaler or retailer of merchandise, you need correct tax ID numbers and special license to offer your product for sale. When I owned a greenhouse and produce business, I needed a license number to sell seeds or plants, a sales tax exempt number, an employer ID number and a Social Security number on file with county, state and federal governments. I even needed a permit number for the sign I erected along the highway.

One can see where developments of government control, the sophistication of the system and the identity theft might lead. I worked at Banta Corporation of Kansas City for two years as a production control coordinator. Banta claims to be the largest printer of magazines in the US. They do not publish the magazines; they only print the material sent to them by the publishers. In my position, I was responsible for getting each issue of the magazine I was working on ready for the printing process. I checked each ad, sometimes proof-read articles, and made sure all the pages were there and in proper sequence for the printing process. One of the magazines was for the credit card industry. I wish I had kept copies or at least remembered the name, but I didn’t and I don’t. Personnel of MasterCard, Visa, American Express and others got this magazine.

My years at Banta were 1996-

1998. In that time there were articles in that trade magazine that said the technology was in place to put computer chips under people's skin that were capable of giving medical history, financial history, passport information, driver's license information, and other information. Your credit card numbers and debit card numbers could be on a computer chip under your skin. Now I remind you this magazine was not in any way connected with Christianity. It was a trade magazine for the credit card industry. It said that the best place to put this chip would be either in the back of the hand or in the forehead, because in these two places on the body are the least likely to become injured or have the chip damaged. It takes only a little imagination to know that these two spots are easily scannable at the checkout counter.

This chip is already being utilized in the pet industry, as vets can implant such a chip in the neck of a dog, which would hold all necessary information about the dog and its owners. It is hailed as a safe way to keep your dog or cat's license, medical history and owner information with the pet, in the event of it getting lost or stolen.

With identity theft becoming more and more of a problem, one can see that it will be hailed as a benefit to keep the information that we now

use on a credit card or a smart card, which can be lost or stolen, on a computer chip under your and my skin. It is likely that the more sophisticated such a system becomes, the more dependent our ability to buy and sell may well become. We as Christians may not be able to buy or sell unless we become a part of it. One can see that once the beasts of Revelation do appear, they might use that system to control the population of whole countries—or the whole world.

I was party to a conversation of two plain people, who are part of a very conservative Mennonite group. Their beards were long, their cars black, and they used no computer, radio, television, or even cassette players. And yet, both boasted about how they sign up for a credit card deal at low percentage, use it until the deal is off, sign up for another and pay off the first card. They keep a running balance on these cards at all times. They felt they were using credit cards wisely and escaping certain annual fees and high rates of interest. My concern is that in playing the numbers game with these cards, how tied into the system have they, or will they become?

I do not mean to be alarmist. I do not advocate pulling out of the system altogether. I understand that all of us need a loan from time to time. I understand that credit cards

are sometimes necessary, like when renting a car, or in emergency situations. Checking accounts go way back, and routing and accounting numbers are necessary for accurate bookkeeping.

My purpose here is to hold up a red flag—to make people aware—so that we do not go into these situations blindly and be some of the elect that are led astray and align with the beast unheedingly, not realizing what we are doing. I would like to prevent someone from becoming so entangled that in trying to escape the number of the beast, he must suffer hardship and persecution. Whatever you do, keep your debt load small.

I write to encourage plain people everywhere to pass on the skills of self sufficiency from generation to generation. Teach your children the skills of gardening and butchering. Teach the necessity of frugality by

sewing one's clothes and coverings and learn to live simply. On occasion teach them how to live without electricity, generators, motors and the like. True camping and living off the land experiences may become more than fun recreation in the future. They may become necessary life skills.

More importantly, teach your children why these skills are so important in an age when technology and ease of living tempts us to forget and makes us dependent on others—even to the making of our suit coats and coverings. Perhaps it will not happen in our generation, but some day people will go through the tribulations of the end time—however God chooses to work out those times.

Make no mistake, buying and selling by the numbers is upon us. Can the beasts be far behind?



**The bridge between despair
and hope is often a good
night's sleep.**



Prayers and Partings

Mary Ellen Beachy

Dundee, OH

It was a beautiful scene, this circle of prayer, a practice that had become a family ritual, a memory we will always cherish.

My parents were getting ready to travel back to their home in Maryland, many miles from ours in Ohio. We had spent a good week attending church together, visiting family and friends in Ontario, enjoying the wonders of Niagara Falls and camping at a national park.

