



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

Galatians 6:14

APRIL 2009

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Purpose of Calvary Messenger is:  
 To propagate sound Biblical doctrine;  
 To stimulate a deeper study of God's Word;  
 To anchor and fortify the faith of Christians;  
 To point lost and dying souls to Christ the 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.

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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.

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Calvary Messenger (USPS 767-160) is published monthly by Calvary Publications, 2673 TR 421, Sugarcreek, Ohio 44681. Subscription rates are: 1 year (U.S.) \$8.50, 3 years (U.S.) \$24.00. For congregations using the every-home-plan, \$7.00 per year to individual addresses. Renewal \$4.25 when you also give a 1-year gift subscription at \$4.25. Second class postage at Sugarcreek, Ohio. Postmaster: Send address changes to Calvary Publications, Inc., 11095 Pleasant Hill Rd. NW, Dundee, OH 44624.

## *Thou, O Lord*

*Lillian R. Mast, Russellville, KY*

When storms arise within this life,  
My weathered craft can stand no more strife,  
And waves—they draw me from the shore,  
And I can't take it any more,  
Be Thou, O Lord, my Anchor.

When others err in word or deed,  
And I know not on what to feed,  
And Satan tries non-stop to fool,  
With hunger strong, he lures my soul,  
Be Thou, O Lord, my Bread of Life.

When eventide marks the end of day,  
My heart grows dark, I cannot pray,  
I drop discouraged—find no rest,  
And midnight brings its inky best,  
Be Thou, O Lord, my Morning Star.

When I make choices large or small,  
I pray that You'd direct them all.  
Place them above the drifting sand.  
Support them all in Thine own hand.  
Be Thou, O Lord, my Rock.

And when is come that final day,  
As death draws near, what can I say?  
And I see Glory, bright and fair,  
I pray that I might enter there.  
Be Thou, O Lord, my Door. 

## Golden or Yellow?

Ten years ago (1998) Martha and I had a retirement house built. About four years ago, we decided to put a water softener into the supply line of the house. We placed it in the mechanical room of the basement. The salesman and the installer both told us that a good way to get rid of the treatment solution is to drain it into the septic system. We gave our consent to do it that way.

All went well for quite a while, then one day last summer we saw signs that our septic system did not seem to be effectively processing the sewage. So we got a plumbing consultant to analyze the problem.

The consultant believes the salty brine from the softener is working against the bacteria in the infiltrators. He predicted that, in time, our system would become totally non-functional. We see that as very bad news! The consultant thinks it will take large, costly steps before we will have a septic system that works as it was meant to work.

We wonder, why were we not told of a better way to dispose of the treatment brine? If we had known at the time of installation how to dispose

of treatment water it would have been relatively easy to do so. Now, it is a messy and very costly process. Why didn't anyone warn us?

I think it is a symptom of the postmodern times we live in. Assuming that the salesman and installer already knew what we know now, they could have given us that information. Why didn't they? Did the love of money seal their lips?

Jesus said that the second greatest commandment is to love one's neighbor as himself. That means if I know something I should warn you about, I should tell you. If you choose to ignore it, at least I have done my duty.

The prophet Ezekiel spoke of the situation in which an enemy approaches. Ezekiel 33:3 and 4 says, "If when he [the watchman] seeth the sword come upon the land, he blow the trumpet, and warn the people; 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." In such a case, the responsibility for the resulting loss of life rests upon *the persons who did not heed the warning*.

Verse six, however, places guilt on the watchman. “But if the watchman sees the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.” When that’s the case, the responsibility rests upon *the watchman who fails to give warning*.

Someone has wisely observed, “Silence is not always golden; sometimes it is *just plain yellow*

[cowardly].”

God has given us “lights” to shine in this sin-darkened world. When this life is over and we stand at the judgment, we may observe souls who are not prepared. Won’t it be easier to bear and better for us then, if we were willing to put in a good word for the Savior here and now?

Let us ask God to make us brave—brave enough to speak of important things, things of vastly greater consequence than costly, messy, failing septic systems! —PLM 

## ANNOUNCEMENT

Volunteer host and hostess needed at Menno-Hof. One-month and one-year term beginning May, 2009. Duties include hosting visitors and other assigned tasks. Housing and small stipend provided. Contact LeRoy Mast, Box 701, Shipshewana, IN, 45665. Phone: 260-768-4117. [lmast@mennohof.org](mailto:lmast@mennohof.org)



## The Middle Class—*Part Two*

Aaron Lapp, Kinzers, PA

### **Proposition #1:**

***Everyone wants to rise.***

The advent of sin into the world has altered man's thinking processes. Pride and rebellion are common. By them mankind supposes he is rising. Money and material prosperity contribute to the glorification of self in those measurable excesses. While rising is expected, sinking lower in deception and perversion is actually taking place when one's heart is thus reserved for self.

