

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

Galatians 6:14

OCTOBER 2007

Meditation	
<i>Always Your Own</i>	1
Editorial	
<i>Really Living</i>	2
Reader Response.....	3
What Did Early Anabaptists Believe?—Part 3 of 3	4
Historical Glimpses of Biblical Nonresistance—Part 2 of 2.....	7
Mr. or Mrs. Know-it-all.....	11
Some Early Memories.....	12
Marriages.....	14
Cradle Roll.....	15
Ordinations	16
Obituaries	16
Observations	19
Announcement	21
Minister’s Meeting Messages—2007	22
Mission Awareness	
<i>Pastor John Mamageisic</i>	30
Helpers at Home	
<i>Mom’s Joy Robbers</i>	32
Junior Messages	
<i>God is Love</i>	33
Youth Messages	
<i>Which is more Destructive: Ignorance or Cynicism?</i>	34
Thought Gems	back cover

Purpose of Calvary Messenger is:
 To propagate sound Biblical doctrine;
 To stimulate a deeper study of God's Word;
 To anchor and fortify the faith of Christians;
 To point lost and dying souls to Christ the Savior;
 To welcome prodigals back to the fold and family of God;
 And to help defeated Christians find victory in Christ Jesus.

Calvary Publications, Inc., is a non-profit organization, incorporated in the State of Ohio, for the purpose of sponsoring, publishing, and distributing Christian literature. The board is elected, one member annually, by the ministers of the Beachy Amish Mennonite Churches, at their annual spring meeting.

Board of Directors

(*Calvary Publications, Inc.*)

Elmer Glick, Chairman
 Nathan Yoder, Vice-Chairman
 Enos D. Stutzman, Secretary
 Ralph Miller
 Glenn Yoder
 David L. Miller

Material for *Calvary Messenger*, marriages, births, ordinations, obituaries, and general articles—send to the **Editor**. Other Material—mail to their respective **Editors**.

Subscriptions, renewals, changes of address, etc.—mail to **Circulation Manager**. **When you move**, please notify the Circulation Manager one month in advance, giving your old and new address in full, so that your mailing label can be properly corrected and your credit be kept in order.

Editor: Paul L. Miller
 7809 S. Herren Rd., Partridge, KS 67566
 Ph/Fax 620-567-2286
 paulmiller@bttskynet.net

Assistant Editor: Elmer D. Glick
 RR 1 Box 49-C, Augusta, WV 26704

Associate Editor: David L. Miller
 P O Box 73, Partridge, KS 67566

Contributing Editors:

Simon Schrock
 Enos D. Stutzman
 Aaron Lapp

Missions Editor: Floyd Stoltzfus
 186 Skyline Dr., New Holland, PA 17557

Youth Messages Editor: Ernest Eby
 4812 Hwy. 5, Mountain View, AR 72560
 ec.eby.ar@gmail.com

Junior Messages Editor:

Mrs. Anita Yoder
 10393 N 1100 W, Ligonier, IN 46767

Helpers at Home Editor:

Mrs. Mary June Glick
 10351 Fayetteville Rd., Bealeton, VA 22712


Circulation Manager/Treasurer:

Mark I. Beachy
 11095 Pleasant Hill Rd. NW
 Dundee, OH 44624
 markbeachy@afonet
 330-852-2982

Calvary Messenger (USPS 767-160) is published monthly by Calvary Publications, 2673 TR 421, Sugarcreek, Ohio 44681. Subscription rates are: 1 year (U.S.) \$7.50, 3 years (U.S.) \$21.00. For congregations using the every-home-plan, \$6.00 per year to individual addresses. Renewal \$3.75 when you also give a 1-year gift subscription at \$3.75. Second class postage at Sugarcreek, Ohio. Postmaster: Send address changes to Calvary Publications, Inc., 11095 Pleasant Hill Rd. NW, Dundee, OH 44624.

Always Your Own

Mary Ellen Beachy, Dundee, OH

Lord, I'm on a troubled, turbulent sea;
Oh, Father, bid me come to Thee.
The waves are dark, foreboding and near,
But You say, "Come, be of good cheer!"
To Thee, oh Lord, I stretch my hand.
Forever guide me in this land,
To do your will my heart's desire,
Oh, fill me with your holy fire!
Serving, giving my all for Thee,
Oh Lord, to none else would I flee.
Doing your work, loving your will,
My yearning heart You do fill.
Each day I will come to Thee,
A gracious servant let me be.
I come to kneel before your throne;
Oh, make my life always your own! 



Really Living

Most all of us have things to do. We can refuse duty, but such laziness carries no reward. Chosen idleness offers little meaning. Indeed, those who choose to live only for themselves, find it tepid and tasteless. God created us for significance in selflessness.

Fortunately, life offers us choices.

We can fulfill our duties *sadly*. We can see life as a burdensome duty. That makes the days long and the nights longer. Furthermore, no one really enjoys being around persons who complain a lot and do only what they must. But we can live our lives *gladly*. Joy is important to our mental and spiritual health. If we do our duties gladly, we find fulfillment. Others who see such eager diligence are blessed, too.

We do have considerable control over our attitudes. We can look on the bright side of life and claim the promises of God. He has promised never to leave us nor forsake us. He has promised to give us necessary strength. He has promised to go with us through the hard spots. Hard spots are for our good, and we must not

despair. We are enabled by God to draw on his resources and move on with confidence in God's goodness.

The matter of attitudes also applies to life in the brotherhood. If we do only what we think we must, we will be bored and unfulfilled. If we choose to be "free loaders" or "fence riders," we will not enjoy church life. In such cases, we will likely find greater enjoyment in social pursuits like hunting, fishing, playing ball or some other diversion than we do in activities more directly related to the goals of the church. Or we may expend most of our efforts to getting ahead financially.

We may even decide that we ought to find a better church. If we do, we could think that the church we are leaving is the cause of our distaste. Is that really the case? We should think again. We may have caused our own loss of interest when we considered church support a duty, rather than a privilege. No church is perfect, but if we have been indolent, the church was not given a fair chance. By believing that the brotherhood must give to me and not that I should also give to it, I blow out my own lantern.

Jesus Himself faced the most arduous task any man has ever faced. He came to the world to save all of us. Yet He found joy. He turned duty into privilege. He did it out of love for you and me—and the Father. Many were unkind to Him. They despised and rejected Him. Yet He kept right on loving those who failed Him and fought Him. He kept on living out God’s plan for his life. He remains the perfect model of charity and perseverance in difficult circumstances.

When we work with difficult people, Jesus cares. He provides grace for that. Notice that Jesus did take an active interest in his disciples’ wrong viewpoints and rebuked them for being negative and harsh in their

attitudes. (See Luke 9:52-56).

Jesus took the trials of his life in stride by counting his assignments more than mere duty. He rose on the wings of privilege and finished his course with joy. (See Hebrews 12:1,2)

How are you looking at life’s duties? Do you see duties as privileges? Are you enjoying what God asks of you or are you bogging down in negative attitudes? Let Jesus be your model! Seek the power of the Holy Spirit to do the things God’s Word asks of you. If you do that, you will experience the overcoming life. You will experience the joy of Jesus and God will be glorified! That’s really living!

—PLM 

reader response

Re: Students Reflect on Study of Anabaptist History, (*August*, pg. 2)

Brother Paul,

I am very pleased with the content of the August editorial. I am blessed that somebody cared enough to teach Anabaptist history to the school, that the student response was what it was, and that it got printed in *Calvary Messenger*.

Oh, that more people in more places would do projects like this!

We owe the oncoming generation experiences like this. It seems evident that the young people of today have largely been denied this kind of opportunity.

“How shall they hear without a preacher?”

—*Chester Weaver, Grandview, TX*



What Did Early Anabaptists Believe?

—Part 3 of 3

Elam Stoltzfoos, Kalona, IA

Non-resistance and Separation of Church and State

When the word non-resistance is uttered, it is often associated with ideas such as opposition to war, the refusal to sue, and general non-violence. The term “Conscientious Objectors” provides a powerful label for the concept. What does it actually mean to be non-resistant? How aggressive can one be and still lay valid claim to non-aggression?

Perhaps the story of the pacifist Quaker bears repeating. The apocryphal story goes that a Quaker, upon discovering a thief in his house, grabbed his gun, pointed it at the intruder, and said, “Friend, I would do thee no harm, but thou standest in the place where I am about to shoot!”

When the power of God enters the heart of a person through the birth of the Spirit, thus equipping the person with the tools needed for service in the Kingdom of God, one of the tools given is the ability of yielding to the power of God, rather than taking resistance into one’s own hands. This issue is not merely a position of roll-

ing over and being quiet, but rather a position of placing our trust in the providential care of the Creator of the universe.

While not participating in war may be a relatively easy decision for us, not taking sides in wars may not be as easy. Patriotism and “God and Country” ideas most likely afflict us a bit more than we like to admit. While some may applaud the United States’ efforts in the Iraq war, others are harshly critical of it. It seems as though either side of these arguments is quite political and inconsistent with true non-resistance.

Positive non-resistance includes total trust in God, therefore when kingdoms war, we ought to leave those events in the hands of Almighty God, who can do as He pleases.