Now it was time to part. We all stood in a circle and held hands—our six children, Mark and I and my parents. We bowed our heads, thanking God for his love and goodness, imploring God’s hand of safety for them as they traveled on to their home. There was time for a hug and a kiss, then they drove away. We stood there waving till they were out of sight.

Little did we realize that Dad—Grandpa—was driving away out of our lives. We didn’t see him again till some 40 days later when we stood weeping around his coffin for one last lingering gaze at the earthly shell he lived in.

As the dark cloud of grief settled over the family we found comfort

in knowing that his death was the will of God. He peacefully passed away while sleeping in his home on Wednesday afternoon, August 11, 2004. Yet it was so sudden, such a shock! There was no warning, no time to say good-bye.

Oh, we all know that some day our parents will die, but we are never really ready for the final farewell. When a parent dies, a part of us seems to go with them. Heaven becomes nearer and dearer.

Memories of the last things we did with Dad or Grandpa became silver linings to our sorrow.

Our twelve-year-old son enjoyed talking with Dad on the phone and did so on the Tuesday evening before he died. That same evening my brother in Maryland had stopped in at Mom and Dad’s, had taken time for supper and a good chat with them. How grateful he is that he did it!

His oldest grandson had come from Virginia to work with Grandpa at a church work bee that last Monday. What a blessing that last day of working together was! As they talked in the living room that night, Dad remarked, “I feel so good!”

Yes, we are grateful for all we had

done with our parents those last days and months. We are thankful to God for a good relationship with Dad. We appreciated each other and it was special to be together.

Partings are tough, but those precious prayers whenever we parted

will always be a lovely memory, a warm circle of love around our hearts. We also long for the day when there will be no more tears, no parting prayers, and no farewells. Some sweet day, when we all get home!

Beyond The Sunset

Mary Ellen Beachy

The western sky was painted with
magnificent hues

Soft shades of color filled the eventide.

“Can Grandpa see us way down here?”

My son asked, “Does he know when
we cry?”

The sunset glory was a benediction from
God

We had gotten word just an hour before.

Oh, how the children and all of us cried;

My Dad had gone to be with the Lord.

Dad was excited about the work of the
church,

Couldn't wait till it was done and past.

But he too left everything behind,

When summoned from God at last.

Dad was friendly, witty and fun.

Now those times are over and done.

He loved to talk and discuss God's Word;

He crossed the finish line, the race is run.

No more is Grandpa Stoltzfus there,
Who took time for his grandchildren.

They loved to pick up the phone,

And give him a call, talking long was no
chore at all.

Dad and Mom came to Lynita's
baptism;

We felt their love and support always.

Children's children were his crown;

He loved how children brightened his
days.

We loved to sing when Grandpas came;
His favorite song, “There's a fountain

free”

He loved to sing it, 'twas a joy,

“Haste to the brink, 'tis for you and me.”

Precious memories linger 'round us:

Our children leaving for school,

Dad giving them all a sermonette,

“Always obey the Golden Rule.”

Standing there, his hair all white,
He shook his finger and said,
“I have no greater joy than that
My children and grandchildren walk in
truth.

“Always love the Lord, children,
Please Him, obey your Mom and Dad.
If you listen and do the words of God,
That will make my heart so glad.”

We’ll miss his love and prayers
Who will notice the children’s pets?
Marcellus said, “I wanted Grandpa
To see my new puppy yet.”

Many children miss my dad,
Kyle cried in bed Wednesday night.
“I don’t like it without Johnny;”
Uncle Amos said, “It doesn’t seem
right.”

Dad was at times lonely, wistful and sad;
Most of his children were so far away.
Now beyond the sunset on the golden
shore
He sorrows no more in heaven for aye.



Life on the Edge

*Suzie Oatney
Partridge, KS*

In looking through a magazine recently, I came across a picture of a woman lying on the very edge of a cliff, barely daring to look over the edge. With it was the caption, “Couldn’t get any closer! Scared!”

The picture was dated 1910. Why was she out there on the edge like that? It didn’t seem like the thing a lady would want to do in 2004, let alone 1910. Why would anyone go on an open ledge high in the mountains? Couldn’t she see enough from the bottom?

Then I got to thinking. I talked with

several people about the fact that, unknown to us, we may well pass through places and situations which are really only a few steps or inches from eternity.

For example, a recent accident involved a young man in our congregation at Center. He was struck just above the eye by a piece of metal. We were marveling at the fact that it could have been much worse, and that a matter of mere inches made the difference of life or death.

