



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

Galatians 6:14

**APRIL 2005**

Meditation	
<i>God's Plan</i> .....	1
Editorial	
<i>Till I Come</i> .....	2
Reader Response.....	4
Beware of False Prophets.....	5
Can Christians Fight?.....	9
Logical Development.....	11
In Jesus' Name, Amen .....	12
Molded to the Pan .....	14
Marriages .....	15
Cradle Roll .....	15
Ordinations.....	16
Obituaries.....	17
Observations .....	18
The Principle of Separation .....	21
The Bottom Line	
<i>Past, Present and Future</i> .....	24
Beware of the Wolf.....	27
Who Created Evil?.....	29
One Solitary Life.....	30
Mission Awareness	
<i>All On a Lord's Day</i> .....	31
Helpers at Home	
<i>Adoption</i> .....	33
Junior Messages	
<i>River or Swamp?</i> .....	35
Youth Messages	
<i>The Watchmen Are Sleeping!</i> .....	36
Worker Needs .....	37
Thought Gems.....	back cover

APRIL 2005

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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## *God's Plan*

*Jana Miller*

*Millersburg, OH*

I looked out through my window,  
And saw the sparkling snow.  
My heart was overflowing  
With peace He did bestow.

My day had been so happy,  
While doing all my chores,  
I felt I could go flying  
Just like the eagle soars.

I felt such peace within me  
That God had brought me life.  
I felt I could face anything,  
No matter what the strife.

But then a few days later,  
I looked outside once more.  
Such trials I was facing!  
My heart felt pierced and sore.

How could God let me suffer  
The way I do today?  
Why do I face such battles,  
Alone, along the way?


I felt so worn and weary  
Of hurting on my own.  
I could not understand it.  
I felt so all alone.

Then suddenly I felt Him  
Reach down with arms of love.  
He said, "My weary pilgrim,  
I see you from above!"

"My child, you're in the valley,  
There's victory ahead!  
If only you can trust Me  
Your steps will all be led."

And then I knew so surely  
I could more clearly see.  
I felt a sweet, warm feeling;  
For He was there with me!

If I am on a mountain,  
It's downward I will head.  
But when I'm in the valley  
I may move up instead.

So when you are discouraged,  
Remember it's in God's plan,  
To use those painful trials  
To bring Him close to man. 



## *Till I Come*

**T**imothy's father is mentioned only once in Scripture. (Acts 16:1) We are told simply that he was a Greek, apparently in a mixed marriage. We lack evidence that this unnamed man, whose wife was a believing Jewess, provided a Christian role model for his son in his growing up years. Paul discovered Timothy at Lystra, the son and grandson of two godly women, Eunice and Lois (2 Tim. 1:5). Paul spoke fondly of him as "My own son," (1 Tim. 1:2). Was Paul's affectionate acceptance of Timothy partly motivated by the "godly-father vacuum" Timothy grew up in? We don't know.

In any case, Paul considered Timothy a special friend and faithful pastor. In his first epistle, Paul wrote to Timothy, "**Till I come, give attendance to reading, to exhortation, to doctrine**" (1 Tim. 4:13). That was good advice!

### **Reading**

God has given man the ability to read. God has preserved and designed His written Word to convey the message of salvation to all men. Reading and writing are wonderful gifts of literacy. Literacy has often opened great doors of opportunity.

Faith comes by hearing and hearing by the Word of God. (Romans 10:17)

Consider the Reformation of the 1500's. After Gutenberg's movable printing press produced the first copy of the Bible in 1456, the written Word of God became much more accessible for the common man. It's not surprising that when man's desire for literacy could be satisfied, men were no longer willing to have the intellectually elite make so many decisions for them. Once they could actually read God's Word, they felt closer to God. Nor is it surprising that great spiritual awakenings followed. Later, when the Bible was translated into languages commonly spoken by the people, many more came to know Jesus Christ in greater measure as He desires to be known.

It was Francis Bacon, an early American writer, who said that reading makes a full man. While classifying and selecting reading material is necessary when choosing what is useful, the man who reads widely and well, has something of substance to give when he feeds the flock.

### **Exhortation**

Information, by itself, is not

enough. An unfeeling presentation of facts does not minister grace to the hearers. The apostles' teaching included earnest entreaty to accept God's message for repentance, for amendment of life, for discipleship, and for steadfastness.

Mere exhortation without encouragement to a Berean spirit of inquiry, however, leaves us feeling that we are being given "heat" without "light." It is right that fervor should match scholarship. God gives His gifts with balance. Let us exercise them in balance.

### **Doctrine**

The third leg on the stool of balanced proclamation of truth rests on the basics. The basic facts of the gospel of Jesus Christ are important. **God has made us in His image, so we can partake of eternal life.** When the facts of the Gospel are taken too lightly, we miss the meaning of Calvary, the importance of the Resurrection, or some other aspect of our spiritual birthright. We may avoid reference to hell because it is too unpleasant. We may not keenly anticipate heaven either, especially if we are very busy making ourselves at home on earth. Whatever the distortion, when we try to make God in our image, we can't have Him doing things we don't like.


We may place the words of Jesus and the Apostles in contrast to each

other, even though God has intended them to fit together. We may begin to think that new revelation is needed, because we are not hearing from God like the heroes of faith did. We may substitute serious Bible study with finding strange and spurious significance in dreams or some other "rabbit trail."

In 1 Timothy, Paul mentioned a number of detours Timothy should avoid. Let us name three of them: An overemphasis on genealogies (1 Tim.1:4); long discussions that have little serious purpose and are really ego-inspired "vain jangling," instead of a sincere interest in godly living (1:5-7); and an excessive interest in accumulating wealth (1 Tim. 6:6-11).

I like it when Martha puts a cube of beef or chicken bouillon in vegetable dishes. While the taste is delightful, the quantity of actual meat is very small—almost nil. I don't mind, because I think that we North Americans tend to eat too much meat, anyway. I acknowledge, however, that if it takes meat to give strength, such flavored dishes do not have what it takes. Perhaps bouillon makes meat soup a little like the salvation sermon that does not flow from the eternal verities of God. It may taste good, but a "feel-good, taste-good" gospel does not save. The Gospel of Jesus Christ alone does that!

Every preacher, regardless of his upbringing, should concern himself with Paul's advice for Timothy. I seem to hear the Great Shepherd, Jesus Christ, addressing all of His under

shepherds with the same words, **“Till I come, give attendance to reading, to exhortation, to doctrine.”** May we do so with diligence as we await His return! —PLM 

**reader response**

**Reflections on Obituaries**

Dear Paul,

My mother passed away last Sunday and was buried on Thursday. It has been a new experience! Here are a few personal observations:

The coming of relatives, church brethren and old friends and acquaintances—their presence means a lot! I heard “You have our sympathy” over and over and over. I didn’t get tired of it, but found it comforting.

I don’t know how much I’ll improve at sympathizing with others’ losses. I do know I’ll never see obituaries and death announcements in quite the same way again.

I would encourage anyone—church brethren, friends, relatives, community people—to show up and/or send cards at such a time. Bring food if you can. Maybe help with chores. Offer words of sympathy. Tell why you remember the departed loved one fondly. Perhaps tell your own story of bereavement briefly.

Sincerely,  
Sarah Bender

McVeytown, PA

P.S. I’ve read and re-read Ann Schrag’s “Set Free” (p. 36, Feb., 2005). A puppy death is minor, but her loss was real.



**In The Midst of My Darkness**

February’s Meditation was written by one experiencing depression. I would like to give a ray of hope. I have in the past been in the very depths of despair.

God has brought me to the light again, with the help of medication, which I’ll always need because of a severe mental illness called bipolar. I also take cognitive counseling from a mental health clinic. It helps me very much that I have a caring church and family. A very helpful book I got recently is entitled: *Coping with Depression*, by Siang-Yung Tan and John Ortberg.

It is written with a mixture of emotional, cognitive, behavioral, and spiritual tools. It can probably

be ordered in a Christian bookstore. I'm so thankful to be considered well by my mental health unit.

Signed,

Been there and so glad I'm back.

P.S. Bipolar is a mood disorder,

so now you know why sometimes my writings are less coherent than at other times.

Could someone write an article for the caregivers of people with mental struggles?