Romans 13:4 tells us that the government “is the minister of God, a revenger to execute wrath upon him that doeth evil.” So we must allow the fact that God can and does use the kingdoms of the earth to execute wrath. This execution of wrath does not fit at all with the non-resistant response required for servants of the Kingdom of God. But the question

that arises is: “Does God use evil men to accomplish his purposes?” Or, “Does God use destruction in the world to accomplish his purposes?” In the context of the Old Testament Scriptures, the answer to these questions is “Yes.” The Old Testament is replete with such examples.

What about the New Testament era? Romans 13 seems to speak certainly to this idea when it calls the government “a revenger.” In Acts 2, Peter says this about the death of Jesus, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.” (v.23) Here Peter appeals to the “determinate counsel and foreknowledge of God” and the work of wicked hands to perform the job of making Christ’s promised sacrifice for sin. Furthermore, the end of the world will, no doubt, include great destruction like we have never seen before. It seems a bit preposterous to suggest that these future events will be outside the will of God.

So, in war, how can we determine who is evil and who is righteous when both sides are using machinery of destruction to kill and maim the other side? The answer is that we cannot. These are things that we must leave in the hands of Almighty God, who is not defeated when evil is car-

ried out in the world. The desolation in Iraq is not outside of God’s control, nor is the price the United States may have to pay for being partners in this destruction outside of his control. These things are under God’s oversight, so we do not take sides, but leave it to the Almighty, who controls the universe, and sets up and destroys the kingdoms of earth.

But what about daily life and church life? Are we non-resistant in these areas? Or are we more like the Quaker who merely shoots at certain chosen spots?

About 100 years after the beginning of the Anabaptist movement, the question arose as to what a congregation should do with those who disagree with them on the principles that they understood as biblical teaching? The Reformed church and the Catholic Church both used imprisonment and death by execution to deal with perceived wrong doctrine. But with the Anabaptists having renounced the use of the sword, they did not resort to such means.

They did, however, soon discover that they could use excommunication and the ban to accomplish similar purposes and still claim non-resistance. This “resistance virus” is still flourishing among some Mennonite and Amish churches today. I am not denouncing all excommu-

nication, for it does have scriptural uses. Scriptural excommunication is to be used for restoration and not for execution. Throughout history, whenever a church group used the “excommunication as execution” method, it served as a black eye to their history and engendered many ill attitudes.

We face plenty of other issues that test our non-resistance. What about paying taxes? What about observing the laws of the land? How do we handle our “rights” in the business marketplace? How do we approach our “rights” in the church? These issues often define just how much true non-resistance we possess.

True non-resistance also stands as one of the chief reasons that prohibits us from participating in most of the government functions of the country in which we live, for earthly governments are defined by power. They use force to accomplish things. This runs counter to the call of the kingdom of God.

Our call as disciples of Christ asks us to prepare people for life beyond this earth. When we do this, we will accomplish more earthly good than we would if we followed only earthly goals. It is an irony, indeed, that the Anabaptists who did not participate in government, had more impact in the shaping of governments that are

not ruled by the church than anyone else has ever had. Their impact on earth was enhanced because their goals transcended the earth. This does not mean that they ignored the events and the needs of the earth, but that they viewed everything through the lens of eternity and within the call of the current revelation of the Kingdom of God.

When this call is taken seriously, we will impact people and communities in ways that participation in voting and other government politics cannot touch. The true church of Christ is the conscience of the world. Matthew 5:14 does not say, “*Ye ought to be the light of the world,*” but rather, “*Ye are the light of the world.*” This means that the message of the Gospel will impact the world much in the same way that light impacts darkness. Let us remember that the Christian’s impact on the world is made with the light of the Gospel, rather than with the darkness of the world’s system. When one exchanges one darkness for another darkness, one is still left in darkness.

Our call to the kingdom of God clearly requires us to do the work of Christ in the world in which we live, and at the spot on this globe where God has placed us--or will yet place us.

What was the work of Christ? Luke

4:18-19 says it this way, “**The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.**”

The call to do this work, a non-resistant work which is defined by love, cross-bearing, and discipleship, is a call to a work whose power is found in placing our trust in Almighty God, the Creator of heaven and earth. Let us rise to claim that power and do that work!



Historical Glimpses of Biblical Nonresistance—Part 2 of 2

Ronald Border, Minerva, OH

When in 1759 the French army under Count de Stainville had defeated the Prussians led by von Buelow, they encamped near the cloister Schaken, in Waldeck. Their commander sent his aide-de-camp, named Stadler, with a detachment of soldiers in search of forage for the horses. They met a Mennonite farmer whom they ordered to show them a field of barley, which they would use as pasture for their horses. “For what reason,” he asked, “must I go foraging with you?”

“There is good reason,” was the reply, “namely, that we shall compel you!” The officer brandished his sword before the man’s face, saying, “Does this make it any clearer?”

“I am not afraid of your weapon,” said the farmer quietly, “but come

with me, for God has said: ‘If any man will take away thy coat, let him have thy cloke also.’” He walked ahead of them through a grove along various roundabout ways for a considerable distance. When he stopped, Stadler said to him: “It seems to me we have passed a number of fields of barley; why have you not led us to them?”

“Because they were the property of others,” he replied, “but here is a field that belongs to me—let your horses go into it and eat their fill.” (6)

On July 18, 1957, Paul Coblentz, a young Amish farmer from Holmes County, Ohio, was shot to death in his own home. At 10 p.m., after a long, hard day, the family’s watch dog barked like someone was approaching the house. Paul went to the door to see. There on the outside, he saw two men standing—one with a rifle

pointing straight at him. They pushed the screen door open and came into the room. The men were drunk. After taking what money they could find, they started to physically abuse the young family. After a child was struck several times, Paul jumped up from the floor where they were told to lie, and ran out the door to get help from his father, who was living nearby in the big farmhouse. The man with the rifle took aim and, according to a later news report, "The bullet tore through the screen door and into Paul Coblentz's back. He fell on the sidewalk a few feet from his home. The man with the gun walked to the screen door, opened it, and strolled to the form on the ground. He was calm, businesslike, as if the drunken stupor had left him. He stood over the prostrate form, and aimed his gun downward, the barrel just inches from the farmer's head. Another shot rang out. A light came on in the nearby farmhouse and a man came running out. The intruders left in the darkness.

After an extensive search, the men were caught 400 miles away in Illinois. They were brought back to Ohio and the killer was tried in the courts and sentenced to die in the electric chair.

In the meantime the dead man's family and other members of the church were deeply stirred by the tragedy. Their response was not hatred, but

love. One newspaper carried this statement: "The violence of murder in this Amish settlement in eastern Holmes County has apparently not shaken the inhabitants' implicit belief in the Bible passage, 'Vengeance is Mine, saith the Lord.'" During the trial many Amish families invited the murderer's parents into their homes. When the teenager was finally sentenced to death, the Amish people signed petitions and wrote so many letters to the Governor that the execution was stayed just seven hours before it was time for the young man to die. Some of the ministers from the community later visited the young man in prison. And through it all, he accepted Christ. (7)

In September, 1757, the Jacob Hochstetler family, who were living within two miles of the Blue Mountain in Pennsylvania, were victims of a hostile Indian attack. During these troubled times of the French and Indian War, many of the settlers had moved out of the danger zones, where the Indian raids were taking place. The Jacob Hochstetler family, however, stayed at their pioneer outpost, not suspecting any hostility from the Indians.

One night, after an apple *schnitzing* frolic, a barking dog awakened Jacob, Jr. He opened the door to see what the commotion was about and was promptly shot in the leg. He fell

back inside the house and the family jumped up. They saw eight to ten Indians by the bake house. The other two sons, Joseph and Christian, who were excellent marksmen, seized their guns to prepare for defense.

Their Swiss Amish father forbade them, however, to fire at the Indians. They begged him to change his doctrine in this emergency, but he had not come all the way to America to give up what he had been taught at home and had come to believe.

And so, this story of the capture and murder of some of the family stands as another milepost along the way in Anabaptist history. (8)

There had been a dispute about a line fence. The dispute had grown into a quarrel. Then Farmer Brown sold his farm to a lawyer from the city. The lawyer heard about the quarrel and soon he walked out to see the fence. Farmer Smith came out to interview the newcomer. After greetings, he began on the topic of the fence and his claims. "Where do you think the fence ought to be?" asked the new owner.

"That fence is a full foot over on my side," said Farmer Smith.

In reply the lawyer indicated a line two feet from the fence on his side. "Now," said he, "you put that fence along this line."

"But," said the farmer, "that is more than I claim!"

"Yes," replied the lawyer, "but I would rather have peace with my neighbors than two feet of earth."

"Well, well," stammered the surprised farmer, "that won't do! That fence won't be moved at all, sir!"

From that day on the neighbors lived peacefully side by side. (9)

Myron Augsburg tells the following story about his father: "I recall, as a boy, my father was working on a construction job in an apartment complex. After some months, he was promoted to foreman, a position another man wanted. For days, this man tried various things to turn the men against my father. A part of this was to ridicule some of my father's Christian convictions, especially his commitment to the way of peace and non-violence.