In another case, some time ago, two young men were killed in an ac-

cident just down the road from our house at the same time our son was on the same road a few miles away. While going to the scene, the sheriff whizzed past our son. Only a few miles separated these young men from their eternities.

On the day my husband and I were married, another couple we knew was married at the same time just a few miles away. None of us were Christians. Today the other couple has been divorced and remarried several times. Fortunately, my husband and I are now both Christians and are still married. We and they all started out going the same direction, but are now headed to different eternities.

How often do I not know about the hand that protects me! As I drive down the road, or fly across the country or work in my home, or walk through a store something unseen keeps me here in this world and delays my transfer to eternity. When will that hand remove its protection from my mortal body and my next step be in the next world? Will my eyes be opened to the other world before I step into it?

I want my eyes to be open to those realities now. I want to realize the myriads of angels—both good and bad—that are at war around me. The Psalmist said, “Yea, though I walk through the valley of the SHADOW of death, I will fear no evil, for thou art with me.” Death to the Christian is just that—a SHADOW of something

that hangs over the world. Death has no permanent power over the Christian. It is only a shadow of what might have been if the Christian had not received Christ and eternal life. The Apostle Paul said that for the Christian to be absent from the body brings the privilege of being present with the Lord.

For the Christian, this is the view of life on the edge. We are always “lying on the edge of a cliff,” as it were. We can dare to move about. There is nothing to fear, since Christ has conquered death and the grave. And, in daring to speak and act for Him, we have power through the Holy Spirit to snatch others from under the shadow of death and pull them back to safety.

There is a distinct advantage to seeing the bottom from higher up. In looking at life from a heavenly vantage point, we can more fully realize our responsibility to others around us. We are to help others “look for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference. And others save with fear, pulling them out of the fire; [back from the edge] hating even the garment spotted by the flesh” (Jude 21-23).

How do we view life? Are we lying on the edge, too petrified to move? He who has called us will keep what we have committed unto Him against that day.



What Was Solomon's Problem?

Simon Schrock

Fairfax, VA

Recently while reading in 1 Kings, a short sentence caught my attention. In 1 Kings 11:40, we are told that, "Solomon sought therefore to put Jeroboam to death." Why would the wisest of men in his time and one who called the people to be wholly dedicated to the Lord and his commandments, want to kill Jeroboam?

God blessed Solomon with wisdom and riches. As King, he experienced God's blessings at the dedication of the temple. He humbly rose from his knees, spread his hands toward heaven and blessed the assembly of Israel. Why would a man, so devoted to God, want to kill his neighbor?

Something significant had happened. Solomon's heart drifted from God as a result of his loving many forbidden, foreign women. "Solomon did evil in the sight of the Lord and did not follow the Lord fully" (1 Kings 11:6). Thus the Lord was angry with Solomon because his heart had turned away from the Lord, the God of Israel (v. 9).

Because of King Solomon's disobedience, God raised up adversaries against him. Jeroboam rebelled against the king. The prophet Ahijah

met Jeroboam and said, "Thus says the Lord, the God of Israel, Behold, I will tear the kingdom out of the hand of Solomon and give you the ten tribes" (v. 31).

What was Solomon's response? He sought to kill Jeroboam. **Solomon's real problem was not Jeroboam, but his own disobedience and turning to false gods.** His own action brought on the adversaries. Killing Jeroboam would not solve the problem.

What can we learn from this incident in history?

If Solomon had seen his own faults and repented, likely the Lord would not have raised up an adversary against him. Furthermore, Solomon would have had no reason to take revenge on Jeroboam. The problem was Solomon's falling away, not Jeroboam's taking over much of his kingdom.

Solomon's kind of behavior is still alive in the human race. Persons who do not walk obediently and wholeheartedly with God often see their faults in others. They are quick to shift their problems onto others.

We are admonished to "Examine yourselves, whether ye be in the

faith” (2 Cor. 13:5). Many problems in the church could be avoided if members would examine themselves to see if they might be at fault before blaming others. Bringing my life in line with God’s standards will go a long way in solving and avoiding problems.

Jealousy, unforgiveness, bitterness, and anger are some of the sins of the heart that make people critical and cold toward each other. The lack of being “fully after the Lord” brings big problems to the church.

The church has experienced many splits and divisions in the last several decades. It seems that in recent years it’s almost like a fad.