Pride and rebellion seem to be natural choices since so many others are in the same vice, but deception and perversion are not human choices. They are *the results of pride and rebellion*. When one is rising financially, it is assumed that he is progressing, when actually he may be going down. Being deceived, he doesn't know it. When he is told, he can't see it. When it is explained to him, he cannot accept it even when it is quite evident to others.

The inordinate desire for money and material possessions are blinding to those who give themselves to it. He who is deceived doesn't know it. Why? Because deception is not a choice; it is

a result! God's yardstick to measure success is different from the earthly, carnal mind that measures the value of a man by his possessions.

**Proposition #2. *We have successfully developed a financial middle class.***

This development came about in the last two generations (1949-2009). Prior to that, being on the poor side was considered average or normal. Most of our forebears lived off the land. The farm had a few hogs, chickens, cows, and beef animals. The garden provided food for the table—spring, summer and fall. Butchering and canning supplied family-sustaining staples for those times between harvests.

Gradually people moved off the farm for employment in practical enterprises. Out of that experience, many began businesses of their own. As the economy expanded and population increased in the Amish and Mennonite communities, additional businesses were spawned.

Many of these businesses flourished. Such wages could be paid that for the first time in the history of the world, the wage earner rose to middle

class status. Over the centuries, we have gone from the slave/servant/employee status to an unprecedented level of equality in an economic middle class never before seen on this planet!

How did we do it? How did we get here?

**Proposition #3. *We have risen on credit.***

Credit is amazing. It causes people to suddenly rise—some like an ultralight, some like a jet and some like a rocket. The law of aerodynamics is that what goes up must come down. The “law” of credit has a similar line, except that some now live on credit all their lives. They circle around and around, sadly and exhaustedly, with no place to land. Or are they in an orbit without a landscape and see no safe place to land?

Credit can be self-perpetuating. The middle-class lifestyle is first attained, then sustained. It is an elusive destination, at best. But mostly, it's a trip, a long and expensive one, at that.

Living beyond one's means can be addictive. The compulsion to spend is circular. The accumulation of goods is equated with success: “More is better.”

Living on borrowed money is a false security. It has the feel of security, or sufficiency or security. But the borrowed money must be

repaid, with interest, of course.

Some put off repaying the debt so long that having debt seems normal. Their status is middle class, measured by things in hand. But if suddenly the consumer debt safety net is pulled out from under the borrower, they find themselves standing in a hole. If it were obvious, we would suddenly have fewer middle class people. The poor people in our churches would again be evident.

This hypothetical scenario points up the fact that some of our middle class people are in reality the poor among us because of consumer debt. Nevertheless, they do frequent shopping, take off from work and spend for vacations they can't afford, and buy things for their children to keep up with the Joneses.

People who borrow money to maintain middle class status do so behind a façade that is mostly presumption and window dressing. “We spend money we don't have to buy things we don't need, to impress people we don't appreciate.”  
—Anonymous

As a Christian people, we seem to have created a large middle class of people through peer group dynamics who seem inadequate to counteract its excesses.

**Proposition #4. *One cannot rise unless he is free.***

People with consumer debt are not

free. Consumer debts are those debts needed to operate a business, unless the arrangements for repayment are not being met. *Mortgage debt is not consumer debt as long as payments for the house are on schedule.* Loans for cosmetic dress-up of one's house is consumer debt—new carpets, new kitchen, new furniture, or new whatever that does not come under necessary house maintenance. Consumer debt is usually caused by buying things other than food, shelter, clothing and basic health needs.

Being free and being able to rise run on parallel tracks. When one tries to rise by going into debt, the rise is artificial. A man who is poor but is financially free can and does rise, contrary to prevailing, popular belief.

It will take a major rearranging of our priorities to see the worth of being free from consumer debt among us.

Being free of consumer debt is a very worthy and life-enhancing goal. It takes individual initiative. It cannot be regulated either by the church or by the government. Here are necessary steps to take:

Determine *not to use credit cards* above what you have money on hand. Pay every monthly statement before the due date.

Do not borrow money for *new*

*consumer items.* (Consumer expense is that which cannot be claimed as a business deduction on one's tax forms.) Always buy used furniture, appliances, and vehicles if money must be borrowed.

Ask around for advice on where to buy (also brand name and model).

Living within one's income spells a level of nobility and success that those who choose life on credit can never match.

Here is one circumstance where going lower allows one to go higher. Being free and rising in our experience happen together. Conversely, living high by consumer debt causes one to go lower.

Our churchly assumptions, our idealist life styles, our prevailing social emphases have developed a large middle class among us. We have arrived there in a faulty and falsified aura of consumer debt that cannot be justified in an honest, Bible-centered stewardship.

**The Bottom Line** is that in the current housing/financial/job security crisis it is more important than ever to diligently work toward becoming free from consumer debt, or remaining debt-free. By that we will rise in our sense of duty and obligation. We will also gain a wonderful new freedom. 

# *Ft. Meade: A Full Circle*

*Simon Schrock, Catlett, VA*

In December of 2006, Ivan Schrock, my son, got the following message from the Sales and Merchandise Manager with the Army Air Force base at Ft. Meade, MD: “We have decided on the 50 Pocket Laminate Spinner for our store.”