"Suddenly a slump in work meant that a number of men were laid off, including my father's rival. For a number of days following, when my father went to work, he'd see this man among those at the gate hoping to be given work.

"One day there was need for two more men on one of the jobs and my father went to the gate to pick two. He looked over the crowd and picked the first carpenter and told him to go to work; then, looking over the rest, he picked out his rival and said, 'Get your tools, Bob, and come to work.'"

Years later, Myron was back in that city on an evangelistic crusade. He recalls the following, "One night a man came forward at the close of the service and asked me if I knew C.A. Augsburg. When I replied that he was my father, he responded, 'Now there's a man who lives for God! I saw his attitude at work!'" Myron further noted that the thing which brought the man to hear the Gospel was not Myron's preaching, but the example of his father, whose commitment to Christ made him a peacemaker. (10)

In the early 1800's, there was a man living in the Grantsville, Maryland, area, named Benedict Miller. He began to notice that corn seemed to be disappearing out of his corn crib. His corn crib was situated in the spring house loft, with a ladder leading up to it. Benedict was a very innovative and inventive man, so he fixed up a "trap" in the corn crib.

One morning as the family sat down to breakfast, they heard a shout from the corn crib. They looked and saw a man stuck in the loft. Benedict went out and asked, "Are you caught?"

The man said, "Yes, and I can't get out! Please get me out at once!"

Benedict said, "I can get you out on only one condition and that is if you will come down and join us for breakfast."

The man said, "I'm not hungry! I

can't stay! Please let me out!"

Benedict said, "Well, that's the only condition on which I can let you out!"

The man finally agreed and slowly followed Benedict back in for breakfast. They discussed many things, but there was not one word about the lost corn. After breakfast, the man went on his way and the corn was not bothered again.

(The Iowa version of this story came through Benedict Miller, Jr., who understood his dad sent the man on his way with a bag of corn.) (11)

Conclusion

It is my hope that these illustrations show the importance of Christ's ethic of love in every area of life. The One on the cross Who, as the songwriter said, could have called ten thousand angels, cried out instead from His broken heart, "Father, forgive them, for they know not what they do." Such love can heal broken relationships and rebuild "burnt" bridges. The basis, focus, and "heart" of the principle of nonresistance is holy love in the heart for every human being. It is to avoid carnal warfare, but also bitter feelings, ill will, suspicion, and hatred in every relationship. It is certain to apply to the restorative balm of forgiveness. It reaches out with a Christian heart to point men to a loving Savior.

The ethic of nonresistant Christian love can only genuinely be expressed and lived out as we confess, along with our Savior (and with our Anabaptist forebears) that our kingdom is NOT of this world. If you have not accepted Jesus as your personal Savior, please do so! The power of God will make you a new creature in Christ Jesus and that same power will translate you into the Kingdom of His dear Son! Then you shall be blessed as peacemakers, and shall be called the children of God!

Footnotes:

1. Quotations from Wenger, John C., *The Doctrines of the Mennonites*, Herald Press, 1950, p. 33.

2. From Horsch, John, *The Principle of Nonresistance as held by the Mennonite Church*, Eastern Mennonite Publications, Ephrata, PA, 1927, pp. 48-49.

3. From Lawson, James Gilchrist, *Best Sermon Pictures*, Moody Press, p. 229.

4. Wenger, J.C., *The Way of Peace*,

Herald Press, 1977, p. 16.

5. Source unknown

6. Horsch, *op. cit.*, p. 49.

7. Pennypacker, Nathaniel, "We Do Not Kill in Revenge" *Detective* magazine, Nov. 1957. Commentary taken from Willard Roth, "What Does Christ Say About War?" Peace-maker Pamphlets, Herald Press, 1964, p. 8-9.

8. Source unknown

9. Source unknown

10. Taken from Augsburg, Myron S., *The Expanded Life*, Abingdon Press, 1972, p. 94.

11. Source unknown

(Bro. Border gave a number of New Testament Scriptures in the course of this spoken message. For the sake of brevity, I have chosen to include only a few of them. Also included were Matthew 5:9 and 38-45; Romans 12:17-21; 1 Thessalonians 5:14-15; Colossians 3:12-15; 1 Peter 2:21-23 and 3:9. May God use these true accounts to instruct and inspire us. —PLM)



Mr. or Mrs. Know-it-all

Larry Gembicki, Cleveland, OH

Are you a Mr. or Mrs. Know-it-all? Pick a subject, any subject, do some studying about a subject, get a degree in the subject, get a doctorate in the subject. Still some will argue with you about

the subject of which they have studied virtually nothing. Is it insecurity that produces know-it-alls or is it something else? Maybe it's pride.

God says He will humble the proud but give grace to the humble. May

we be humble and realize that some people have areas of expertise and maybe, just maybe, they might know a few things that we don't.

Do we want others to think well of us? I'm reminded of Job in the Bible, who tried to counsel God. I think in some ways at first he was a Mr. Know-it-all. What would make him think he knew so much?

We study our Bibles, go to Bible School, read the Bible commentaries, and listen to many sermons. Yet, novices think they know it all. Those of us who have studied much realize that in fact we know very little. God knows it all. We know in part, a very little part. Knowledge puffs up. Charity edifies.

Some people seem quite unteachable. They've got to be in charge. They think they know the truth. They are set in their ways. God promises to humble them. It's sad to see them fall. Satan fell. He was the original Mr. Know-it-all. Then came Adam and Eve, who thought they knew more than God. They fell.

Humble yourself under the mighty hand of God that He may exalt you in due time. Don't exalt yourself. Don't think of yourself more highly than you ought to think. Think soberly. Become like a child that you may be great in the kingdom of heaven.

Don't be a Mr. or Mrs. Know-it-all!



Some Early Memories

Eli J. Bontrager, (1868-1958)

(The following testimonial is excerpted from page five of the extensive memoirs of Bro. Bontrager, a bishop for many years, who was well-known for his godliness. His memoirs were first published in 1953. This incident was submitted for publication by Mrs. Nancy (Beiler) Yoder, Royston, GA, to underscore the importance of protecting our children and to help them cultivate a pure thought life. Thank you, Nancy. —PLM)

I have nothing to boast of...I feel that if I had had a more determined will, I could have accom-

plished something in my time, while, as it is, I must wonder at times if my life has been an utter failure. I feel that I have not used the talents and other gifts that God in His grace had given me to His glory as I should have done. I am now 75 years old...

Father taught us children to work when we were quite young, and I then learned to work and to do my work well. Digging yellow dock, burdock and other weeds around the yards and fence rows was a continuous job in season, although I detested it...I spent many a day alone digging po-

tatoes with the old dung hook. I did not like to work, as I was naturally lazy. However, I did not want anyone to see and know that I was lazy, and so I kept at work quite steadily. When I was only eight years old, I was out daily in the corn field in the husking season with the hired man husking corn.

One particular hired man was of a low moral class. The smutty stories he told, and the dirty songs that he sang for me still linger in my mind after nearly 70 years. My memory recalls much of the early teaching of my parents, and as I was always an eager reader of anything that came into my hands, I can still recall many moral stories, and many good health rules and much advice in secular, moral, and spiritual matters that I read then. However, those smutty stories and songs that that immoral hired man planted in my mind have crowded out what otherwise could have had good effects upon me.

I now believe that those dirty words and deeds have been factors in filling my mind with carnal thoughts that aroused my carnal nature and gave

me a continued struggle ever after to keep my carnality from getting the best of me. "Continued struggle" is the right word.

Others may also have had the same struggle but with me this carnal nature was aroused at the age of eight years in that corn field with that immoral young hired man.

He married later. I kept track of him in his later life. As a minister, I even had to deal with him. I saw him when he lived on the west coast, and during his later years when he lived near the east coast, and he never seemed to be a moral or conscientious man. He *had* trouble and *made* trouble wherever he was. His large family, with few exceptions, are not of the desirable class of church members.

I have often thought that if Father had known what type of young man that hired man was and what kind of influence he would be on his young son, he not would have tolerated him on the place. It is our sacred duty to try to safeguard our children in their tender years so that their baser nature may not be aroused while still in their childhood.



ONE WAY TO GET ALONG BETTER IN THE WORLD

is to be kinder than necessary.

marriages

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

Coblentz-Miller

Bro. Leon, son of Andy and Clara Mae Coblentz, Millwood, KY, and Sis. Kaylene, daughter of Freeman and Maudene Miller, Bloomfield, MO, at First General Baptist Church for Crowley Ridge Menonite Church on August 17, 2007, by Melvin Troyer.

Gerber-Gerber

Bro. Bradley James, son of Ronald and Elaine Gerber, Brunner, ON, and Sis. Margaret Faye, daughter of Joe D. and Sharon Gerber, Millbank, ON, on June 23, 2007, by Melvin Roes.

Gutierrez-Eicher

Bro. Rogelio, son of Dario and Esperanza Gutierrez, Spanish Lookout, Belize, and Sis. Linda, daughter of Elvin and Wilma Eicher, Killbuck, OH, at the home of the bride for Cayo Christian Fellowship, on July 27, 2007, by Lester Gingerich.