## ***Beware of False Prophets***

*Ervin N. Hershberger (1914-2003)*

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### **Chapter One**

**B**eware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15).

"Take heed and beware of the leaven of the Pharisees and the Sadducees" (Matthew 16:6).

These words, spoken by our loving Savior Jesus Christ, reflect His deep concern for the protection of His followers. He was quite familiar with religious leaders who possessed official credentials yet proved to be false teachers. With heartfelt concern, He most lovingly warns us to beware of them.

"He came unto his own, but his

own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

It was primarily His own people, sitting "in Moses' seat," of whom He warned His disciples. The scribes and Pharisees tenaciously clung to the Mosaic law, which neither their fathers nor they "were able to bear," and totally rejected Christ, who alone is able to keep all who truly trust in Him. They plotted and demanded His crucifixion, then martyred most of His Apostles. Jesus, who experienced the thrust of their apostasy firsthand, sincerely cautions us to beware of their erroneous doctrines.

It takes more than a religious profession, water baptism, and church membership to cleanse us from our own self-life. Only the blood of Christ can deliver us from "the lust of the flesh, and the lust of the eyes,



and the pride of life, [which] is not of the Father, but is of the world.” “If any man love the world, the love of the Father is not in him.” (1 John 2:15-17) These two loves can neither blend nor mix. They are incompatible.

Today we have in print both the New Testament and the Old Testament. It is our privilege and duty to be familiar with God’s written Word so we can discern truth and error, rejecting error and embracing truth. Christless orthodoxy and modern philosophy are equally fatal. We may safely trust and follow only prophets and teachers who are true and faithful to the Word of God.

Whether a prophet teaches works without faith or faith without works, the hearer must beware. Salvation depends on a saving faith in the Lord Jesus Christ, a faith that works. To assume that we can earn or obtain salvation by works is fatal. Good works are as empty of saving power as toy money is of buying power. Salvation is provided through the shed blood of Christ and obtained through the obedience of faith. (Romans 1:5; 16:26b)

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

“For in Christ Jesus neither cir-

cumcision availeth any thing, nor uncircumcision; but faith which worketh by love” (Galatians 5:6).

But...faith without works is dead....For as the body without the spirit is dead, so faith without works is dead also” (James 2:20, 26).

Works are the fruit of faith but not the means of regeneration. The absence of works proves an absence of faith. When God commanded Abraham to offer Isaac as a burnt offering, Abraham proved his faith by his works. He “believed God, and it [his trusting obedience] was imputed unto him for righteousness.” (James 2:23)

Hebrews 11, the faith chapter, tells us how Old and New Testament saints alike obtained marvelous blessings from God. Sixteen times it says “by faith,” five times “through faith,” and twice “by it,” meaning faith. Without faith it is impossible to please God or to obtain salvation.

Concerning prophets or teachers, Jesus said, “By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matthew 7:20, 21).

The will of God is revealed to us through the Word of God, by which all prophets and teachers must be tested.

Through the writings of His Apos-



bles, Jesus continues His warning that we should beware of false prophets and teachers.

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not” (2 Peter 2:1-3).

God knows how much we need to beware of false prophets manipulating their way into our hearts. Not all prophets and religious teachers are living in Christ.

“For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Corinthians 11:13-15).

Deceitful workers were busy when Christ was here in the flesh. They continued in the days of Paul, and we have them among us today. The

major difference is that today mass media multiplies their influence a thousand-fold. Gullible sign seekers are ready prey for Satan’s wonder workers, whose heyday may be just around the corner. To the Apostle John, it was revealed that the worst is [was] yet to come, and that it is [was] coming speedily!

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed” (Revelation 13:11-15).

Some of these things seemed impossible 80 years ago, but God knew it was coming. He chose to


use the last survivor of the twelve Apostles to forewarn us 1900 years [or more—PLM] in advance. Now we can see it on the threshold, leaving us no excuse for ignorance. By reading our Bible, we hear God’s trumpet sounding the alarm.

“Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul” (Ezekiel 33:4, 5).

With religious teachings, people confront us publicly and privately through books, advertisements, pictures, voices, billboards, magazines, videos, radio, television, and other modern technology. God knows better than we do that many deceptive voices are afloat on the air waves and on the internet. The more we expose ourselves to them, the more we in-

tensify the danger. Willpower often falls prey to curiosity, and “sin lieth at the door.” Many a Cain, before he realizes what is happening, finds himself departing “from the presence of the Lord” and caught in a trap he had committed himself to avoid.

The only way to victory is to cast ourselves unreservedly into the embrace of Him who pleads invitingly, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Beware of false prophets. They may be highly skilled and extremely persuasive. But it is the undergirding of supernatural forces that makes them as deceptive as the underworld can make them. Human wit and wisdom are ready tools of subversive powers. Only in Christ, kept by the Holy Spirit, can man be delivered from Satan’s final thrust. It was of endtime events that Jesus said, “Take heed that no man deceive you.” 

Our own faults are not  
minimized by  
**magnifying**  
the faults of others.

# *Can Christians Fight?*

*Guy F. Hershberger (1896-1989)*

When the Roman authorities sentenced young Maximilian to death in the year 295 A.D., they did so because they believed the Christian faith was dangerous. Maximilian had said: "I cannot serve as a soldier; I cannot do evil; I am a Christian." The Roman government believed soldiers necessary to the safety of the empire. Therefore when Christians refused to serve in the army they were considered dangerous. For this and other reasons there was a general persecution of Christians beginning in 303, just a few years after Maximilian's death.

But it was impossible to destroy Christianity in this way, so after ten years the persecution ceased. In the year 313 the new emperor, Constantine, gave full freedom to Christians and others, to follow whatever religion they pleased. Then a strange thing happened. Christianity became popular. The politicians, the rich, the worldly, the heathen—all classes of people—joined the church. But unfortunately many of them did not change their manner of life as the Christians of an earlier day had done. Many brought their heathen ideas and practices right into the church. And

unlike Maximilian they no longer thought it evil to serve as soldiers.

Soon after this many tribes of half-civilized and very warlike German people from northern Europe moved into the Roman Empire. Eventually most of these people were baptized but they were not asked to give up all their warlike ways. Then missionaries from the Roman Empire went into all parts of northern Europe preaching to the German tribes there and baptizing them. But neither were they taught that war was wrong.

Most of these missionaries were known as monks. They were unmarried and lived in groups of colonies. Their homes were called monasteries. They devoted much time to religious work, but most of them did very little to promote the New Testament doctrine of peace.

In Ireland the missionaries of one monastery sometimes even carried on war against those of another. In this way it came about that [professing] Christians in all parts of Europe believed war was right. They had engaged in war when they were heathen. And when they became Christians they continued to act like heathen.

While these changes were taking

place in the life of the church, there also came about a union of church and state. That is, the church became a political institution as well as a religious one. Sometimes the bishops were the actual rulers of the land and sent out armies against their enemies. Sometimes the ruler was a layman who worked very closely with the bishop. The head of the church and the head of the state worked so closely together that the one always supported the other in whatever he did. When the ruler made war the church supported him. And when the bishop desired to bring some people into the church the ruler helped. Since he always had his army ready for use he sometimes used it to persuade people. In this way the church actually came to use soldiers to force people to join the church.

In the thirteenth century there were many people in France and other parts of Europe who held ideas which were different from those approved by the church at that time. The church authorities then set up a system of courts known as the Inquisition for the trial of these people. Many were arrested, tried, and convicted. Some were imprisoned. Others were put to death. Armies were brought into certain sections and the people literally exterminated. So the church was no longer a body of peaceful people persecuted by a vicious government.

Instead the church had become a vicious institution, persecuting other people by force of arms.

From the eleventh to the thirteenth centuries the church promoted organized warfare on a large scale against the heathen Turks. These wars were called the Crusades. The pope, who was the head of the church, urged all Christians who could to join the war. He even promised remission of all their sins for those Christians who lost their lives in this cause. People came to believe that dying in war was a sure guarantee of heaven.

The Crusades of the Middle Ages are over, and in the United States we no longer have a union of church and state. But some people still think that he who gives his life in battle gives it in a holy cause. During World War 1, some preachers even told the soldiers that those who died in the trenches made the same kind of "supreme sacrifice" that Jesus made when He died on the cross. This is the worst kind of blasphemy, but some church people seem to believe it. It is one of the results which followed the union of church and state and the introduction of heathen practices into the church.