Ivan sent the news of a new Choice Books opening to his brother Eldon, who made this comment: “I believe Ft. Meade is where our grandfather was held as a young man for being a conscientious objector.”

Ivan answered: “I think you are right...that is pretty neat that we are now able to sell Christian books there.”

My sons had it right. Fort Meade is where Dad was for a time during World War I. He was a young Amish man, a conscientious objector to taking part in warfare. He was uprooted from his family and church community and sent to Camp Meade. I looked again at some of our history. I read what Dad wrote from Camp Meade to his family back home.

## **Correspondence from my Father:**

In about 1914 we were hearing that they were having trouble in

Germany. When they declared war, all boys that were 21 to 28 years old had to register in June.

It was either the last day in December or the first day of January in 1918. We were called to come to Oakland.

We took a train to Washington, D.C., coming there in the evening. We had to wait until the next morning to get started for Camp Meade. On the way, they used to ask us, “What are you going to do? You’d had better just go with us. They will treat you pretty rough.” We got to Camp Meade and got our first meal. We were assigned to the company of soldiers.

They took us out to drill. I went a couple of times. I told them I didn’t want to drill. About all the answer I got is that they would say, “You’re in the army now and you will do what you are told to do.”

The next morning I didn’t go out. The Sergeant came in and told me to go out. I went out again. I didn’t keep step with the others. The captain halted the company and came back and gave me a talking to. I explained why I didn’t want to drill.

The next day I stepped out of rank and went back to my bunk. That

afternoon I got called to the office and I got the hardest hearing I ever had.

It was about three days that we didn't get any meals. They nailed our windows open and it was cold. It was the coldest spell we had all winter. It was about 10 above zero. The higher officers found it out the third day. They told us we should get ready; they were going to move us the next morning but did not tell us where they were going to move us.

Soon we were on our way. The soldiers would holler at us and say we had a good home and we left it.

We were in the company a few days. Then one evening, they said we were to go and get our army suits. The others used to say to me, "What are you going to do? They will treat you pretty rough if you don't take a uniform." I was worried but thought the good Lord will take care of me. I was the last to go into the office. The others all went in and got their uniforms. They kept on saying, "What are you going to do?"

I went in not knowing what was going to happen. The officer looked at me and said, "You don't look like the others." He opened my coat and looked all over me. Then he began to ask questions. He said he believed I was a church member. He asked where I live and how many were in

my family, how often we have church, and how many preachers we have. He asked a lot of questions. Then he said, "I don't believe you want a uniform. Let us go out in the other room to the boss." When we came out, he said, "I don't believe this man wants a uniform. We'll have to pass on him."

When we came to the others, they wanted to know what I told him, I said, "He did the talking. I only answered questions."

In a January 10, 1918, letter, Dad wrote: "I don't know what to do. My name is on the board to help in the kitchen tomorrow." In another letter he wrote: "They did not give us anything to eat the last several meals. I would like to have a box of eats if you can send it. Biscuits or cakes, something that will keep for a few days."

Several weeks later he wrote: "I hope you can get the rest of the boys exempted so they don't need to come down here. I think we should have objected to register. I think that was one step in military service. I think if all Christian people would have consulted the matter a little more we would be exempted from registering. I am getting along well at present. I don't know what they intend to do next. They would not allow any church at least yesterday.

The Dunkards had church and the officers gave them ten minutes' time to close. They put us under guard. They also cleaned out the barracks of furniture and eats. They burned a lot of fine eating things."

In answer to someone's letter, Dad replied: "You asked what I had to write. I had to tell them why I didn't do anything. We are looking for something to happen just any time, but don't know what it is. Whether they will make a decision what to do with us...we hope there is some higher power ruling over us yet."

That month, he wrote to friends at home: "We are still kept under guard pretty close. They said there should be no trouble if we will furnish ten men in the kitchen a day. If not, we would not get anything but bread and water. It was a pretty hard proposition to decide whether to go back or take bread and water."

One account that was passed on was about the visit by General Pershing. The CO boys were told that General Pershing would visit the camp and wanted to talk to them. He was one of the highest ranking generals. The boys didn't know what

to expect. They feared there would be more pressure put on them to change their minds. Finally, when the moment came the general spoke kindly to them. He told them they are doing the right thing. He tried to assure them they would make it through. What a relief for these boys! Dad's observation was that the higher the rank of authority, the gentler the treatment to the CO boys.

### 2007

And now, it's 2007! A display of Choice Books at Camp Meade? The testing ground of Dad's faith? I re-read some of his story. That was my Dad—Ivan and Eldon's Grandpa!

My Dad did this because of his faith in God and the teachings of Jesus. Is it really true that Dad's grandson delivered a display of Choice Books to Camp Meade? Is it really true that now there is a book there by his son, entitled: *Don't Throw in the Towel*?

Tears provided appropriate relief for what Dad went through, for the awesome sustaining grace of God, God's hand at the helm, and the miracle of Choice Books at Fort Meade.