Kuepfer-Erb

Bro. Ronald James, son of Steven and Mary Kuepfer, Newton, ON, and Sis. Janelle Dawn, daughter of Harold and Marie Erb, Milverton, ON, on Aug. 18, 2007, by Melvin Roes.

Lapp-Miller

Bro. Matthew, son of Mel and Ann Lapp, Dundee, NY, and Sis. Gina, daughter of Wilbur and Marilyn Miller, Goshen, IN, at Fairhaven Church for Woodlawn A.M. Church on June 30, 2007, by Steve Miller.

Mast-Miller

Bro. Jason, son of Lowell (deceased) and Elsie Mast, Mountain View, AR, and Sis. Jessica, daughter of Mervin and Ruth Miller, Mifflinburg, PA, at Shady Grove Christian Fellowship, on July 28, 2007, by Joseph Peachey.

Miller-Miller

Bro. Robert Lowell, son of Robert and Mary Jane Miller, East Waterford, PA, and Sis. Martha, daughter of Moses and Mary Miller, Crossville, TN, at Dripping Springs Baptist Church for Mt. Moriah Mennonite Church on June 2, 2007, by John Mast.

Showalter-Miller

Bro. Weston, son of Eldon and Joyce Showalter, Bridgewater, VA, and Sis. Heidi Joleen, daughter of Jay Mark and Martha Miller, Leesburg, OH, at Walnut Hills Church of Christ for Leesburg Faith and Light Mennonite on July 14, 2007, by Jeremiah Sensenig.

What every married couple should save for their old age:

each other

Yoder-Brovont

Bro. Tim, son of Paul and Linda Yoder, Sarasota, FL, and Sis. Julie, daughter of Jeff and Renetta Brovont, Hart, MI, at Hart Dunkard Brethren Church, on June 30, 2007, by Lester Gingerich.

Yoder-Eash

Bro. Kyle George, son of David and Dorothy Yoder, Lyndon, KS, and Sis. Kendra Diane, daughter of Jerry and Vera Eash, Auburn, KY, at Plainview Mennonite Church, Auburn, KY, on June 29, 2007, by David Yoder, Jr.

Yoder-King

Bro. Lonnie, son of Ernest and Ellen Yoder, Montezuma, GA, and Sis. Mary Alice, daughter of Eugene and Marie King, Montezuma, GA, at Clearview Mennonite Fellowship, on July 28, 2007, by Noah Yoder.

cradle roll	
--------------------	--

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

Beachy, Douglas and Charity (Schlach), Auburn, KY, first child and son, Brady Douglas, July 31, 2007.

Eicher, Norman and Emily (Miller), Belvidere, TN, first child and son, Tristan Derrick, August 3, 2007.

Erb, Daniel and Ruthann (Erb), Milverton, ON, third child, second dau., Alysha Faye, July 21, 2007.

Hershberger, Roy and Ruth (Wengerd), Saegertown, PA, fifth child, second son, Joel, July 10, 2007.

Kinsinger, Milt and Faith (Yoder), Hartselle, AL, third child, second son, Joshua Milt, August 8, 2007.

Knepp, Adin and Miriam (Stoll), Loogootee, IN, (presently serving in Dominican Republic), third child, second dau., Alivia Jolynn, July 14, 2007.

Miller, Alpha and Lauranna (Miller), Monterey, TN, tenth child, fifth son, Daniel Thomas, June 9, 2007.

Miller, Ben and Ruth (Nissly), Pulaski, TN, fourth child, second dau., Bethany Joy, July 6, 2007.

Miller, Donald and Donna (Miller), Hutchinson, KS, seventh child, fourth dau., Julie Ann, Aug. 15, 2007.

Miller, Dwight and Karen (Troyer), Partridge, KS, sixth child, fourth son, Franklin Paul, August 27, 2007.

Miller, Tim and Vivian (Kauffman), Orange, VA, eighth child, fifth dau., Lois Drusilla, July 20, 2007.

Peachey, Sam and Viola (Hostetler), Auburn, KY, first child and son, Shawn Matthew, July 23, 2007.

Rutt, Curt and Donna (Kauffman), New Holland, PA, third child and dau., Kristen Elizabeth, July 16, 2007.

Shetler, Marvin and Naomi (Peachy), Auburn, KY, second child, first son, Kyle Andrew, July 22, 2007.

Stoltzfus, Alvin and Norma (Stoltzfus), Morgantown, PA, seventh child, second dau., Ronelle Jolene, July 22, 2007.

Stoltzfus, Mahlon and Ruth (Bender), Rural Retreat, VA, fifth child, third dau., Sherilyn Ruth, July 28, 2007.

Troyer, Dwight and Dorothea (Lapp), Himrod, NY, first child and son, Dustin Wade, Dec. 11, 2006.

Troyer, Jesse and Malinda (Yoder), Crossville, TN, first child and son, Adrian Karl, Aug. 29, 2007.

Troyer, Tim and Ann (Yoder), Belvidere, TN, fourth child, first dau., Bethany Ann, August 2, 2007.

Weaver, Ben and Sheryl (Stutzman), Auburn, KY, third child, first son, Benji Andrew, June 29, 2007.

Yoder, Jamin and Raquel (Guadron), Indianapolis, IN, first child, first dau., Krista Raquel, August 4, 2007.

Yoder, Martin and Esther (Kanagy), Holmesville, OH, third child, second dau., Kaitlyn Joy, June 8, 2007.

Yutzy, Matthew and Mary Esther (Schlachbach), Plain City, OH, third child, second dau., Amanda Jo, July 22, 2007.

ordination

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

Bro. Lester Glick, 38, Penn Yan, NY, was ordained to the office of deacon at Crystal Valley Mennonite Church, Dundee, NY, on Aug. 5, 2007. Preordination messages were brought by Steve Stoltzfus, Kennedyville, MD.

The charge was given by John U. Lapp, assisted by Steve Stoltzfus and Ernie Stoltzfus. Also in the lot were Ken Riehl and Dwight Troyer.

Bro. Kenneth Kanagy, 25, was ordained to the office of minister at Calvary Fellowship Mennonite Church, Blackville, SC, March 11, 2007. Preordination messages were given by Ernest Hochstetler, Abbeville, SC.

The charge was given by Virgil Kanagy, Blackville, SC.

obituaries

Chupp, Esther K. (Smoker), 87, died July 28, 2007. She was born Jan. 4, 1920, daughter of the late David S. and Mary (Kauffman) Smoker.

She was a member of Weavertown A.M. Church.

On Dec. 21, 1946, she was married to William Chupp. He survives.

Their children include: two sons, William J. Chupp, New Holland; and Harvey Chupp, East Earl; five daughters, Mary Ann (Reuben) Yoder, Free Union, VA;

Martha (John) Raymos, Sarasota, FL; Lily (Alvin) Stoltzfus, Oxford; Wanda (Norman) Kauffman, Bird-in-Hand; Wilma (Jerry) Byers, Punta Gorda, FL; and 21 grandchildren and four great grandchildren.

She was preceded in death by a brother, Abner Smoker.

The funeral was held at Weavertown Church on August 1 with Aaron Lapp, Norman Kauffman and John U. Lapp serving. Burial was in the church cemetery.

Miller, Mary Martha (Nisly), 88, Partridge, KS, died peacefully in her sleep at her home August 19, 2007. She was born April 10, 1919, daughter of the late Abraham F. and Sarah (Miller) Nisly.

She was a devoted member of Center A.M. Church. She passes on a legacy of devotion to God, her children and her husband. Her zest for life and love for people was expressed in warm hospitality and generous encouragement to those around her.

On Dec. 18, 1941, she was married to Ervin J. Miller. He survives. Their children are: Alma (Edward) Miller, Partridge; Glenn (Anna) Miller, Hutchinson; Harold Dean (Ruth) Miller, Honey Grove, PA; LaVerne (Rebecca) Miller, Partridge; Marvin (Ruth) Miller, Suceava, Romania; Loren (Dolores) Miller, Canon City, CO; and Lillian (Arthur) Nisly, San Salvador, El Salvador. Also surviving are 46 grandchildren and 33 great grandchildren. Siblings surviving are Dorothy Beachy, Hutchinson; Viola (Al) Miller,

Esther (Sam D.) Nisly, Abbyville; and Paul W. Nisly, Grantham, PA.

Preceding her in death were twin children: Paul and Pauline, 1944; two sisters: Matilda Nisly and Alma Wagler; and a brother: Ora Nisly.

The funeral was held August 22, with David Yoder, Paul W. Nisly, David L. Miller, and Gary Miller serving. Burial was in the West Center Cemetery.

Overholt, Michael René, 45, of Alliance, OH, died on August 13, 2007, in Alliance Hospital. He was born August 16, 1961, in Canton, OH, son of Victor and the late Emma Mae (Raber) Overholt. Michael was a member of God's church in heaven for special people. He spent the last three years in and out of Alliance Hospital, where he was lovingly cared for by many fine nurses, doctors, and friends.