I get into numerous congregations and Bible conferences across the church. Recently I was thinking, *I’d like to go somewhere and not hear of another church split.* About that time, I participated in a Bible conference a day’s drive from our home. My wife and I were getting acquainted with the couple across the table during meal time. Guess what, not long into the conversation he informed me that their church had

had a recent split. The explanation is often loaded with the faults of others, how wrong “they” are and how right “we” are. What is often sadly missing from these conflicts is the honest soul-searching question of, “What have I contributed to the conflict and for what should I repent?”

Solomon should have checked his own life before becoming upset with Jeroboam. In many church conflicts the critics charge the ministers with faults that are prevalent in their own lives. We defend our own faults, and even seem blind to them when we see them in others.

The Scripture rightly admonishes us to prove our own work. “But let every person carefully scrutinize and examine and test his own conduct and his own work. He can then have personal satisfaction and joy of doing something commendable [in itself alone] without [resorting to] boastful comparison with his neighbor” (Gal. 6:4 Amplified).

Prayerful and careful self-examination with continued repentance will keep us from falling into Solomon’s trap. 

*The best Christmas decoration is a
face wreathed in SMILES.*



should mean something **more**
than being a time for an
indulged child
to have his **past** forgotten
and his **present** remembered.

helpers at home

The Proverbs 31 Woman—Part Five

Mary June Glick

“She sews for the poor and generously gives to the needy. She has no fear of winter for her household, for she has made warm clothes for all of them. She also upholsters with finest tapestry. Her own clothing is beautifully made—a purple gown of pure linen.” (verses 19-22)

Verse 19 in KJV mentions working with distaff and spindle. It is the only place in the Old Testament that these two items are mentioned. They were used for spinning wool and converting it into yarn and thread.

Sewing one’s own clothes was not as easy then as it is today. She probably worked at this less strenuous job in the evening, after a day’s work was completed. I’m not advocating that we continue to work until bedtime, rather that we use this time to relax with something we enjoy, whether it’s crocheting, reading, or for a young mother taking time to enjoy her family. Quieting one’s heart and mind before we go to sleep prepares us for a new day.

God’s beautiful woman reaches out to those who are in need. In spite of

the importance of providing for her own family, she takes opportunity to help others. Let me challenge you to involve your children in ministry to people; you will thus prepare them for a life of service.

Let's be practical:

1. Take a meal to a new mother or to a sick person. Include paper supplies, and add a few surprises, such as a bouquet of flowers, a book or something extra. Take time to visit, if just for a few minutes.

2. Choose a project from CAM or another relief organization, where children can save their own money to share with those in need.

3. Be a Dorcas (Acts 9:36-41). Sewing circle gives us opportunity to sew for others. This can be a special day for the children. Tell them what you are doing and why.

As we extend or reach out in a

heart of love and compassion, we pull our family into a circle of love that does not exclude, but includes others around us.

The Proverbs 31 woman cares for the physical needs of her household. She also takes care of herself and is careful to keep her house comfortable and homey. Your house should spell WELCOME and PEACE to anyone who steps inside your door.

Once again, let's be practical:

1. Keep your wardrobes simple; limit the amount of clothes that hang in your closets.

2. Provide warm, comfortable clothes. Keep them neat and clean.

3. Teach the principle of modesty in dress and the importance of inner beauty.

Your house, your children and you should be a reflection of God's love and beauty.



Be patient.