*Thank You, Lord!*



***It pays to keep your feet on the ground,  
but keep them moving.***

# Vote Your Conscience

Cory Anderson, Free Union, VA

It's Election Day!" wasn't the first thing I thought when I awoke. But neither was it a passing thought as I entered slumber that night: "Oh, so *that* was Election Day." In all likelihood, it may have been the first new thought of my day.

In the preceding two months, there were those who, in the course of conversation, assumed that I had been keeping a close watch on the election. I checked from time to time to see what was going on, but did not keep abreast of the election's progress. I had my silent choice picks for Virginia's representatives to the House and Senate, as well as for a new President, but was comfortable keeping it to myself. I certainly wasn't going out to vote.

How odd was it that on that afternoon I was one hour into the two-hour trek back to my boyhood home, back to the elementary school of my boyhood, to cast my vote. I had registered to vote when I turned 18, prior to joining the Beachy church, but have not voted since.

Earlier that day, the allurements of voting saturated my political

enthusiasm when I read some news articles about my favorite candidates. I felt like the 17-year-old boy who jubilantly wore the shirt pin of his favorite candidate on Election Day, just two months before his 18<sup>th</sup> birthday. I was interested again but barred this time by creed not credentials.

You can't lie about your age at the polls. You can smother your creed so no one will see.

With my ever sweltering drive to get involved mingled with my "hobby" of answering surveys, questionnaires, and the like, I had favorably entertained the idea of voting.

No, I was not at ease on my drive north. I noted every campaign sign littering the roadside autumn foliage. One area fire station was host to a patriotic display of signs and many parked automobiles. I was not at my destination, but there would be one just like it awaiting me. Could I conscientiously walk into such a place, with the flags of a foreign country waving?

Before leaving, I had recited to myself the many good, logical arguments against voting. We've had

good teaching, yet I was unsettled. I did want to vote and entertained any questions I could wield against the taboo. I thought, *Yes, this will be my last time if I do so.* I sought the advice of a brother who wouldn't have the canned advice I'd already been recycling. He didn't give me Yes or No, but gave me more to think about, more to dislodge my ease of spirit on the drive up.

After an hour of driving, I stopped at Frank's Pet Store to buy more time—and fish. There's nothing very Democratic or Republican about Tiger Barbs or Plecos, though Frank's assistant was wearing the "I Voted!" sticker on her sweater. Will I vote? I sat in my car in front of Frank's with five bagged fish, thinking, reasoning, and searching my soul. Wouldn't it be good if we as a whole church all quietly went to vote? No, I didn't like that. *Is there any good reason to make myself an exception?* Well, no, though I could lie to myself.

Ah, just let it go! I know what is right! And I reversed course. On the way home, I noticed not the names of whoever was written all over the countryside. I saw God's signature in the colorful fall countryside.

**Now**, lest we leave the moral of the story as simply, "Don't vote in

national elections," **let's examine the real issues.**

At other times in our lives similar stories could have been told, but with tragic conclusions. We know what is right, but we don't do it. What's more disturbing than that is those situations in which our comrades encourage us to go against our consciences. It makes sense to sin, but the Spirit says, "Don't!"

What's even more dangerous is when our conscience isn't pricking us, and we feel just okay doing wrong, perhaps not knowing it. Like when I thought I irrefutably argued in favor of the head covering for Christian women, only to meet the lady's resigned response, "I just don't feel convicted to wear one."

Logic and rationalism—we argue for this; we logically deduce that, but often we do what we want despite reason. Justification for what we want is never far from our mind when tempted, and while it's good to think about our decisions and not plunge in headlong, it is good to be able to explain why we do what we do. This engages the power of the Holy Spirit for strength.

Shut out the influences from around you; turn off the valve of desire. The Spirit within us will turn us away

from evil if we listen and respond without excuse. In most cases, it is not a matter of learning what is right, especially for well-trained Christians, but denying ourselves of our lusts.

And what if there is no conviction? Does that necessarily indicate God's blessing? Perhaps when there is no clear blessing and warning, we've lost Christian discernment. We would like if discernment would come automatically, but it comes at a price:

**“Then they that feared the LORD spake often one to another, and the LORD hearkened and heard it, and a book of remembrance was written before him, for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not”** (Malachi 3:17-19).

There is no reason, instruction, or rationalizing to this kind of discernment. No super-intelligence, no comparing literature and viewpoints, just fearing God, speaking to one

another of Him often, thinking about Him with delight, and belonging to the Lord as a jewel. Have we wanted discernment because we want to call evil good or have we clouded it by frequently trusting in ourselves, doing what brings us pleasure?

In the world, relativism reigns blatantly or masked, for example, “Whatever floats your boat,” “It’s the heart that matters,” “That’s just your personal preference,” “I’m okay with you if you’re okay with me.” It seems many people view conviction as whatever an individual wants it to be. Yet Christ asks us to crucify our desires. Conviction’s manifestation and practice would like it to be more similar from person to person than the relativist would like it to be.