He is survived by his parents, Victor and Judy (Miller) Overholt and four brothers and six sisters: Ruth (Johnny) Miller, Minerva; Fred (Bernadine) Overholt, East Rochester; Vera Overholt, Minerva; Leon (Ida Mae) Overholt, Taylorsville, NC; Lena (Olen) Yoder, Minerva; JoAnn (Christopher) Inhulsen, Montezuma, GA; Delilah (Lonnie) Beachy, Plain City; Judy (David) Miller, Minerva; David (Wilma) Overholt, Minerva; and Dwayne (Kathy) Overholt, Salisbury, PA.

Michael was preceded in death by his mother, Emma, who lovingly cared for him many years. He was also preceded in death by a nephew, Anthony James

Overholt and a great nephew, Elijah ben Matthew Miller.

The funeral was held on Aug. 15, at Christian Fellowship, with Joel Gingrich, Eldon Falb, and Lonnie Beachy serving. Burial was in the Christian Fellowship Church cemetery.

Wingard, Clara (Yoder), 83, Montezuma, GA, died at the home of her daughter on August 13, 2007. She was born on July 31, 1924, at Thomas, OK, daughter of the late Benedict and Mary Ann (Bontrager) Yoder.

She was a member of Montezuma A.M. Church.

She lived for many years at Thomas, OK. On Nov. 25, 1943, she was married to Elmer Wingard. He died in a tractor accident on June 30, 1976. In 1992, she moved from Thomas, OK, to Montezuma, GA.

Survivors include children: Dorothy (Abe) Kuhns, Arthur, IL; Lorene (Ray) Swartzentruber, Abbeville, SC; Mary Lynn (Gary) Schrock, Montezuma, GA; Bertha (Donny) Swartzentruber, Montezuma, GA; and Olen (Emily) Wingard, Thomas, OK; 17 grandchildren and two great grandchildren. Also surviving are three sisters: Fannie Mast, Weatherford, OK; Edna Yoder, Kalona, IA; and Bertha Yoder, Hutchinson, KS; and one brother,

Tobias Yoder, Kalona, IA; and a sister-in-law, Viola Wingard, Montezuma, GA.

Preceding her in death were her husband and one sister, Malinda Wingard.

A service was held at Montezuma, GA, on August 17, then a funeral and burial at Thomas, OK, on August 19, with Eugene Yoder, Kevin Schrock and John Nolt serving. Burial was in the Zion Church cemetery.

Yoder, Mary K. (Beiler), 94, died July 24, 2007, at Fairmount Homes, Ephrata, PA. She was born near Intercourse, PA, April 19, 1913, daughter of the late George and Susie (Kauffman) Beiler.

She was a member of Weavertown A.M. Church.

On Dec. 20, 1936, she was married to John Z. Yoder, who is deceased. The children are one son: Naaman C. (Linda) Yoder, Gordonville; two daughters: Miriam (Jonas) Miller, Bird-in-Hand; and Ruth Ellen (Eli) Riehl, Himrod, NY; 12 grandchildren and 29 great grandchildren.

She was preceded in death by two brothers: Christian E. Beiler, Elmer K. Beiler, and four sisters: Katie Augsburg, Lillian King, Hilda Stoltzfoos, and an infant sister, Edna.

The funeral was held on July 27, with John U. Lapp, Norman Kauffman and Raymond King serving. Burial was in the church cemetery,

DON'T BREAK THE SILENCE

unless you can improve on it.

The *Hutchinson News* reports that one county in 10 in the U.S. now has more than 50% non-whites in their population.

• • • • •

Dick Benner, columnist for *Menonite Weekly Review*, (8-13-07), entitled his column, "So long, four-part singing?"

The writer mentions a couple who visited a congregation who sang four-part harmony without instrumental accompaniment. They were profoundly impressed. "We've never heard anything so beautiful!" they said. Benner writes: "...the music of the lazy summer morning kept rising in their ears for a lifetime."

It is not unusual that persons who visit congregations with that manner of singing express appreciation for the simplicity and beauty of such worship.

Benner does raise a concern. The incident he mentions occurred more than 30 years ago. He says that music styles have changed drastically in our tradition. Thinking harmony singing too quaint and culturally unappealing to our neighbors, many congregations have opted for the praise band as a more upbeat, exciting music style for worship. "An outside observer could easily get the impression we

have all but lost the art of four-part singing." He asks why our interest is fading "in something that our neighbors are now taking notice of."

I don't claim to be on the inside track of music trends in mainstream church circles. But I do know that replacing the God-given voice with noisy man-made instruments doesn't seem worshipful to some captive hearers. It seems to be a loud, unintelligible assault on the hearing senses.

Let us not confuse worship with performance. Worship is an exercise in which all may participate. Words should be understandable and understood. Let us cultivate an appreciation for the old hymns and a willingness to learn new songs. To abandon this for that which is noisy and trendy would seem a serious compromise of true worship.

• • • • •

The Hutchinson News, (8-23-07), reports that since the first of the year more than 38,000 who were employed in the home mortgage industry have lost their jobs. An industry spokesman says, "It's far from over." It seems to be the aftermath of low interest rates and over-priced houses. Now the interest rates are higher and the housing market has slumped. It is resulting in a troublesome number of foreclosures.

Some loan companies that sprang up during the recent boom period are having to close their doors. It remains to be seen how much this situation will affect the general economy.



Home schooling is illegal in Germany. This Nazi-era prohibition grew out of Hitler's worry that too much parental control would supersede the state's influence. Reportedly, there are about 400 families who home school in Germany. Home-schooling parents risk fines, imprisonment, and loss of custody of their children. (*World*, 6-9-07) This report says that Germany's bias against home schooling is similar to resistance in the United States 25 years ago.



A recent issue of *The Hutchinson News* pictured 20 students who were the top students in the graduating class of 1997 from two high schools that serve the city of Hutchinson and some outlying areas to the northeast, including Buhler, a small town with a large school district that reaches into Hutchinson suburbs.

I found it interesting that high achieving girls outnumbered boys 2 to 1. The purpose of the article was to connect with these former students who are now involved in adult careers.

Most of them are living in large

cities, engaged in high-paying, specialized fields that are not available in Hutchinson. I wondered why there was no mention of the marital status or families of these adults in their upper twenties. Only two now live in this area where they went to school. One is an elementary school teacher. The other is an unapologetic stay-at-home mom.



In our mid-week Bible study, a brother recently showed these startling statistics:

—Reliable pollsters report that church people divorce a little more often than the unchurched community.

—Fundamentalists who are typically very vocal of whatever truth they may be defending have an even higher rate of divorce.

I learned that the above report was taken from a book entitled, *The Power of Hospitality*, by Chuck and Kathy Crismier.

The author laments that the spirit of individualism and self-centeredness has, to a large extent, compromised helpful interpersonal relationships.

It is a fervent appeal to reach out and befriend others, especially the lonely. The message of the book is thought-provoking. But as with any thing of human authorship, it should be read with discernment.

We would agree that any profit to be realized from such a reading is not to become more familiar with the faults of others. Rather it can serve to show us our own needs and be willing to receive corrective counsel.

It seems to me that the enemy would seek to draw us in one of two directions. One is the allure of cultural mainstream. The fact that most churches have done so may seem to make it harmless and inviting. But a closer look reveals that cultural mainstream does not reflect Christian integrity.

The enemy seeks to separate us from Christ and His Word, however he can. If he can cause us to withdraw into a closed circle where our separation becomes isolation, he has

gained a victory. In some extreme situations, loyalty to a certain lifestyle becomes more important than moral and ethical behavior. This is no more Christian than when it happens in the context of cultural mainstream.

As we seek to avoid the extremes cited above, a quote from *The Messenger of Truth* (8-29-07) seems pertinent: “Resolved that we teach and practice modesty, simplicity, and economy in everything—in clothing, in homes, in farms, in machinery, in automobiles, in all that we possess or handle.” Such a concept is compatible with reaching out beyond the boundaries of a church fellowship. A willingness to do so is a safeguard against stagnation.

—DLM 

A N N O U N C E M E N T

Believers' Fellowship (MIC) Workers' Reunion and Fellowship

To be held at Red Lake, Ontario · June 20-22, 2008.

It's been 50 years since the inception of this work at Red Lake. This work began as a small grade school for native children who were not getting a basic education. As time went on, the work grew to include summer Bible schools, church planting, Christian Schools and has continued by involvement with and adjustment to local needs. Come and fellowship with local people, with past and present workers and allow the Lord to bless your vision with aspects of His vineyard in Northwestern Ontario.

For more information contact Kevin Miller. We welcome responses via e-mail, klmiller@baytel.net or snail mail to: Kevin Miller, Box 428, Red Lake, ON POV 2MO · Phone: 807-727-2458

Ministers' Meeting Messages—2007

This is a condensation of two messages given at the annual ministers' meetings, April 3-5, 2007, at Yoder Mennonite Church, in rural Hutchinson, KS. The set of eight tapes or CD's with 10 messages (plus three sermon responses and a men's and women's session on tape) is available from SON Recordings, 10100 Piper Lane, Bristow, VA, 20136, or \$45, postpaid.