Christians today must decide whether they will continue in the heathen ways which crept into the church after the year 313, or whether they will obey the teaching of the

Bible and follow the example of the early Christians. If they choose the latter, they must say with Maximilian: "I cannot serve as a soldier; I

cannot do evil; I am a Christian."

*Used by permission of Paul Hersberger, son of the late Guy Hersberger.*



## *Logical Development*

*Ernest Strubhar*

*Perkins, OK*

*Satire is sometimes so obvious it is disliked. Perhaps that is why these satirical comments did not make it onto The Perkins Journal's editorial page. Machines, unlike animals, do not reproduce. But they do have makers. The "logic" here ridiculed is a bit like the crooked path of reasoning we are asked to follow in accepting evolution in the natural world. —PLM*

**O**ut on U. S. Highway 33, I see Fords, Mercuries, Chevies, and Buicks. Sometimes I count the Toyotas, Hondas, Volvos and Kias. And I can't help but notice the giant Peterbilts, Kenworths, Macks and their "cousins."

I'm pretty sure that the Fords were the originals. Some ignorant people believe that Henry Ford created the original Model T and ordered them to be fruitful and multiply. But that is just a myth that has been repeated often enough that some people actually believe it. We know that Fords

appeared by themselves. Chevies evolved from them. Mercuries look more like Fords than Chevies do. Obviously, they evolved more recently from the original Ford.

The Toyotas and Hondas came along later, evolving in another line in a place called Japan. And those "big rigs"? Well, they must have evolved, too, little by little. I'm still surprised that we can't find the missing links.

Some vehicle species have become extinct. You can find their fossils in junk yards all over—thousands of them. Some died out long ago. I even have memories of some of these extinct species, like Studebakers and Ramblers.


Now some ignorant folks claim that all these vehicles were made by Someone Intelligent. Don't believe them. Scientists all over the world agree that they started in a chemical shop when an explosion occurred. Just what exploded, nobody knows.

But that doesn't matter. After that, light came from the sun, even though no one knows how it got up there. Anyhow, the sun caused an electric spark and the vehicle line got started.

First came the unicycles, which changed to bicycles, which turned into tricycles, which through many minute mutations evolved into our familiar four-wheeled vehicles. It's plain to see that they eventually changed to six-wheelers, 10-wheelers, 18-wheelers and other diverse configurations.

Their evolutionary relationship is proved by the fact that they all run down Highway 33. They all have

similar useful features like round wheels. How wheels became round, we can't be sure. But square wheels, elliptical wheels, and trapezoidal wheels all died out because they just weren't functional. And some of the wheels even became interchangeable, another proof of evolution.

No one knows for sure how evolution got started, nor can anyone explain the mechanism that powers it. Never mind. Experts tell us that, if given enough time, order and complexity can arise out of chaos. I think common sense indicates otherwise, but I guess common folks like me don't know very much. 

## *In Jesus' Name, Amen*

*Tim Yoder*

*Whiteville, TN*

**W**hy do we typically end our prayers in Jesus' name? Is it just a tradition? Is it perhaps a cliché [a trite expression]? Or is it perhaps used as a password to guarantee that our prayer will be heard? Do we with this remind God that He is obligated to answer? A careful study of God's Word reveals that the correct answer is "None of the above." Furthermore, instead of mentioning Jesus' name, could we just as well pray? "In Thy name we pray."

Let us consider to whom we address our prayers. Paul says, "I thank my God upon every remembrance of you" (Phil. 1:3). In Col. 1:12, "Giving thanks unto the Father..." Numerous other references in Scripture refer to praying to the Father. While God is not so technical that He will reject our prayers if they aren't worded precisely, yet He is a Holy God Who deserves and seeks our thoughtful reverence. Approaching Almighty God in prayer is an opportunity that we should appreciate

and use respectfully.

In John 15:16, Jesus gives us the promise "...whatsoever ye shall ask of the Father **in my name**, he may give it you." He instructs us to ask the Father. Why does He specify that the approach and request should be made in Jesus' name? What makes the name of Jesus so significant for prayer?

After the sin of Adam and Eve, man was driven out of the Garden of Eden, and cherubim with flaming swords guarded the entrance. Sin separated man from his Creator. Since God does not change, I conclude that He does not accept sin any more today than He did that day. As sinful people, we are not qualified to approach such a holy God alone.

Hebrews, chapter nine, gives us a picture of Old Testament days when the mercy seat, where God met man, was within the Holy of Holies. No one was to enter His sacred presence except the high priest, and then only on the day appointed by God once a year, and by carefully following God's instructions. Verse eight tells us that the way into the holiest of all was not yet manifest (opened.) The only opening in the wall surrounding the Holy Place, was the heavy veil separating the Holy Place and the Holy of Holies.

What does this veil signify? Hebrews 10:20 indicates that the veil

typifies the flesh of Christ. When Jesus died on Calvary, the veil was torn, opening for the first time since Eden, the way into the presence of God for us!

We might ask, Why did God not have the temple walls collapse to indicate free access for all who come by penitence and faith to God? Or, Why couldn't God have placed the mercy seat in the town square of Jerusalem to show that the way is open for all? Yes, the way is open for all but God has provided only *one* way. The veil—His flesh—was rent to provide the one and only way for us to acceptably approach His holiness.

God could have chosen to have the veil drop off its hangers, but God does not want us to trample underfoot the Son. He could have had it pushed to one side to provide an opening for us to enter, but God does not want us to bypass the Son. As Jesus' flesh was made lifeless, so the veil became useless. God's plan is for sinful man to enter into His presence through and only through, His beloved Son, Jesus Christ.


Using the words, "in Jesus' name" is not of itself vain repetition or empty tradition. If we have been cleansed by His blood, and are walking with Him, we have the awesome and undeserved privilege of "drawing near in full assurance of faith" (Heb. 10:22). Truly, the name of



Jesus should be precious to us. As we recognize our unworthiness of coming to our holy, heavenly Father, may we come with humble gratitude and always in Jesus' name.

May we ever appreciate the greatest opportunity ever offered to humanity! "...for there is none other name under

heaven given among men, whereby we must be saved" (Acts 4:12).

*[I believe closing our prayers with "In thy name we pray," carries about as much meaning as does, "Thanks for listening." Jesus invites to much more than that. See John 14:13,14 and 16:23,24. —PLM]* 

## *Molded to the Pan*

*Rosie Bontrager  
Chilton, TX*

**I**f you've ever worked with bread dough, you know that: a) bread takes the form of the pan you put it into, b) it is still bread regardless of the shape of the baking tin.


I knew a family who baked their bread in coffee cans and that bread tasted just fine even if the loaves looked like silos.

I have thought of how sin can be like bread dough. Take selfishness for example. Selfishness is obvious in a child who says, "Me first!" It is still selfishness when an adult says, "Me first."

What an adult has in mind may even be something good that he wants. But if having his way means broken relationships with others or running over others to get what he wants, it's still selfishness. The shape of the "pan" is different, but the es-

sence of selfishness is still there in the adult as well as the child.

Perhaps as a spiritual exercise, we adults could observe the childish things that children do and ask the Lord to search our lives for any adult forms of the same behavior. There are so many different shapes pans can have. We need the Spirit's discernment.

And on the positive side, the Spirit fills any "pan" that is given to Him. He can fill a talkative person with His control and grace to say words that are a help to others. He can fill the shy person with His grace as well. Each "pan" becomes a mold for the Spirit to use. Each situation can be an opportunity for Him to show God in and to us, to those around us and to the world. 

## marriages

### **Kauffman-Yoder**

Bro. Ervin, son of Kore and Erma Kauffman, Adams, NY, and Sis. Edna, daughter of Ben and Leah Yoder, Munnsville, NY, Nov. 5, 2004, at Madison Mennonite Church by Wilmer Peachey.

## cradle roll

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

**Bayless**, Kerstan and Kim (Bowling), Kokomo, IN, sixth child, third dau., Hannah Renee, Feb. 3, 2005.

**Beiler**, John Omar and Linda (Yoder), Wytheville, VA, third child, second son, Jadrian Lynn, Feb. 2, 2005.

**Graber**, Lowell and Kendra (Wray), Kokomo, IN, third child, first dau., Megan Tasha, Jan. 15, 2005.

**Hershberger**, Gabriel and Rachel (Overholt), Burkesville, KY, eighth child, second son, Luke David, Feb. 8, 2005.

**Kauffman**, Jason and Melody (Helmuth), Ocean View, Queensland, Australia, seventh child, second son, Christopher Jason, Nov. 21, 2004.