Will we serve God through our daily decisions for Him, giving His Spirit control over our morality as He lights up the hidden things of our hearts, or pretend honesty while we serve ourselves? Many of the battles for our souls take place with the decisions that seem to be of little consequence.

“Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire” (Matthew 3:10).



# *Politically Correct?*

*Darlene Miller, Linn, MO*

What if on far Mt. Carmel's rocky height,  
where old Elijah—prophet true—once stood  
engaged in battle for eternal right;  
armed but with faith and saturated wood?  
Suppose that he, in convoluted thought  
had bowed and scraped, politically correct,  
before the masses gathered there, and sought  
to honor their religion—with respect.

Suppose he had not put them to the test—  
those evil prophets of that idol, Baal,  
Had carefully refrained from mocking jest,  
when all their frantic pleas were shown to fail.  
Should he have meekly kept his faith inside  
lest by his declaration he offend?  
Behind the guise of tolerance to hide,  
while thus the true God he would not defend?

What if he had not prayed before them all?  
“Send fire on this soggy sacrifice!”  
How could God's awesome power ever fall  
had he not boldly, gladly paid the price?  
“The God of Israel—He alone is true.  
Your god of stone can't hear you when you pray!”

The prophets of the idol Baal were defeated  
because Elijah stood for Truth that day! 

## marriages

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

### Hooks-Overholt

Bro. David, son of Andy and Margaret Hooks, Rutherfordton, NC, and Sis. Kristin, daughter of Leon and Ida Overholt, Taylorsville, NC, at Pleasant Hill Baptist Church for Dayspring Christian Fellowship, on Nov. 29, 2008, by Virgil Kanagy.

### Overholt-Yoder

Bro. Travis, son of Arland and Dorothy Overholt, Auburn, KY, and Sis. Lisa, daughter of Benny and Nancy Yoder, Iowa City, IA, at Fairview Mennonite church for Sharon Bethel Church on Oct. 4, 2008, by Delmar Bontrager.

### Schlabach-Chupp

Bro. Kevin, son of Freeman and Catherine Schlabach, Plain City, OH, and Sis. Amber, daughter of Daniel and Naomi Chupp, Plain City, OH, at United Bethel Church for Haven Fellowship, on Jan. 30, 2009, by Lonnie Beachy.



## cradle roll

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

**Beachy**, Sheldon and Jamie (Witmer), Belvidere, TN, first child and dau., Janae Faith, Feb. 6, 2009.

**Beachy**, Wendell and Judith (Overholt), Stoutsville, OH, first child and dau., Isabella Grace, Dec. 19, 2008.

**Bontrager**, Wayne and Linda (Miller), Kalona, IA, first child and son, Spencer "Eli," Dec. 31, 2008.

**Wendell** and Joann (Bontrager) Bontrager, Millersburg, IN, second child and dau., Ashlee Nevaeh, Mar. 2, 2009.

**Coblentz**, Marlin and Amy (Stutzman), Wellman, IA, third child, first son, Winston Tyrell, Nov. 30, 2008.

**Eicher**, Jonas and Eileen (Miller), Harlan, IN, sixth child, fifth dau., Delinda Richelle, Dec. 27, 2008.

**Gerber**, Michael and Debbie (Stoltzfus), Tavistock, ON, second child and dau., Leah Danae, Jan. 18, 2009.

**Gingerich**, Jim and Ada (Gingerich), Advance, MO, seventh child, fourth son, Zachary Jamison, Feb. 4, 2009.

**Helmuth**, James and Janice (Miller), Wellman, IA, first children, girls,

Darashay Makayla born April 27, 2003 and Kyra Joy born Nov. 30, 2004; adopted Oct. 30, 2008.

**Hershberger**, Adrian and Miriam (Esh), Lore City, OH, first child and dau., Shakyra Raine, Feb. 3, 2009.

**Hershberger**, Loren and Ruth (Yoder), Manassas, VA, first child and dau., Reiley Kate, Jan. 12, 2009.

**Hostetler**, Erin and Freida (Stoltzfoos), Martinsburg, OH, fourth child, second dau., Jade Olivia, Dec. 6, 2008.

**Huston**, John and Edith (Mullet), Cottage Grove, TN, seventh child, third son, Jonathan Ray, Feb. 9, 2009.

**Jantzi**, Derek and Janice (Gerber), Wellesley, ON, third child, first dau., Delissa Janae, Jan. 16, 2009.

**Miller**, Dale and Miriam (Beiler), Clarkson, KY, seventh child, fifth son, Daryn Josiah, Feb. 3, 2009.

**Stoll**, Eldon and Linda (Coblentz), Lexington, IN, fourth child, third dau., Victoria LaShay, Sept. 20, 2008.

**Wagler**, Jason and Dena (Knepp), Loogootee, IN, third child, second dau., Crystal Lianne, Jan. 5, 2009.

**Yoder**, Conrad and Rebekka (Van Ammel), Partridge, KS, second child, first son, David Jonathan, Feb. 10, 2009.

**Yoder**, Millard and Carolyn (Yoder), Rural Retreat, VA, second child, first dau., Feb. 16, 2009.

**Yoder**, Paul and Ann (Stoltzfoos), Harrison, AR, seventh child, fourth son, Tyrell Hans, Feb. 12, 2009.

## ordinations

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

**Bro. Carlin Beiler**, 25, was called by voice of the church and ordained as deacon on

Feb. 15, 2009, at Cornerstone Mennonite Church, Harrison, AR. Pre-ordination messages were given by Gabriel Beachy. The charge was given by Dean Miller, assisted by Truman Yoder.