5. Developing Strong Intergenerational Relationships

—John D. Hostetler, Plain City, OH

India is close to my heart right now, because we were there just a few weeks ago. In India people want you to pray for them. They will come at the end of a service and ask for the foreigner to lay hands on their heads and pray for them. I got quite exhausted by this and asked that a young man pray for me. He objected, "No, no, that would be prayer going the wrong way," but he finally went along with it. We all need each other.

In 2 Timothy 1 and 2, we notice how Paul addresses Timothy. He addresses him with a blessing. He says "dearly beloved son." He says "grace,

and peace" be with you. When an older man addresses a younger man in that way, it's meaningful. Let me point out that in Paul's greetings he usually simply wished upon them *grace and peace*. It is only in the writings to ministers that he included *mercy* in his salutation. I think that may tell us shepherds that we need an extra dab of mercy. Paul had a relationship of love, and of unselfish, personal care for Timothy. I think he is demonstrating how young people should be treated. He didn't say: cursing, damnation, and confusion be on you. He said: grace, mercy, and peace.

We have come alongside a ministry in Columbus which ministers to children and young people. Many of them are from single-parent homes. Few of them have known stability and love. But you would be amazed at how they love to hear us sing a little blessing song, in which we put their names, one by one. For example: "Timothy, Jesus loves you. Timothy, Jesus cares. Timothy, God has a plan for your life and I know that He'll always be there." Even though older children say they don't want to have it sung for them, it seems clear by

their responses that they really are just waiting for that little song of blessing for them.

The Apostle Paul also prayed for Pastor Timothy. How? With thanksgiving! Night and day! There's something meaningful about being prayed for *with thanksgiving, night and day*. He said he was "greatly desiring" to see him. He remembered Timothy's tears, perhaps when they parted. Tears naturally flow at parting where relationship ties have been formed. Paul remembered Timothy's emotions.

One complaint we hear from today's young people is that older people don't understand (and sometimes don't seem to care to understand) how they feel. I know we should not only go by feelings. In fact, when we go too much by feelings, we may find it quite depressing. But when we get in touch with God's Word and His love for us, we get encouraged. "God was in Christ, reconciling the world to himself." If He lives in you, then it's your desire to reconcile a younger generation to God. Not to you, but to God! When that happens, younger and older hearts are knit together.

Paul also reminded Timothy of his godly mother and grandmother. What Paul remembered with fond-

ness in Timothy's mother and grandmother, he seemed convinced dwelt also in young Timothy. Mothers, you have a wonderful responsibility! You're raising young Timothys. We don't know what kind of a father Timothy had, but as a Greek, he apparently didn't allow him to be circumcised, so Paul saw to it later.

It has always meant a lot to me to hear of the faithfulness of my Grandpa. Grandpa's father did not have a good reputation. There are court records of Great Grandpa suing the Amish church for some business he had conducted they did not approve and so they had placed him in the ban. I'm glad Grandpa didn't become bitter or "just throw in the towel." I'm glad he remained faithful. When God called him as a minister of the Gospel, he accepted the responsibility.

His favorite Scripture was, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The beginning of that passage in Isaiah says, "Seek ye the Lord while he may be found, call ye upon him while he is near, let the wicked forsake his ways and the

unrighteous man his thoughts and let him return unto the Lord, for he will have mercy upon him, and to our God for he will abundantly pardon.” God is not eager to condemn. He is waiting to bless.

Paul and Timothy went on missions together. They spent both quantity time and quality time together. I would love to hear some of their conversations, but at least we have letters recorded that give the heart of Paul toward Timothy. I was tremendously inspired in a recent mission trip to India with Merle Beiler. I was blessed with his heart of compassion for the people of India. Wherever he goes, Merle preaches that the answer to man’s problems is Jesus Christ. “God was in Christ, reconciling the world to himself.” That includes minorities; that includes everyone, not just a certain elite group of people.

Many of us can attest to such an impact left on us by participating in MDS projects. When I was 16, I went along on a flood cleanup project, with a number of other men, ranging in age from 17 to 45. I was not an out-and-out Christian at that time. I had not made a public profession of faith, but somebody invited me to go along on MDS. I’m glad they did. It made memories. It connected me with something I longed for. Such

situations provide invaluable times of developing intergenerational relationships. To this day when we meet, we may ask in a Southern drawl, “How high is the water?” and have the other answer, “Forty-four feet and risin’”

Ron Rose wrote, “Church is the only place left in our culture where all generations intersect. And yet congregations in every corner of America are unintentionally but systematically doing away with our intergenerational times. Let’s stop the rush to age segregate everything we do. Let’s rethink our efforts at ministry programming. We may be doing unexpected harm to our families.

“Consider the following: Think of your congregation as a spiritual village where the older generation blesses the younger generation. The older generation provides the balance needed to offset our societal focus on individualism and personal rights. For more than a generation, the focus of our societal goals has been on self--self-reliance, self-esteem, self-determination, and self-gratification. The end result of this self interest is isolation and a distrust of others. The quick fix for society and church has been to separate the generations and to meet the needs of each group.

“You have the ‘young marrieds’ do-

ing their thing without having to be concerned about the ‘older marrieds.’ Then you have the young people, and a number of different groups, so that each group can do ‘their thing’ without having to be bothered with uncomfortable changes and the constant patter of little feet. However, if all we do is meet the needs of each generation, our age groups will get more isolated and suspicious of others. We will unintentionally promote generational distrust, hurt feelings and fear of each other.

“We must meet the needs of young adults and young families, but we must not forget the basic need for blessing from the older generation. The missing ingredient in church programs is not a “quick fix,” it is a long-term investment. It is the involvement of our grandparent generation and the church’s blessing of that generation.”

Can we allow for home schools and a church school to harmoniously co-exist? I have found that this topic can generate some very animated and polarized discussions, sometimes to the point that more heat than light is generated. Note 1 Corinthians 9:19-23: “For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew,

that I might gain the Jews; to them that are under the law, I became as under the law, (being not without law to God, but under the law to Christ,) that I might gain them that are under the law. To the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel’s sake that I might be partaker thereof with you.” Paul here is recognizing that not all people will come to the Lord. But he is interested in saving some. It is not God’s will that any should perish. We don’t know who will repent, but we need to love as Jesus Christ loved. We need a willingness to fit our approach to the needs we are seeking to address.

This says something about programs that provide for the individual giftings of students. A second meaning for the proverb that we are to train up a child in the way he should go is that we are to train them *according to their bent*. In the work with handicapped children it is obvious that the teaching must be tailored to each student. Your children are given to you for a purpose and it is your responsibility to develop their potential. The direction of the children’s education is primarily the responsibility of the father. We fathers are to

see to it that our children get an education. I am not able to tell you that it must be done in a certain way. There are, of course, homes without both parents that call for some intervention, nevertheless, I still believe that parents have been given the primary responsibility for education of their children. It is not the government, not the neighbor, not the vocational school, or the private school, and not even the church school that must be finally responsible for the children's education. I do not want to degrade these institutions. They have been put in place to facilitate the education of our children. Psalm 145:4 says, "One generation shall praise thy works to another, and shall declare thy mighty acts." We need to give our children the best possible chance to succeed.

The primary foundational goal, which gives deep meaning to life, is to come to know and love the Lord. If we have no goal, we will hit it exactly. God wants us to teach his truths to our children *continually*. I attended a church school, but my mother and father were "home schoolers" anyway. They taught us values at home. So my answer to the original question of peaceful co-existence is that it all depends on the goals of both the home school and the church school.

The question is sometimes asked, "How can the home schoolers and the church schoolers relate together well?" In one case, the fathers of both groups sat together to discuss their goals. They decided to do something together. They decided on a craft show. It was quite a project, but all the generations enjoyed it and said, "Let's do it again next year!"

6. Developing Strong Relationships with Minorities in the Church

—Mark Gingerich, *Mountain View, AR*

I am in a minority. I am single. While I am obviously getting older, doctors have assured me that singleness is neither terminal nor contagious.

Let us note the compassion of Jesus at the time of John the Baptist's death. Jesus' disciples took John's beheaded body and buried it then came and told Jesus what they had done. "When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick" (Matthew 14:13,14).

John was a relative to and a peer in some respects to Jesus. It only makes sense that Jesus and his disciples wanted to get away. They could have said it's really not a good time for Jesus to minister. "We hope you can understand. There has been a tragedy." John's death was no ordinary death. It was such a senseless death.

I believe the disciples of Jesus had just returned from ministry and wanted to get together to talk about those experiences. The crowd followed them, as we know, and no one stopped them. Jesus saw the multitude and was moved with compassion toward them and healed their sick.

Sometimes the term "minorities" is just a kind way of speaking about people that we don't enjoy interaction with. The disciples were perturbed that the multitudes kept coming and that Jesus was always stopping and helping them. They had hoped to have Him just for themselves.

The disciples didn't want it to look like they weren't compassionate, so they found a good reason to send the crowd away. They mentioned that the crowd was surely hungry. The temptation of wanting to be known as compassionate without being compassionate is still with us, so we may pass the job of actually

ministering on to someone else. We may even give advice on how ministry to minorities should be done. Hopefully, it will get done and we don't have to do it.