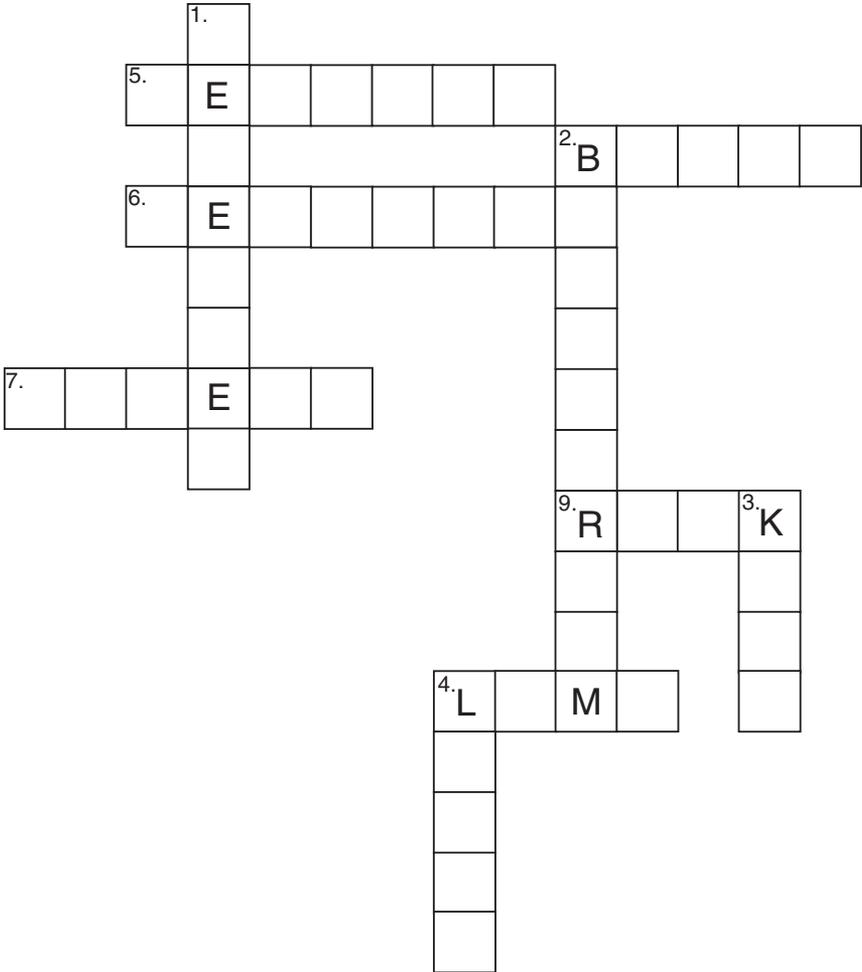
You get the chicken

by hatching the egg—not by smashing it open.



Names of Jesus

Let's picture Jesus as the person in Christ in creative ways. To be able to trust Jesus, we must know Him. By knowing His names it gives us a perspective of who He is, our blessed Saviour.



Down: 1. Redeemer 2. Bridgroom 3. King 4. Light
 Across: 2. Bread 4. Lamb 5. Jehovah 6. Mediator 7. Friend 9. Rock

Too Late

Karin Anne Gingerich

Greenfield, OH

“Oh, let him have his way,
I can’t endure that wail.
We’ll teach him better soon,
Besides, he’s kinda’ frail.

“Oh, don’t make him say his prayers,
He’s just a small fellow.
We’ll say an extra one,
And grace God will bestow.

“Oh, let him go along
He wants to go so bad.
His friends would think us odd.
Besides, he would be mad.

“Oh, let him say those words,
He’ll soon grow out of it.
His friends all do it, too,
So don’t you have a fit.

“Oh, let him read that book,
It will not hamper him.
He needs some adventures
So don’t you look so grim.

“Please don’t bore him with church.
Let him stay here today.
He’ll grow up and then go.
But now, just let him play.

“Oh, please, his haircut’s neat
Let him do as he will.
He has to go with style.
Besides, he’ll turn out still.

“Oh, let him go, I say,
A few ‘wild oats’ won’t count.
He’ll return, oh, surely
The Lord he’ll not denounce.”

And this went on and on,
Till finally, one day,
The mother got a call
From someone miles away.

“Your son was in a fight,
At the old drinkin’ shed
And he got hit too hard.
I’m sorry, but he’s dead.”

And then she remembered
How often she did state,
“I’m sure he’ll come around.”
But now it was too late.

Softly, she wept unheard,
Many tears of remorse.
Her only child was gone,
His life had run its course.



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Authors and their contributions

Abbreviations Identify Sectional Features: (M) Meditation; (P) Poem; (Ed) Editorial; (MA) Mission Awareness; (MM) Ministers' Meeting Message; (Obs) Observations; (HH) Helpers at Home; (YM) Youth Messages; (JM) Junior Messages; (G) Guest Writer.

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Please contact: Jason Miller or Ken Kauffman at 870-741-5001 (any time)

E-mail: goyetherefore@characterlink.net

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THOUGHT GEMS

Let us hope for the best, be prepared for the worst,
and take what comes with thankful hearts.

• • • • •

Hope is putting faith to work when doubting would be easier.

• • • • •

A husband is like an egg—if kept in hot water continually,
he becomes hard-boiled.

• • • • •

Horse sense is what keeps a wife from becoming a nag.

• • • • •

Don't judge your wife too harshly for her weaknesses.
If she didn't have them, she probably wouldn't have married you.

• • • • •

Poverty is contagious. You can get it from your spouse.

• • • • •

A good wife and good health are a man's best wealth.

• • • • •

Sometimes a handful of patience is worth
more than a bucketful of brains.

• • • • •

Inability to decide sometimes pretends to be patience.

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