**Bro. Kevin Graber**, 37, was ordained as minister on Feb. 22, 2009, at Mt. Olive Mennonite Church, Montgomery, IN. Preordination messages were given by Ben Stoltzfoos, Morgantown, PA. The charge was given by David Yoder, Jr., assisted by Homer Zook and Ben Stoltzfoos. Gerald Wagler was also in the lot.

**Bro. Wendell Hochstetler**, 39, and **Bro. Steve Swartzentruber**, 47, both of Abbeville, SC, were ordained as ministers at Cold Spring Mennonite Church on Feb. 1, 2009. Preordination messages were given by Tim Miller, Orange, VA. The charges were given by Ernest Hochstetler, assisted by Tim Miller and joined by the local ministerial team members for prayer. Also in the lot were Kevin Kauffman and Daris Stoll.

**Beiler, Aaron E.**, 81, of Kinzers, PA, died Feb. 2, 2009. He was born Aug. 28, 1927, son of the late Christian E. and Rachel (Lapp) Beiler.

He was a member of Mine Road A.M. Church.

On Nov. 11, 1948, he was married to Naomi S. Beiler. She survives. Also surviving are four sons: Vernon (Elizabeth Fisher) Beiler, Paradise; Arthur (Fannie Beachy) Beiler, Paradise; Marlin (Gloria Stutzman) Beiler, Paradise; and Naaman (Louise Martin) Beiler, Mobile, AL; 14 grand children, eight great grandchildren; six step grandchildren; three foster great grandchildren, and 11 step great grandchildren.

He was preceded in death by a daughter, Orpha on Oct. 9, 2004; a son Floyd on Oct. 30, 1981; a great granddaughter, Kristyn, June 7, 1999; and a step great granddaughter, Angel Dawn, March 14, 1995. He was predeceased by two sisters: Lillian and a stillborn sister; and by three brothers: Melvin, Lloyd and Calvin.

The funeral was held on Feb. 6 at Mine Road Church with John U. Glick, Jason Smoker, Alvin Stoltzfus and Daniel Lapp serving. Burial was in the Mine Road A.M. Cemetery.

**Helmuth, Eli C.**, 85, died of cancer at his home in rural Kalona, IA, on Oct. 14, 2008. He was born June 17, 1923, in the same community, son of the late Chris and Mary (Miller) Helmuth.

He was a member of Whiteville Mennonite Church, Whiteville, TN. Eli was one of the pioneers of the church at Leon, Iowa and later of the church at Whiteville, TN. He was deeply involved in prison visitation and was well-known there and in the community as “Mr. Eli” where he had many friends.

He was first married to Fannie Miller on June 27, 1945. She died on Jan. 10, 2005. They had one son: Lloyd J. “L.J.” (wife Rose Mary Helmuth) Helmuth, Whiteville, TN; also two foster sons (twins): Gary Gulley, Sacramento, CA and Terry Gulley, Kansas City, MO.

On Sept. 23, 2007, he was married to widow Sarah (Mast) Miller, who survives. His step children are: David Lee (Martha) Miller, Kalona; Lucy (Roman) Stoltzfoos, Kinzers, PA; Elaine Miller, Kalona; Evelyn (Steve) Miller, Hutchinson, KS; Nancy Miller, Iowa City; and Louise Miller, Kalona. Eli is survived by four grandsons; one granddaughter, two great grandchildren, 26 step grandchildren, and seven step great grandchildren. Other survivors include two brothers: Menno, Kalona and Daniel, Coralville, IA; two sisters: Martha Schrock, Denver, CO; and Lydia Kanagy, Kalona.

He was preceded in death by three brothers: William, John and Andy; an infant sister, and a great grandchild.

A funeral service was held at Kalona, Iowa, on Thursday, Oct. 16 and in Whiteville, Tennessee on Saturday, Oct 18. Interment was made at Whiteville Mennonite Cemetery.

**Helmuth**, Emily Sophia, four months and nine days, went to be with Jesus, Jan. 20, 2009. She was born Sept. 11, 2008, in Abbeville, SC, daughter of Micah and Natalie (Overholt) Helmuth.

Left to cherish her memory are her parents, one sister, Olivia Kate; grandparents, Glen and Mary Helmuth, Nappanee, IN; and Marcus and Lois Overholt, Abbeville; six aunts, eight uncles, and nine cousins.