### **Yoder-Miller**

Bro. Stephen Lee, son of Ivan and Miriam Yoder, Sugarcreek, OH, and Sis. Charlene Joy, daughter of Dale and Sue Miller, Newcomerstown, OH, Jan. 22, 2005, at Maranatha Fellowship Church, by Roman B. Mullet.

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

**Lapp**, David and Anna Jewel (Peachey), Middleburg, PA, second child, first son, Weston John, Jan. 9, 2005.

**Lapp**, Jimmy and Anne (Esh), Lancaster, PA, third child, second dau., Moriah Danae, Feb. 16, 2005.

**Lapp**, John and Beth (Lantz), Honey Brook, PA, fourth child, third son, Jared Riley, Dec. 1, 2004.

**Mast**, Michael and Andrea (Kandel), Millersburg, OH, second child, first dau., Vanessa Jewel, Nov. 11, 2004.

**Miggiani**, Wolfgang and Lori (Martin), Ingalls, KS, sixth and seventh children, third son, Mitiku, 5 years, fourth daughter, Wooday, 7 years, received by adoption from Ethiopia, to be brought to Kansas in late spring, 2005.

**Overholt**, Lawrence and Beth Anne (Blank), Osage City, KS, fifth child, fourth dau., Elizabeth Anne, Jan. 6, 2005.

**Overholt**, Steven and Kaylene (Wingard), Montezuma, GA, eighth child, fourth dau., Kayla Rose, Feb. 4, 2005.

**Schmidt**, Peter and Tabitha (Beachy), Baltic, OH, second child, first dau., Erinna, Jan. 19, 2005.

**Schrock**, Ervin and Elnora (Yoder), Burlington Junction, MO, seventh child, fourth dau., Suzanna Marie, Dec. 11, 2004.

**Stoltzfus**, John Lee and Verna (Yoder), Lancaster, PA, eighth child, sixth dau., Dorcas Janell, Dec. 28, 2004.

**Troyer**, David Dean and Rhoda (Beiler), Leesburg, OH, second child and son, David Andrè, January 9, 2005.

**Yoder**, Andrew and Judith (Swartzen-truber), Montezuma, GA, second child, first dau., Leanna Patrice, Jan. 1, 2005. (I'm sorry this was wrongly reported in Feb., 2005.)

**Yoder**, Ivan and Cindy (Mast), Sugar-creek, OH, first child and dau., Erinna Katherine, Feb. 1, 2005.

**Yoder**, Nathan and Janae (Hershberger), Plain City, OH, fourth child, first dau., (one son deceased), Brianna Rose, Feb. 10, 2005.

**Yoder**, Troy and Matilda (Nisly), Mon-tezuma, GA, fifth child, second son, Terrence Alan, Feb. 20, 2005.

## ordinations

**Bro. Alvin Mast**, 52, Millersburg, OH, was ordained to the office of bishop at Christian Fellowship Church, Nov. 14, 2004. Preordination messages were given by David Fisher, Shavers Creek, PA.

The charge was given by David Fisher, assisted by Ivan Lapp and Clarence Bontrager.

**Bro. Conrad Miller**, 40, Arlington, KS, was ordained to the Christian min-

istry on Feb. 20, 2005, to serve Arlington A.M. congregation.

Preordination messages were given by Lavern Eash, Whiteville, TN. The charge was given by David M. Yoder, assisted by Lavern Eash. Freeman Yoder was also in the lot.

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

## obituaries

**Miller, Joe, Jr.**, 84, died Jan. 24, 2005, at his winter residence in Sarasota, Florida. He was born Sept. 1, 1920, at Plain City, OH, the son of Joe, Sr., and Martha (Stutzman) Miller.

He was a member at Canaan Fellowship Church, where he served as deacon from 1969 to 1995.

On Nov. 27, 1941, he was married to Edna Kathryn Hostetler. She survives. They had six children: Freeman (Naomi) Miller, Philadelphia, PA; Martha (Mrs. Nelson Beachy), Plain City, OH; Vernon (Alice) Miller, London, OH; Susan (Mrs. Ervin Hostetler), Plain City; Lonnie (Vera) Miller, Plain City; Frieda (Mrs. Paul Beachy), West Jefferson, OH; 26 grandchildren; and 47 great grandchildren. One sister, Martha Helmuth, Plain City, survives.

He was preceded in death by his parents, three brothers: Dan, Jacob and Melvin; four sisters: Mary Mast; Sarah Gingerich; Susie Miller; and Lydiann Miller; great granddaughter, Angela Gingerich; and step mother, Mary Ann

Miller.

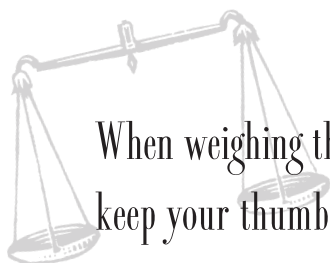
Funeral services were held Jan. 28 at Canaan Church, with Paul Kauffman, Henry Schlabach and Ray Stutzman serving. Burial was in the Canaan Fellowship Church Cemetery.

**Stoltzfus, Jadrian Bendell**, 9, of Lebanon, PA, died after a lengthy illness on Jan. 5, 2005. He was born in Gordonville, PA, son of Leon and Wilma (Hochstedler) Stoltzfus.

He attended Shirksville Mennonite Church and was a third grader at Cedar Run Mennonite School.

In addition to his parents, he is survived by brothers: Japheth D. (Kimberly) Stoltzfus, New Holland, PA; and Jared L. of the home; sisters: Julia (Mrs. Garrett Schrock), Montrose, CO; Jannetta, Jerilyn, Janae, Jalene, Janeva, and Jeniece Stoltzfus, all at home. Paternal grandmother, Emma Stoltzfus, Leola, PA and maternal grandparents, Lester and Rachel Hochstedler, Fairview, MO.

Funeral services were held on Jan. 10, at Schaefferstown Mennonite Church. Interment was in the Shirksville Church Cemetery.



When weighing the faults of others,  
keep your thumb off the scale.

## observations

Reader James Hershberger has sent me a cartoon that makes an interesting point. The \$350 million that this country has pledged in aid for tsunami victims is seen as a generous response. But it puts things in a different perspective to be informed that the U. S. spends that amount in Iraq every three days. Thank you, Brother James.

It is good to remember that we as Christians are not called to be referees in the kingdoms of this world. But it is surely not wrong to wonder out loud what could be done if the resources expended in destruction and bloodshed were redirected to preemptive peacemaking and humanitarian aid and relief.

To have a president who is committed and vocal on some very basic moral issues is truly thankworthy. But for nonresistant Christians to decide to vote because of these issues does raise serious questions from a historical/biblical perspective.

Can you think of anything more pertinent and basic than Jesus' own teaching? My kingdom is not of this world and my servants don't fight. (John 18:36)



On September 18, 1984, Sarah Scantlin, 18, from Hutchinson, was

returning to her parked car with several friends, after having eaten supper together. A drunken, hit-and-run driver struck her and she rolled over the hood and onto the pavement. Several persons came to the scene of the accident, promptly giving CPR, probably saving her life. But she suffered head injuries and underwent an eight hour surgery.

She was in a coma for more than a month. A ventilator did her breathing. When she opened her eyes, there was only an empty stare. In April of 1985, she was moved to a convalescent home where she received good care. She was fed through a tube to her stomach. Her care givers always spoke to her and tried to provide an environment that might stimulate communication. But in all these years, she did not speak.

Sarah is now 38 years old. Only recently has she started to respond. She has even begun to form words. She recognizes her parents and her brother and has some memory of her life before the accident. She is speaking in simple sentences. Her parents, care givers and other friends are ecstatic. They consider it a miracle.

But her limbs are twisted and malformed. It is assumed that she will continue to be cared for in the institution. But it is hoped that she will be able to make additional progress in

her verbal and social skills.

I chose to mention it here because it is so unusual. It reminds us that God reserves the right to do the unlikely and the unexpected.