The disciples looked for food. Maybe they didn't look very hard. They found a little bit of food and Jesus said, "Well, bring it and we'll make something out of that." The greater reason for the disciples' agitation and frustration is that after it was all over, Jesus instructed them to send the multitude away and get back into the boat and head on across the water. "I'll join you later," He said, and went up the mountain to pray.

They got out on the water, a storm came up and it got really rough. They were scared. Then Jesus came up to them, walking on the water. He calmed the storm. It says the disciples were so amazed that He could calm that storm that they fell down and worshipped Him. One wonders why this so surprised them when He had just fed thousands of people with five loaves of bread and two small fish.

How did He do it? Did He break off a chunk of bread, only to have it pop back out again? One of the Gospel accounts says that the disciples had already forgotten the miracle of the loaves. That's amazing! I think that

shows the contrast in these things between our hearts and Jesus' heart. He was moved with compassion and that's what motivated Him.

Jesus reached out and ministered to the people who were liabilities to society. They were the minority, so to speak. They were the lame, the deaf, the poor, the sinners, and He even had among his 12 disciples some of the most despised people, including a member of the IRS (a tax collector).

Jesus was almost constantly at odds with majority groups: the "in group," the religious people, the wealthy people, and the well-bred.

You recall Jesus' own words when it was his turn to read the Scripture in the synagogue, He read from Isaiah 61. It is recorded in Luke 4:18,19: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." Those were the kinds of people that moved Jesus' heart with compassion. That compassion moved Him to do something about it. I really think we need his compassion, the kind of compassion that reaches out to such people.

Several minorities were mentioned: One is singles. Let me say several things about singles. I am a bit reluctant to speak about it, because I can't speak for all the singles. But probably I can speak better for them than most of you can. Here are several things to consider as you try to reach out to us: Most singles are unsure as to why they are single. A few singles have had opportunity to get married and have declined. On the other end of the spectrum are some who are definitely pursuing marriage to no avail.

Sandwiched between those two categories are the majority of singles. They have neither committed themselves to remain single nor to be married, necessarily. They're unsure whether they're unmarried because of their own choices or because of their lack of opportunity or because of consequences of some kind or because of being unattractive or because they were created to be single. Does it surprise you that one might be unsure as to why he or she is single?

Singles are talented, relational and intelligent. Does that surprise you?

Jesus indicated that there would be some who are unmarried. The Apostle Paul didn't think of his singleness as a handicap. Someone needs to

wrestle with this issue for the sake of the singles in our congregations. We seem to have some misconceptions about singleness. What is the value of being single? This presents some very tough questions. It's alright just to bless them. It's easy to make comments about their freedom to serve, but much harder to enter into the struggles they face as singles. Questions about sexuality are really awkward to deal with, but someone needs to be willing to do that.

Another minority group mentioned was folks from non-Mennonite backgrounds. (NMB) This one is harder for me to understand, because my family roots are Anabaptist all the way back across the ocean.

Here are several things about NMBs I've observed: One is that they tend to feel alone. In order to join themselves to us, they have separated themselves from the social community most familiar to them. It has been a big, hard separation for them—sometimes even being separated from their immediate family. This problem is complicated by the fact that we are very family-oriented ourselves. We can't quite comprehend what it's like not to have family. Even the singles usually have family. This strength seems to keep us from

entering into the experiences of those without family.

Another feeling is that they are more an object of fascination than literally a brother or sister. Our children are good at staring at someone new with wonder. Our ability to attract folks from a non-Mennonite background has been so often unsuccessful that they are a rarity. When there is one, the whole community turns their eyes on them with a mixture of relief and suspicion. Many of our "normal" members are not held with the same level of suspicion—at least, some NMBs feel that way. One such person said that they felt that rather than being a brother or sister, they are really an object of fascination or a trophy. They have lots of questions. They need a lot of interaction. They need someone with a lot of patience that treats them with love and consideration, like a real brother or sister. We can be frightened by some of the challenges these folks bring.

There are also the elderly among us. We must reach out to them intentionally. We're discovering at Shady Lawn that our pioneers are now becoming our elderly. Then there are those with financial problems, and others with special needs.

Here are several suggestions

in building a relationship with minorities:

1. Always be honest with them.
2. Make yourself vulnerable with others.
3. Always listen well and be slow to offer advice.
4. Entrust them with some responsibility.

5. Struggle with their questions.
6. Give them a spoken blessing.
7. Pursue them.

We must believe that God has given these minorities to us. These are not unfortunate people that we must change. We are not only to be there for them; they are here for us.



mission awareness

I came across the following article in a recent newsletter of Living Hope Native Ministries. I was very encouraged by this glimpse of fruit for eternity that God ignited through the work of Believer's Fellowship. It awakened in

me a desire to open my life in such a way that God can work when and how He pleases. I wanted others to have the privilege of rejoicing with me that
GOD IS DOING HIS WORK!

—Nathan Yoder, Partridge, KS

Pastor John Mamagesic

Henry Hostetler, Red Lake, ON

They won't let me quit," were the words of John Mamagesic, better known as Pastor John in some circles. He was referring to preaching by telephone over the local Sandy Lake Radio Station every Sunday afternoon, even though he is bedfast and very weak.

John was born in the Sandy Lake community around 1930, during the nomadic days of his people. He came to Red Lake alone, as a teenager, looking for work and a change. He found both but some of the change was not

for good. His first job was clearing a path for a roadway to Balmertown, and then he worked with a local trucking firm, and eventually John found himself underground in one of the gold mines where he worked for many years.

In the course of time he met Annie Neepin who became his wife and together they had five children. Occasionally some of their children would need to be cared for in the Children's Home because of their chosen lifestyle. Unfortunately, alcohol had gotten hold of him and

caused him and his family much grief and pain.

Though there were churches in town he never seemed to connect. By the mid-fifties there were missionaries in Red Lake who were interested in ministering to the Native population. John continued his work but he was becoming more and more dissatisfied with his way of living. In 1964 at meetings held by Believer's Fellowship, John met Jesus, and when Jesus got hold of him, alcohol lost its grip, and things have never been the same.

John and his family continued living in Red Lake and John worked on at the mine. During this time he was being discipled and mentored [by Ezra Peachey] as a young and growing Christian. He became an avid reader of the Cree Bible, though not exactly his language it was all he had available. English was his second language but with virtually no formal education, he seemed more comfortable with the Cree written in symbols.

By 1978 John was feeling the urge to return to Sandy Lake. He had become involved in the church in Red Lake and with the Native Conference, and was gaining recognition as a solid Christian, a deep thinker, and an able teacher of the Bible. John never appeared to be one to grasp for

power or position, but his personality and Christian character, his love for the Lord and people, and through his willingness to serve he gained the respect of the community around him. He served on several Boards at Sandy Lake, but mainly with the local education authority. Being a man of integrity, he held a high standard for the Board and those working under them.

God endowed John with unique gifts so that it became obvious that he was destined for church leadership. He served as Pastor for many years, but with his declining health, heart and Parkinson's problems, others had to take his place. Nevertheless, he remains involved and is respected and called on for advice. Many people from the community call or drop by to speak to him and seek counsel.

John has become the radio voice for the Mennonite Church's half hour each Sunday. More recently he uses a headset and cordless phone with a family member holding his Bible as he speaks to the community from the Word of God. Someone told me recently how much they appreciated hearing the Bible teaching from Pastor John. They just won't let him quit sharing from his heart and blessing the people of Sandy Lake from his bed.



Mom's Joy Robbers

Mary June Glick

Woman was created with the capacity to bear children, which is the most obvious thing that makes us different from man. Along with the physical aspects of childrearing, God has also placed within us the capacity to love and to nurture. The Creator has equipped us with a sensitive spirit which allows us to feel and sympathize with the inner spirit of others.

If you've ever compared the interaction of two women with that of two men, you will find that women tend to relate more to the personal side of life. We talk about our feelings, and men talk more about facts. Men will talk about things in the news, their jobs, and so on. We discuss childbearing, motherhood, and marriage, but we also tend to compare and expect a lot of ourselves. I believe many women are unhappy and discouraged in their role as mothers because they set too high expectations for themselves.

We've read a lot of books from which we gain knowledge. We compare our child with someone else's child and discover our child is not performing in the same way, so we put a heavy burden on our child to perform. We forget that God has a special blueprint for each child; there are no carbon

copies. I feel very strongly that God intended for a woman to enjoy motherhood. Let's explore several areas that may be responsible for robbing us of those joys.

Joy Robber #1: Guilt

Do you ever feel guilty? Relax; all mothers deal with guilt at some time or other. You got upset with your four-year-old again, you forgot to iron your son's shirt that he needed for school today; you're tired; you didn't have time to cook a fancy meal again; you missed your quiet time today—the list goes on and on. What are you to do about it? First, remember that God loves us and forgives us when we ask Him. Also ask your child's forgiveness when needed. Maybe you expect too much of yourself and your family. Lower your expectations. Stop comparing yourself or your family with others.