The funeral was held at Cold Spring Mennonite Church on Jan. 23, with Ernest Hochstetler and Merl Beiler serving. Wayne Nisly was in charge of the interment at Cold Spring Church Cemetery.

**Steckly**, Ronald Aaron, 41, died suddenly Feb. 6, 2009 at Victoria Hospital, London, ON. He was born Sept. 11, 1967, son of Aaron W. and Elsie (Kuepfer) Steckly, Newton, ON.

He was a member of Fairhaven Amish Mennonite Church.

On April 28, 1990, he was married to Sharon Roes. She survives. Also surviving are children: Matthew, Jeffrey, Mary, Jennifer, Michael, Jonathan, and Melody, all of the home. Other survivors include parents-in-law, Melvin and Marietta Roes, Gadshill; brothers and sister: David and Tammy Steckly, Waterloo; Steven Steckly, Guatemala; Stanley and Barbara Steckly, Gadshill; Catherine Steckly, Newton; and brothers-and sisters-in-law: Gary Roes, Gadshill; Sandra and Alvin Kuepfer, Milverton; James and Sheila Roes, Brunner. Sharon's

grandmother, Christina Nafziger, Stratford, also survives.

Ronald was predeceased by a son, Joel Daniel, by his mother-in-law, Mary (Erb) Roes and by his grandparents, Allan S. and Clara (Gerber) Kuepfer, and Samuel K. and Dorothy (Wagler) Steckly.

The funeral was held on Feb. 11 at Faith Mennonite Church, Kingwood, where Bishop Melvin Roes officiated. Burial was in the Mornington A.M. Cemetery, Poole West.

**Stoll**, William Francis, 94, of Abbeville, SC, died Nov. 2, 2008. He was born Jan. 10, 1914, in Daviess County, IN, son of the late Victor and Emma (Graber) Stoll.

He was a member of Cold Spring Mennonite Church.

On Oct. 2, 1941, he was married to Katie Hershberger. She survives. Also surviving are four sons: William, Jr. (Barbara); Dennis (Marge); Robert (Rose); Marvin (Susan); three daughters: Wilma; Mary (Merl) Beiler, Lynda (Jesse) Wagler, and a daughter-in-law, Elizabeth, wife of the late John Stoll. Surviving grandchildren number 35 and great grandchildren number 45. The Stoll family moved to SC in 1969 and all live in the Abbeville area.

Preceding him in death were his son, John and two grandchildren, Charlotte and Bonnie.

The funeral was held at Cold Spring Church on Nov. 4, with Ernest Hochstetler, Merl Beiler, and Billy Stoll serving. Wayne Nisly served in

the committal at the burial in the Cold Spring Church Cemetery.

**Wagler**, Katie, 79, of Stonefort, IL, died Dec. 7, 2008, following a battle with cancer. She was born Dec. 17, 1928, daughter of the late Noah and Susan (Raber) Schrock.

She was a member of Carrier Mills A.M. Church, at Carrier Mills, IL.

On Dec. 4, 1952, she was married to Albert Wagler, who survives. Also surviving are three sons: Menno (Barbara Byler) Wagler, Cottage Grove, TN; Daniel (Viola Beachy) Wagler, Stonefort, IL; Stephen (Nioma Yoder) Wagler, Standish, CA; two daughters: Naomi (Calvin) Yoder, Falkville, AL; Susan (Louis) Kauffman, Cottage Grove, TN; one foster son: Eugene (Barbara Miller) Reynolds, Russellville, KY; two brothers: Crist Schrock, Millersburg, OH; Albert Schrock, Charm, OH; four sisters: Mattie Yoder, North Lawrence, OH; Mary Coblentz, Freeport, OH; Susie Weaver, Sugarcreek, OH; Clara Yoder, Uniontown, OH; 38 grandchildren and three great grandchildren.

Katie was preceded in death by one daughter, Miriam.

The funeral was held on Dec. 9, at the Cedar Bluff church with Milton Yoder, Norman Yoder and James Borntreger serving. Interment was in the church cemetery.

## observations

I have two issues of *The Goshen News* (12-28, 29-09), courtesy of David Yoder. These newspapers contain five articles dealing with the recession and how it affects the Amish community in northern Indiana.

A major factor is that many men there have been working for high wages in the recreational vehicle (RV) industry. RV's are one of the first things people can do without when things get tight.

Several bishops expressed concern that high wages and easy income may have eroded some basic ideals of Amish life. It is obvious that there is a major shift of interest toward home-based occupations.

A conservative estimate says that there are already 330 Amish wood-working shops in Elkhart and LaGrange counties. It is estimated that in 2007 these generated \$420,000,000 for the area. Adding other income sources, it is believed that annual Amish contribution to the area's economy is more than one billion. I assume this includes the Nappanee area.

In reading these articles, it is apparent that some church leaders feel a corrective influence is needed. They prefer that fathers work at home. Adding to the challenge are the 500-600 young men annually who become potential employees at age 16.

Manual skills, responsible work hab-

its, and willingness to make necessary adjustments in living standards suggest creativity that brings satisfactory solutions.