The labels “liberal” and “conservative” are in common usage. The media often substitutes the term “moderate” for “liberal.” This seems to suggest that they would have us to see conservatives as something other than moderate. It is true that some conservatives have little patience or respect for anyone who disagrees with them. But people who consider themselves to be more “broadminded” or liberal are not immune to similar tendencies.

Myron Augsburger distinguishes between traditional conservatives and biblical conservatives. (*Mennonite Weekly Review*, 2-14-05). He says that biblical conservatives try to follow Christ in every way which sometimes makes them socially liberal. He notes that traditional conservatives put a higher value on patriotism and capitalism (material success) than can be supported by New Testament ideals and teaching. Augsburger offers seven issues that should characterize biblical conservatives:

1. We must understand the new birth as beginning a daily walk with Christ, not as an emotional one-time

experience.

2. We must give priority to God’s kingdom in life relationships now.

3. We need biblical understanding of the state.

4. We need to follow Jesus’ command to love our enemies.

5. We must be better stewards of material resources. [“Stewards” is the key word. —DLM]

6. We need to take a service approach to missions as we share Jesus’ message. [It is important to teach and model servanthood and discipleship rather than emphasizing mostly the initial experience of the new birth. —DLM]

7. Our mission must be global, beyond any nationalism.

Every point is accompanied by helpful commentary. We do well to concern ourselves to follow Christ and His Word. Labels are not of primary importance. Commitment and obedience are.



At this point (2-15), the Kansas Legislature is moving toward letting voters choose whether or not to add an amendment to the state constitution. The amendment would, in effect, ban same-sex marriages and civil unions. It is assumed that voters would approve such a measure by a substantial margin. There is a sense in which such a public response is reassuring. In spite of widespread

moral violation, most people seem to feel that this level of perversion is not acceptable.

To be opposed to same-sex unions is clearly defensible from both Old and New Testaments. Christ and the Apostles are unmistakably clear that marriage is a life-long commitment of fidelity. To violate this principle is called adultery in God's Word.

A critic of people who are vocal in their opposition to homosexual unions raises a pertinent question: "Where were these people in the 1960's when divorce laws were liberalized and it came close to making a mockery of traditional Christian marriage?" The term "irreconcilable differences" was added to the list of weightier conditions justifying divorce.

Now divorce hovers around a 50% rate. Non-church people, members in mainstream and in many conservative churches are about the same.

May this issue that is receiving so much public attention strengthen our commitment and resolve to be faithful, not only on this issue, but on the larger issue of integrity in marriage and morality in general.




There is an extremely vocal element in society clamoring for acceptance of homosexual behavior. Churches are not exempt of becoming party to this regrettable trend.

From 1920 to 1933, the U.S. Constitution had an amendment to prohibit the "Manufacture, sale and transportation of intoxicating liquors..." The social pressure for acceptance of liquor use became so intense that the amendment lasted only thirteen years. It was repealed in 1933.

Constitutions and laws do not create Christian attitudes or behavior. To be in Christ, is to have a change of heart. That is the big need of the day.



The Arm River Hutterite Colony in Saskatchewan has written to the prime minister of Canada, to warn him that Canada could become another Sodom and Gomorrah, if same-sex marriages are legalized.

According to reporter Teresa Neumann, such a public and political stand is unprecedented. Hutterites are seen as being an intensely private minority group who try to maintain political neutrality. —DLM 

"PASSING THE BUCK" IS POOR IMITATION OF DELEGATING AUTHORITY.



# *The Principle of Separation*

Ronald J. Border

Minerva, OH

**T**he Bible teaches separation—separation unto God and separation from the world. To be separated unto our “holy” God requires separation from the “unholy” world. Separation is an attitude, a mind-set, a way of life based upon a renewed mind in Jesus Christ. (Rom. 12:2) Genuine and consistent biblical separation is only possible through the regenerative work of Christ. The Christian’s life is surrendered to God and Christ lives in him and the life he now lives in the flesh, he lives by the faith of the Son of God, who loved him and gave Himself for him (Gal. 2:20).

All true Christians practice separation. They no longer participate in the ungodly and unchristian activities common in society. Those activities, attitudes, dress, speech and habits which grieve the Savior, also grieve the redeemed. The Christian obeys Christ (2 Cor. 10:5), proves his love (John 14:15), and his heavenly citizenship (Col. 1:13) by his “stranger and pilgrim” walk (1 Peter 2:11).

Separation extends to every area of the Christian’s life. No area is kept back from the scrutiny of God’s Word. As someone aptly said, conscientiously to apply this principle

to our total life experience requires courage, clear thought, humility and openness of mind. May God help us to be totally committed “as servants of Christ, doing the will of God from the heart” (Eph. 6:6).

Spiritual separation is dependent upon and motivated by the new birth. A man is not genuinely separated merely by what he does. Nevertheless, a redeemed man purchased by the blood of Jesus, *will* show forth the separated and holy life style of his Savior. (2 Cor. 4:10). Once a man has committed his way unto the Lord, his life will point to God (Matt. 5:16) and will remind people of his Savior (2 Peter 2:21-23). Let me repeat, we dare not forget that it takes more than a human imitation of Jesus to be truly separated unto God.

In the most profound sense, we need to personally accept the worthy sacrifice of Jesus for our sins. We must invite Him into our hearts and lives. Our daily walk with him is in faith, in devotion, and in obedience. He is our ALL! When we are thus positioned in Christ (Col. 2:10), we will be alienated in affection from those weak and beggarly elements of the world. “If ye then be risen with Christ, seek those things which are

above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God” (Col. 3:1-3).

The principle of separation is clearly taught in both the Old and New Testaments. Among the many NT texts promoting biblical separation, the following are especially prominent: Romans 12:2; Luke 16:15; John 17:14; 2 Corinthians 6:14ff; Titus 2:14; James 1:27; James 4:4; and 1 John 2:15-17. In the excellent book, *Doctrines of the Bible*, edited by Daniel Kauffman, several basic foundational truths about scriptural separation are given: “1) That the people of God and the people of this world are two separate bodies or classes of people; 2) That friendship of the world is enmity against God; 3) That it is wrong and sinful for the people of God to conform to the sinful, fleshly practices of this world; 4) That the people of God have been called to holiness, righteousness, purity, faith, commissioned to win the world to God rather than to confirm the world in its wickedness by partaking of its ungodly practices; 5) That in this separate, holy, God-honoring life, the people of God are letting their lights shine ‘in the midst of a crooked and perverse nation,’ thus drawing the minds of the people

to God; and 6) That ‘pure religion’ requires a complete separation from the world....”

John C. Wenger also emphasizes separation in his book, *Separated Unto God*. Note carefully the following quote: “It is entirely clear therefore that Christians cannot in any sense be conformed unto Satan’s world because they have been spiritually separated unto God in their regeneration and in their new standing in Christ. Anything therefore in the Christian life which would make it appear as though he were still one with the evil world, cannot be tolerated. The New Testament is very demanding in what it asks of the Christian. Those who are in the kingdom of Christ are of God. The adornment of the Christian is not to be that of the body but that of the Spirit: humility, faithfulness, kindness, courtesy, and the like... Women are to wear modest apparel with humility and sobriety, not with the artificial type of braided hair which was worn in the first century nor with the wearing of gold or pearls or costly raiment; rather their adornment is to be that of ‘the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.’ There is need in Christendom today for a revival of genuine conviction for the truth set forth clearly in these

Scriptures.”

Our *holy* God has commanded a *holy* walk for His blood-bought children (1 Pet. 1:13-21). His desire is that we preserve our lives in spiritual purity. “*Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you*” (2 Cor. 6:17). When we abide with our God in His holiness with a sanctified commitment to purity, we have the living promise of God. “*Blessed are the pure in heart: for they shall see God*” (Matt. 5:8). Paul also enjoins us to a life of separated testimony and practice: “*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God*” (2 Cor. 7:1).

Despite solid biblical basis for separation from the world unto God, it is obvious that many church groups are not sensitized to the practicalities of this teaching. One must certainly consider that to neglect to espouse a scriptural outlook in attitude and in life is to call into question one’s personal commitment and discipleship to the Lord. For the Christian, there is no alternative! Genuine Christians live separated lives! It is thankworthy and commendable that many of our Amish Mennonite congregations have taken the biblical teaching of

separation more seriously than is evidenced in other settings. This has resulted in a great blessing of the Lord upon our people! Despite this good record, however, we must give diligence that we remain steadfast in the work.