Joy Robber #2: "Too Busy"


We live in a busy world and sometimes it feels like we just hurry, hurry from one thing to the next. But, I can assure you this will definitely affect the atmosphere in our home. We need to set priorities. What is important? What will have lasting value for our family? Will our children have memories of a happy or a frustrated

mother? At times, we may have to say “no” to those extra things outside the home. We have many time-saving tools compared to past years, but I believe our busy schedule often comes from going away so much. Let us teach our children to help with the cooking and the cleaning. It is good to have a quiet time for the preschoolers so we can take a nap, read a book, or do something we enjoy for an hour each day. It will help us be more relaxed for our family. We must take time to enjoy life at home.

Joy Robber #3: Discontentment

Are you content? Do you wish for

perfect children, a bigger house, nicer furniture, beautiful interior decorating, lovely landscaping, a new car, or the latest gadgets and appliances? We live in a time of easy credit and large paychecks, yet we’re probably less contented than ever before. We develop contentment by enjoying what we have, by appreciating our families, and seeing the good in the things we have.

We also learn contentment in getting a glimpse of those who have less than we do, by learning to do without so we have more to share. God wants us to be contented. 

junior messages

God is Love


Anita Yoder, Ligonier, IN

Sometimes we stress the justice of God rather than his love. Do we really deserve everything good that life has handed to us? Do we pray, “Give me what I deserve.” If we received what we deserved it would be from the hand of God who was simply being just and fair. But our great God is also a God of love.

When friends surround us, when life is good, when freedom rings, when we have birthdays, and when we experience those extras that the majority of people in other parts of the world do not, do we ask ourselves the question, “What have I done to deserve all this?”

Take a look around you. God used a grand display of greens and blues, then added joyful splashes of every other color in nature. Who deserves all this?

If we see the extras as God’s grace and love, we can understand God treating us far better than we deserve. So, if we want to be God-like, shouldn’t we treat others as God has treated us—far better than we deserve? Only seeking out those who deal kindly with me will not show God’s grace and love. Everyone needs a taste of the best.

Be God-like. Give to others more than they demand or deserve. 

Which is More Destructive: Ignorance or Cynicism?

A few years ago a friend challenged me about my attitude of cynicism.

“Cynicism. What’s that?” I wondered. “Is it okay to be cynical?”

Not long after that, I worked with a young man who was extremely cynical. Cynicism is what this young man “lived on.” If he couldn’t be cynical, he would probably become depressed or suicidal.

Some more months went by and someone asked, “How can you function around here without becoming cynical?”

I’ve decided that if cynicism is not a good thing, I’d better find out what it is and what it does to people.

What is cynicism?

Cynicism is an attitude that assumes people’s motives are selfish, people are not sincere, and people can rarely change their ways. Cynicism is an attitude that questions the value of living, of doing right, or learning God’s principles, etc. Cynicism is an attitude of scorning and sneering towards people who are too ignorant, too “humble,” too proud, too educated, or whatever.

Everyone one of us is constantly bombarded with all sorts of sad things, that are directly and indirectly results of the fall in the Garden of Eden. A father sins against his children and neighbors and won’t change his ways. A man works and plays, but stays ignorant all his life. A girl gets arrogant and proud. Thistles grow and grow. Natural disasters destroy property and lives. Youth hurt and avoid each other. Churches float along year after year without dealing with their problems. Governments fight and squabble.

There are lots of things that can make us cynical. Cynical people minimize how sad a matter really is by making humorous comments, pessimistic statements, sarcastic remarks, and negative statements about others.

Cynicism is one of Satan’s traps. It is a trap many youth fall into and never get freed from. Cynicism keeps a Christian from caring, from growing, from getting advice, and from getting involved.

Cynicism makes us “spectators of life.” Rather than praying God

would teach us how to love, and praying God would spare us from the blindness of others, we amuse ourselves by being cynical about others' inconsistency, stupidity, and lack of desire to change. Cynicism becomes a "food" we live from, and is a subtle way Satan can get into our hearts and destroy us.

Cynicism is a way of avoiding responsibility. Cynicism helps us discount the good of others because we suspect their motives. Cynicism paralyzes a person, clouds his ability to make good judgments, and hinders his ability to discern. Cynicism has gripped many youth in North America and ruined them for life.

The more cynical we become, the more skeptical, critical, indifferent, scornful, calloused, resentful and resistant we become toward anyone helping us see our own problems.

After cynicism has done its destructive work for a number of years in a person's life, he or she sometimes becomes a sour person who doesn't care much about others, a person who is a recluse or a loner, a person who finds it difficult to relate to anyone other than cynical people, a person who has a way of dampening the inspirations of others, or a person who finds it hard to be a good sport.

People develop cynical attitudes in

order to cope with life, and coping is not "abundant living". Engaging with life and with God is what gives meaning and purpose to living. These last two statements describe the primary difference between men and women of faith and those who are not of faith.

Here are some quotes about cynicism:

"Cynicism is the path of self-sacrificing destruction." — anonymous

"Cynicism is not realistic and tough. It's unrealistic and kind of cowardly because it means you don't have to try." — Peggy Noonan (1950 -), in *Good Housekeeping*

"A cynic is not merely one who reads bitter lessons from the past, he is one who is prematurely disappointed in the future." — Sidney J. Harris

"Idealism is what precedes experience; cynicism is what follows." — David T. Wolf (1943 -)

"Never be a cynic, even a gentle one. Never help out a sneer, even at the devil." — Vachel Lindsay (1879 - 1931)

The Official Cynic's Self-Test –

How many of the following statements do you agree with?

1. You're overworked, unemployed, and underemployed or underpaid.
2. You're a lonely thinker stuck among semi-literates.

3. You've finally discovered that your society or community doesn't reward people like you.

4. You've discovered that the people who do get the rewards tend to be "jerks."

5. You'd like to see all popular people exiled to Uzbekistan.

6. You cringe slightly when you hear people talk about the importance of being a "team player."

7. Politically correct zealots make you laugh (or cry).

8. You're inclined to believe that "personal growth" is some kind of tumor.

9. You're disillusioned, disenchanted and/or just plain disgusted with life or with people.

10. You find yourself wishing you lived in a different era, or could live in a different place.

11. You've concluded that all of civilization is going to hell.

12. You no longer really CARE that civilization is going to hell.

13. You wish you could find some decent folks somewhere in the world who feel the same way about things as you do.

-Adapted from the Cynics' Sanctuary-

It's surprising how God gives us a new look at people and a new look at life whenever we repent and turn

from cynicism:

First of all, we see ourselves as one of many needy people who need the Lord, but... can change. We are no longer the spectator who is sneering at life and at others, we are one of billions who have perhaps learned a few things, but also need to learn a lot from others.

One man said recently, "Whenever one of my brethren comes to me with a complaint that does not seem legitimate or fair, I think, 'Thank you brother for your input. I choose to learn Christ with you!'" Such an attitude is really the only way it is possible for us to learn, grow, get along with other people, and enjoy life. Cynicism does not bring true joy.

David and Solomon have much to say about scorners and cynical people.

Psalm 1:1 "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." This is a first step in turning from cynicism is to separate ourselves in one way or another from those who are cynical.

Proverbs 1:22 "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning?" Cynical people love being cynical.

Proverbs 3:34 "Surely (God) scor-

neth the scornors: but he giveth grace unto the lowly." God gives grace to those who take their sadnesses to Him.

Proverbs 9:8 "Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee." The worst thing about trying to help a cynical person is that they will distrust your motives in helping them. Once a person is really cynical, it is extremely hard for them to want to get rid of it. It is the only life they know. Such situations take lots of prayer and fasting.

Proverbs 14:6 "A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth." Cynicism is destructive, because a person can't grow and be cynical at the same time.

Proverbs 15:12 "A scorner loveth not one that reproveth him: neither will he go unto the wise." Have you ever noticed that when we are cynical, we tend not to want answers or counsel?

In conclusion:

It's rather unfortunate to be ignorant and unformed about life. It is even more unfortunate to find ourselves sitting with our arms crossed, a sneer in our voice, and a smirk on our lips.


I've noticed that a cynical spirit and the Holy Spirit don't dwell very well together in the same body.

When the Holy Spirit is allowed to work in people's lives, there is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

The wisdom from above makes them "pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy" (James 3:18)

Let's turn from cynicism, give our sadnesses to God, and engage ourselves with life.

—EE

P.S. If you want to read answers to the monthly questions, you will need to take your turn in contributing something for others to read! 

Next Month's
QUESTION

What have been some significant influences that have motivated you to keep turning your back to the world and your face toward God?

Please respond by October 20.

THOUGHT GEMS

When you have to swallow your own medicine,
the spoon seems very large.

• • • • •

Speak when you are angry and you will make the
best speech you will ever regret.

• • • • •

The bee that makes the honey doesn't hang around the hive.

• • • • •

It's easy enough to tell one lie, but easier still to tell another one.

• • • • •

Self-made men should be more careful of the material they use.

• • • • •

The formula for continued ignorance is to be satisfied with
your opinions and content with your knowledge.

• • • • •

Two important things about income are to make
it first, then to make it last.

• • • • •

Laughter is to life what salt is to an egg.

(USPS 767-160)
Calvary Messenger
2673 Township Rd. 421
Sugarcreek, OH 44681

Periodicals