Our faithful congregations are endeavoring to apply this principle to all areas of the Christian’s life. This is right and good. Such applications remind us again and again that we belong to God, that we are not our own, that we have been bought with a price. Because we are separated unto God, we consider God’s will and Christ’s way in every decision. **Biblical separation is manifested in attitudes, possessions, moral purity, courtship and marriage, attire, occupations, recreation, speech, worship, family life, in short, in everything.** Thus we live the totality of our lives for God and strive to live our lives in such a way that it fits with words of witness that glorify the Lord.

Separation unto the Lord is a vital part of our Christian experience in this life, but we must not forget that the biblical standard of *separation* extends beyond time into eternity! The hand of God will confirm scriptural separation on that Last Day. Daniel Kauffman expresses it like this: “Since humanity is walking on two roads (Matt. 7:13-14), and in opposite directions, the only possible


result is that the wicked will ‘go away into everlasting punishment: but the righteous into life eternal’ (Matt. 25:46).”

Jesus Himself speaks of this final separation: “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

“And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left” (Matt. 25:31-33). Let us learn the lesson of separation in this life. If we are *not separated unto the Lord*

*in this life, we will be separated from the Lord forever!*

Let us be wise and choose to follow the Lord NOW and FOREVER! Let us be sure to “go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come” (Heb. 13:13-14). Since Jesus is our Lord in the present, we walk with Him today on the pilgrim path of separation.

Our Lord is coming again! “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may found of Him in peace, without spot, and blameless” (2 Pet. 3:14). 

## the bottom line

### *Past, Present and Future*

Aaron Lapp  
Kinzers, PA

#### **In our past—an identity**

**O**ur past is where we *were*. Our past has been shaped by our thought processes from which came our decisions. We seldom do or say something without thinking. From out of the reservoir of our thinking and contemplative review is a steady stream issuing forth words and actions. People say and do things without thinking of the consequences,

but seldom, if ever, without some measure of thinking what they wish to do. Thought must precede word and action. We do not speak and act without thinking, despite some people, at times, saying they do so. But unfortunately, people do speak and act without thinking of the consequences.

Speech and action make up a large part of our identity. This is what we are known for and what we stand for.

We are known by our choices, which are made over and over again. We are known for our statements, even arguments, concerning that for which we feel strongly. We are even known for how we speak. Thus we have an identity. Others conclude their evaluation based on observable characteristics in our lives.

### **In our present—a unity**

The present is how we *are* known. Our past is largely what we were. What we *were* reveals itself in part as to what we *are* currently—what is important to us, where we apply resources and energy, and what we emphasize.

The present combines our past and future. The past has shaped us and the future we enter is molten, as yet without shape. Our future is poured into the mold of our past. It solidifies and hardens into identifying characteristics, notably words and deeds. Our present is not a disconnected series of remarks and reproductions without relationship to each other. Nothing is an offshoot that is devoid of affiliation to another part of our past.

As Christians, the present is a unique unity of all we were, all that we are, and all that we hope to be. The present is an expression, either of what we were, or of what we hope to become, or an interesting combination of the two.

But if our past was evil and sinful, and we have been recently cleansed

and forgiven, then our present will have more affinity to what we aspire to become in Christ, rather than to a corrupted past. That is why, for such as are newly washed and sanctified in the sin-cleansing blood of Christ, the past is regarded as “old things are passed away, behold, all things are become new” (2 Cor. 5:17).

### **In our future—an opportunity**

The future involves who we want to become. We may not be all that we could or should be for God, but change can come. Change does not always tend toward lukewarmness, apathy, worldliness or carnality. Change is also possible in becoming more fervent for God, having concern for others, conforming to the will of God and giving spiritual expression in its various forms. One of God’s indictments to His people of old was that “They have no changes, therefore they fear not God” (Ps. 55:19).

The opportunities in our future carry with them the promise of change. Growth always requires change. The individual kernel of corn is placed in the ground where it dies. The seed decays into small bits of dust *after* the sprouting of the seed has taken place. The seed changes to sprouts downward (roots) and a sprout upward (stalk). Springtime makes the plant, summer makes the stalk and ear, fall brings maturing, packing in the enzymes and minerals, the energy and

protein that will make it worth harvesting. All growth is a process of change. If the crop is left unharvested, the corn stalk weakens, brutal winter winds and snow keep weakening the stalk until the ear is on the ground and rotting will once again cause stalk and ear to return to mere particles of dust.

Our future is like that—change going all the way to peak fruitfulness. If the harvest is neglected (the giving of our gifts, the use of our opportunities, the employ of our time for God), the time comes when the harvest time is past and it is wasted. Such was the situation with God’s people when Jeremiah cried out, “The harvest is past, the summer is ended, and we are not saved” (Jer. 8:20). Delay brings decay. Gifts squandered and time wasted diminishes the harvest.

For many of us, especially young people and middle aged, our near term and long term future is studded with opportunity. God is saying to us, as He had to the church in Philadelphia, “Behold, I have set before thee an open door, and no man can shut it” (Rev. 3:8).

### **Keep on—for the sake of continuity**

Our Bible study gatherings, Bible Schools, Sunday Schools, computers with Bible programs and resource Bible sturdy books at bargain prices make for outstanding opportunities in spiritual nurture and personal enrichment. Church missions and ministries

in our home churches regularly need people who are willing and available. Some of us have church outreaches some distance from home base requiring people to be willing to sacrifice and move. Worthy VS units have more need for volunteers than any part of our overall church program. The mission boards often are looking for people who are willing to sacrifice and go to foreign fields.

The population of our churches has increased in the last three decades. Our incomes have risen significantly and our giving has increased. The largest need church-wide is for the dedicated and selfless and sacrificial giving of people themselves.

*Our past* is a litany of failures and successes, from which, hopefully, some learning has taken place. *Our future* has only hopes for winning and profit, which has its own way of bidding us to move on. *Our present* is not throwing a pair of dice to see if our lucky numbers turn up, but rather making of choices that currently seem justifiable enough, and hopefully later will allow for wisdom to smile on us approvingly.

THE BOTTOM LINE here is that our past, present and future form our corporate entity. What we were is part of what we are. What we are is part of what we hope to become. The present is a reconciliation of all these parts.



# *Beware of the Wolf*

*Material by Norm Wakefield*

*Edited by Mel Stoltzfus*

*Cochranville, PA*

**T**he moral climate in our day is markedly different than it was several decades ago. One thing that hasn't changed is the heart of young men. In the heart is a wolf on the hunt with an insatiable appetite.

Beware of the wolf in the heart.

You may find that within the nature of man (natural man) this wolf is looking for food to eat. This beast of prey seems to have eyes that consider a woman a meal to feast upon. If left on his own, unchecked, undetected, and unresisted, that wolf will develop a voracious appetite and he will consume a man's body and soul with guilt and feeding frenzies.

How does one control the wolf within? What do you do with sexual attraction that is inappropriate?

You know when it is inappropriate. It's important that you understand the spiritual struggle going on within you. We must find God's way of caging the wolf. God alone can transform that wolf from a destroyer to a Christ-centered lover.

## **Appropriate Sexual Attraction**

In Genesis 2:21-25, we find that Eve was taken out of man. She is meant to complete man's incom-

pleteness. We men have a God-given desire to be complete and whole. It is right and good. But we must distinguish between what is created by God and what has become twisted. Lust is the wolf of our sinful nature.

The world is not ashamed of the appetites of the wolf. It portrays man on the hunt. The sinful nature of man is to get, to use, to serve self. It is idolatrous. There is only one way, men, to effectively cage that wolf.

## **The Power Struggle**

A spiritual power struggle exists between men and women. Women want to control men. (Genesis 3:16b). According to Proverbs 5, a man must embrace godly wisdom or he will:

1. Think that life comes from a woman.
2. Think it is only natural to prey upon a woman.
3. Boast about his sexual conquests.

The idea that life comes from a woman, sets up a serious power struggle. The woman is thus given power to confirm manhood. Without Christ in the heart of a man, his manhood is incomplete. The worldly



woman knows that she is worshipped. She will relish this power over man. When men look at her lustfully, she senses her power and feels they are, in a sense, falling down and saying, "We worship you."

Ads use women to bring the wolf to a drooling point. Sex, in the world, is usually seen in a physical perspective instead of a spiritual one. It is used to control. Ads are designed to tease the wolf and to excite his appetite. Picture a seductive woman beside a red Mustang. The red Mustang makes a good tool for the hunt.

Men beware!

The scheme behind pornography is to inflame the wolf and lure man into its trap. It invites its victim into the death chamber, spiritually speaking. In the feeding frenzy it offers, he gets caught.

What is God's purpose for this struggle? The power struggle between a man and a woman is to lead a man to encounter God as his father. The power struggle should have led us first to our earthly fathers, asking questions, asking for help, asking for understanding.

Many boys do not ask their dads for help with the wolf. The hunt itself comes naturally. Likely the wolf wasn't detected, much less checked. When that happens, we carry the baggage from it. When we look to a woman for power instead of God, we

feel empty, frustrated, guilty and at a loss to know what to do. This invites substitutes into our life which only God can fill. These substitutes may be masturbation, illicit pictures, or lustful thoughts about a woman.

A typical response is to try to control the wolf in our own strength and determination, which seems to increase the hunger of the wolf. Married men who let the wolf out of the cage forfeit the right and ability to lead their families and to be followed. Shame surrounds them.

### **God the Father**

The power struggle was meant to lead us to relate to God as Father, who gives us the Holy Spirit to meet our needs. God can cage the wolf, even though He doesn't destroy it. A man latches the door to the wolf's cage when he finds his Father in God.

It is idolatry against God to look lustfully upon or to idolize a woman. But when a man looks to God for the fulfillment of his needs, God will minister to him.

We must turn to God and worship Him. In this we say,

1. God, You are my fullness and You are my life.

2. In Jesus Christ, I am complete.

When God fills us, the wolf is under control. What does one do when the wolf growls? The call of the wolf is a call to worship Jesus Christ.

Don't deny the wolf's existence. But don't play with the wolf, either. You won't talk him into settling down. Once the wolf is out of the cage, you will not coax him back in. The Master must do that.

All the fullness of God is in Jesus Christ; and we are made complete in Him. (Col. 2:9,10). He alone can fill our needs. When the wolf growls, it

is a signal to worship God.

Worship and acknowledge Gospel truths:

1. Admit our need.
2. Confess our idolatry.
3. Stand in faith, trusting in the fullness of Christ.

And God will cage the wolf.

*[Adapted by the editor.]*



## *Who Created Evil?*

*Source Unknown*

**A**n agnostic professor challenged his students with this question: "Did God create everything that exists?"

A Christian student answered carefully, yet eagerly, "Yes, He did."

The professor then asked, "If God created everything, He must have created evil. Since evil exists, as is obvious by man's behavior, God must be evil." The student couldn't answer that claim, so the professor concluded that he had proved that belief in God was a fairy tale and therefore worthless.

Another student raised his hand and asked the professor, "That raises some questions for me. May I explain?"

"Certainly," answered the teacher confidently.

The young student stood up and asked a question, "Professor, does

cold exist?"

The professor answered, "What kind of question is that? Of course, cold exists! Haven't you ever been cold?"

The student continued, "I propose that cold does not exist. According to the laws of physics, what we call 'cold,' is, in fact, the absence of heat. Anything can be studied as long as it transmits energy or heat. Absolute Zero is the total absence of heat, but cold itself does not exist. What we have done is create a term to describe the absence of heat." He continued with another question, "Does dark exist?"

The professor was ready with another confident answer, "Of course."

The student mused in a similar vein. He said, "I don't believe darkness exists, either. Darkness is

the absence of light. Light can be studied; darkness cannot. Darkness cannot be broken down. A simple ray of light tears the darkness and illuminates the area where the light beam shines. Dark is a term that we humans have created to describe what happens when the presence of light is diminished or absent. Sir, may I ask you the question you raised earlier, ‘Does evil exist?’”

The professor replied, “Of course, it exists, as I explained before. We

see bad behavior of every kind all around us. Crime and violence seem to be everywhere present and those things are surely evil.”

The student countered with, “Sir, I submit that evil does not exist. Just as in the previous cases, ‘evil’ is a term which man employs to describe the result of the absence of God’s presence in the hearts of men.”

And the professor offered no further comment. 

## *One Solitary Life*

*Author Unknown*

**H**ere is a man who was born of Jewish parents in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter’s shop until he was thirty, and then, for three years, he was an itinerant preacher.

He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled even two hundred miles from the place where he was born. He never did one of these things that usually accompany greatness. He had no credentials but himself.


He had nothing to do with this

world, except the naked power of his manhood. While still a young man the tide of public opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial.

He was nailed to a cross, between two thieves. His executioners gambled for the only piece of property he had on earth (his coat) while he was dying. When he was dead his corpse was taken down and laid in a borrowed grave, through the pity of a friend.

Twenty wide centuries have come and gone, and today he is the centerpiece of the human race, and the leader of the column of progress. I

am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat,

and all the kings that ever reigned, put together, have not affected the life of man upon earth as powerfully as has that **one solitary life.** 

## mission awareness

### *All On a Lord's Day*

*Randy Lapp  
Nakuru, Kenya*

*(From the AMA Newsletter, Sept.-Oct., 2004)*

**W**elcome to Engashura! Come and experience with me the activities of a recent Sunday.

Ryan (my son) and I headed out by bike at 8:30. When we arrived at the gate [to our meeting place] 20 minutes later, a group of Instruction Class members were already waiting for us. At present, we are renting a small building from a school until we have our own church house. After I unlocked the church, one of the brothers took the church sign out to the gate. People continued to come, many of them chattering in Kikuyu. They also know Swahili, but their native tongue is Kikuyu.

To begin the service, a brother led the singing. We had a Swahili song, then one in English, than a Kikuyu

song, and then two more songs in Swahili. After the singing we proceeded with the Instruction Class. Many of the 30 Instruction Class members were on time with only a few coming late. It is encouraging to see those who are committed to the church and have a sincere desire to learn more about the Christian life. Most of the members and the other missionaries arrive during the time of the Instruction Class.

We sang another Kikuyu song between Instruction Class and Sunday School. Native brothers led the adults in a short devotional and Sunday School while the children had their Sunday School. It is such a blessing to have native brothers that have a good understanding of the Christian life and are able to teach others. The adult Sunday School teacher added some variety by being what

I call a “switch” speaker. He started in Swahili but frequently spoke in English. Whenever he switched, his interpreter had to switch, too.


On this particular Sunday, we were blessed to have Dave Stoltzfus with us. Dave is pastor at Christian Believers Fellowship (CBF) Nakuru and also has bishop responsibilities for the two churches in this area. After the service, I met with a few Instruction Class members to make arrangements for baptism interviews. We are hoping to baptize eight from the class on November 7. There were also the normal requests for a visit from the pastor and some questions about church issues.

After lunch and a few winks of sleep, Allen Yoder and I went to visit a church family. Later we spent some time in fellowship and sharing together with one of the mission families. Sundays aren’t always the most restful physically, but encouraging spiritually.

I would like to take you to visit a home. Many of the houses are made of mud and are very small. In spite of these things, the people are happy to have visitors, and they are usually quite content. They are also very hospitable and will want to serve you *chai* (Kenyan tea). Even those who are very poor will try hard to have something to serve to guests. Recently when our fam-

ily visited a home, there were two young children that acted afraid of us. Maybe it was the first time they saw white-skinned people in their home. After Ryan gave the children stickers and a banana, they began to smile and were willing to play with the boys. The lady was very excited and thankful that we came to visit her. Even though her harvest yield was low and things are tight for her, she gave us corn on the cob, a corn and bean mixture, and potatoes for the boys. This lady is a widow and is helping to provide for some of her grown children and also some of her grandchildren.

The harvest this year is quite poor due to a lack of rain earlier. I recently asked one woman how she would provide for her family. She told me, “I don’t know, but God will provide.” Her trust in God is a real challenge to me. How would I respond if I didn’t know from where my next meal would come? Let us remember to give thanks to God for the bounty that we enjoy and to share with those in need.

It is apparent that not only do we teach Kenyan believers to follow the path of Jesus, they also teach us contentment and appreciation in the midst of poverty. Thank you for your prayer support for God’s work in the beautiful country of Kenya. 

## *Adoption*

*Mary June Glick*

**A**doption is a subject close to my heart. I understand the longing of every woman to be a mother. It is a normal desire that God has given to women because He has created us with the physical capacity to bear children. He has also given us the emotional ability to nurture.

Women who are denied physical motherhood have the option to choose adoption. Others who already have children by birth may desire to provide a home for children in need. In our situation we had two sons by birth and because of physical difficulties, chose to adopt a son from El Salvador and a daughter from Belize.

I have often been asked whether I would recommend adoption. I would readily say that I do not regret the fact that we adopted our children. I must be honest in what I say. We found added things to deal with in adoption that we hadn't experienced with our birth children. I am well aware that some of you who are reading this will be women who have been adopted and feel you would be better qualified to write about this

than I am. There are areas that I wish I had known or had been aware of before we adopted.

The desire to be a good mother is good and right, but especially in adoption, it is important to remember that we are taking this child into our home not to satisfy our needs and desires, but to provide LOVE and SECURITY for his needs. When we adopted, I was sure that growing in our family would make that child be like us. I now realize that each person brings his personality and temperament from the genetic heritage of his own birth parents and that is OKAY! Not understanding this fact can bring frustration to the adoptive parent. I believe I understood better the temptations, the struggles, the personality of our birth children, than I did those of our adopted children. Subconsciously, I think I tried to change them and make them like me and that's impossible. Their natural talents and abilities are uniquely theirs and are gifts from God through their birth parents.

We teach biblical principles and work to develop godly character. We love, care, and pray—then we

commit them to God. I've been challenged with the picture the Bible gives us of adoption. We as Gentiles have been adopted into God's family, and are promised the blessings of His chosen people, the Jews. Yet God does not ask us to become Jews. He accepts us as His beloved children with the characteristics, the skin color and even the culture of godly Gentile people.

How can I help my adopted child to feel secure and to experience joy in who they are?

1. Enjoy their special personality; try to understand the individual child.

2. Accept their mental abilities, whether they are above or below your expectations. Help them develop their unique abilities.

3. Love them unconditionally, not

insisting that they fit your mold.

4. Teach them about their native country, if they come from another country.

5. Help them love their birth parents. This can be very difficult, as we can become too possessive. I wish I had tried to instill greater love and respect for the birth mother.

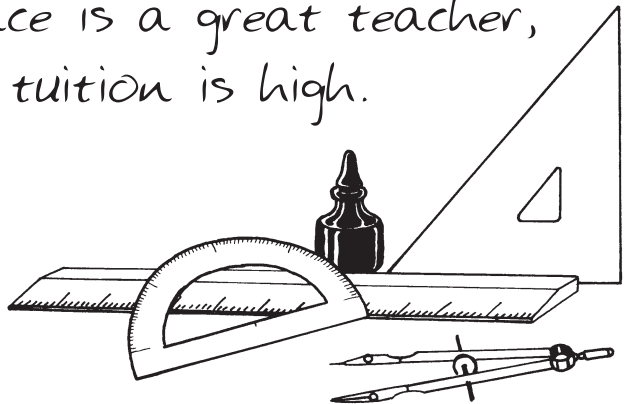
6. Talk openly and freely about adoption.

7. Don't compare them unfavorably with your birth children.

Now to you women who are adopted—God loves you and has a special purpose and plan for your life. Accept the fact that you are adopted. Thank God for the woman who gave you birth. Also thank God for the woman who opened her heart to care for you, when you needed someone to do that.



*Experience is a great teacher,  
but the tuition is high.*



## River or Swamp?

Anita Yoder

Ligonier, IN

**H**ave you ever crossed a wide river on a huge bridge and looked down at all the big ships gliding along on the massive expanse of water? Or have you stood on its banks and looked out over the fearsome, surging river and noted its power?

By comparison, what does a swamp look like? It has no boundaries but allows the water to seep in every direction. Its banks are unsafe for walking; they are only soft and mushy, full of miry, oozy mud. A swamp is often good for nothing. Unless it is drained, it seems powerless and useless.

Rivers have lots of uses. Many towns and cities have sprung up beside rivers. A river has a definite boundary and is directed by its banks, making it very powerful.

Some people are river-like, knowing self-discipline is needed for accomplishment. Others are ineffective because their “busyness” is spread out in every direction, aimed at nothing, like a swamp.

How are you doing your school-work? Is it with care and discipline or without goals in mind?

Our conversations can be swamp-

like, allowing them to have no restraints, aimed at envy and exploiting others’ weaknesses. Or, our conversations can be disciplined and selective, aimed at the listener’s highest good, choosing to bless by noticing good in them.

Jesus took the five loaves and two small fish and gave thanks. He showed great discipline and restraint. He didn’t tally the amount of food that was needed to feed the thousands and demand that God fill the order. With restraint, Jesus showed great power. The blessings followed, not only through baskets of leftovers but also in showing that Jesus had supernatural power.

Even young hearts can decide what they want to be—a river or a swamp.

• • • • •

Dear friends,

My name is Danae Nissley. I am ten years old and my birthday is August 17, 1994. I have two brothers and two sisters. I enjoy babysitting, stamping, and riding horse. I would like a twin or pen pal.

Danae Nissley

4170 S 1125 W

Millersburg, IN 46543





## *The Watchmen Are Sleeping!*

*Craig Eicher*

*Butler, IN*

**I**n the midst of life's darkness, the tempest is raging;

In the midst of high sea waves that a small ship's engaging,

In the midst of the turmoil, comes the sailor's sad cry,

"Will someone please help me? Help now, or I die!"

In the throat of the dragon, in the mighty storm's maw,

Is this helpless sailor with his back to the wall.

From the pits of his misery comes the scream of his soul,

As he hears the beachhead where the breakers do roll.

They crash home like thunder; his time is but brief,

Till his ship hits shoal water and is dashed on the reef.

With no light to guide him—no anchor for his soul,

His ship is but destined to toss and to roll

Till it strikes the grim beachhead on Hades' dark shore,

Where the night is eternal and hope is no more.

• • • • •

On the shores of Hell's gates stands a lighthouse so tall,

Where a faithful night watchman is

always on call.

This watchman's awake; he hears the mariner's cry,

And with fast fumbling fingers sends the light from on high.

From out of the darkness, like a shaft of pure gold,

Comes the light from the lighthouse to this mariner of old.

Like the ocean at noontime; like the brilliance of day,

This poor lost mariner can now see his way!

Through the dangerous reefs guides the heaven-sent light,

With its help this poor mariner will soon be all right.

As he goes toward safe harbor, he wipes back a tear,

Were it not for that lighthouse he would not be here.

He anchors in harbor, hears the Lord say, "Well done!"

But were it not for the lighthouse, he'd have lost, not have won.

• • • • •

This story would be beautiful, if it only stopped here,

But the rest of my tale is something we all need to hear.

You see along Hades' dark shoreline, like the sands of the sea,

Are the lighthouses of glory manned  
by you and by me.

They are almost innumerable—these  
keepers of light,

And each one himself was once lost  
in the night.

Each one was delivered like the  
mariner of old;

Each one was entrusted a sacred  
duty to hold.

But the watchmen are sleeping all

over this land,

So the supply of the Gospel does not  
meet the demand!

They live and they laugh; they earn  
and they play,

While the souls of mankind pass so  
swiftly away.

By the scores souls are dying; can't  
you hear their sad cry?

“Will someone please help me? Help  
now, or I die!”



## *Voluntary Service Opportunities*

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this day to the Lord?” (1 Chronicles 29:5b).



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Please contact: Jason Miller or Phil Yoder at 870-  
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E-mail: [goyetherefore@characterlink.net](mailto:goyetherefore@characterlink.net)

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# THOUGHT GEMS

Conscience is a shoe that fits, so wear it.



Whether it's B.C. or A.D., history is His story.



When time will be no more, eternity will be no less.



Where Satan leads, men will wallow.



Others' faults, like the headlights of an oncoming car,  
seem more glaring than our own.



There just aren't enough crutches for all the  
lame excuses people make.



Digging for facts is better mental exercise  
than jumping to conclusions.



With so much debt in America; it has become the land of the  
"spree" and the home of the "crave."

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