The above discussion is about material things. These things are an essential part of life's journey. But God's formula for ultimate success is to seek first the things that are eternal.

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The economic situation in northern Indiana got national attention when President Obama visited Elkhart on February 2, 2009.

A conservative columnist noted that the President wanted to assure the people that the government would do what they can to help. There was no appeal that people should find creative ways to help each other. Many observers feel that the economic situation coupled with the President's inclination will turn us more decidedly toward a socialistic form of government.

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In Germany, a bank sent a safe to a steel plant for scrap. Workers looked inside and found cash valued at about \$130,000. To the workers' credit, they returned the money to the bank. (*World magazine*, 2-20-09)

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To break the nicotine addiction is a major challenge. General Electric has found that smokers are a significant factor in the \$50 million annual health care costs among their employees.

In an experiment GE offered \$750 to smokers who quit and stayed off

cigarettes. A year later, 85% were still tobacco-free. This was three times more successful than when no bonuses were offered. GE plans to offer an incentive program nationwide next year. (*The Hutchinson News*, 2-12-09)

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In the 1960's there were significant reforms in the Catholic Church. Archbishop Lefebrae rebelled against these modernizing reformers. A group called the Society of Saint Pius was formed. This ultra-conservative group denied that the Nazi holocaust actually happened. About 20 years ago Pope John Paul II excommunicated four bishops over the issue. Recently Pope Benedict XVI reinstated these four bishops.

A Vatican spokesman said the reinstatement was an effort to normalize relations with this fringe group and that it should not be seen as support for their groundless views. The Pope himself expressed his "unquestioned solidarity with the Jews and issued a stern warning against any denial of the full horrors of the Nazi genocide."

Meanwhile Jews in Israel and abroad are outraged which is certainly understandable.

Hitler's uncivilized cruelty to eliminate Jews and "other undesirables" continues to stand out as a terrible blot in human history.

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*World magazine* (2-14-09) carries an article entitled "College Crush." It is an interview with Charles Murray about a book he has written, entitled: *Real*

*Education.* Author Murray's burden is that the four-year college degree is being seriously overrated in our time.

A potential employer is typically interested in knowing the educational background of an employee applicant. Murray concedes that at this point in this country to lack this credential is to be considered, in a sense, a second-class citizen. A major survey reports that 90% of high school students are told by their counselors that they should attend college. Counselors report that to tell high school students that "they are not suited for college is to risk anger from both students and parents."

Counselors are telling people what they want to hear. According to Murray, as more and more people go to college, college is more and more "dumbed down." Grades are inflated so that the four-year degree becomes more of a status symbol than a valuable qualification for vocation.

The cost of college education is a significant burden for many families.

Author Murray believes that the academic community should become friendlier toward specific manual skills, rather than investing so much in "liberal arts," that, in many cases, have little to do with making a living.

Formal training is essential for some areas of service. I think especially of the medical field. There is a big difference in schools, but often higher learning has not been friendly to the basics of Christian life and doctrine.

Christians considering additional training should be well-grounded in the Christian faith and commitment. Unless anticipated training will make the Christian a better servant, it should not be pursued. Status is not a worthy motive.

There are many learning opportunities outside of the classroom. Learning should be a lifelong experience. It is not in conflict with becoming skilled in working with our hands. There is nearly always a demand for such services.

Presently wages for skilled manual labor are adequate to support a young family. Such skills are also useful in disaster relief and are even needed on mission fields.

Those of us involved in farming can, from outside the classroom, stay in touch with whatever research is helpful to our operation.

The reason for giving this much space to this subject is that I believe clarity on these issues is essential to churches who believe that all learning should ultimately be subject to God's Word and our commitment to our Lord Jesus Christ.



The use of the lot in choosing church leaders has a long history in the Anabaptist community. In most Amish circles, a small number of votes can place a brother in the lot. The rationale is that by seriously committing the issue to God who knows the hearts of men, the outcome will be for the welfare of His beloved church.

What may look to an outsider like an irresponsible game of chance is ideally seen by participants as a time of drawing very close to God and willingly accepting His all-wise providence.

An Amish ordination service will call attention to ministerial qualifications as taught in the letters to Timothy and Titus. The basis for the use of the lot is taken from Acts 1:23-26, where Matthias was chosen to replace Judas Iscariot. Verse 24 is an explicit entreaty that the Lord would show which one He has chosen. This verse was written on the lot at my ordination in 1954. There are reasons to believe that the lot was widely used in Anabaptist groups in earlier times.

Elmer Goering was an attorney in Hutchinson when I was growing up. He was a General Conference Mennonite, whose forebears came from Russia in the 1870's. He is known to have said that his father (or was it grandfather?) was a minister who was chosen by lot. I assume such a method would now seem quite foreign to descendants of these men.

In Mennonite mainstream, formal training, popular vote and salary have become important considerations for choice of leadership.

While the use of the lot is fairly common in conservative Anabaptist circles, to assume that is the only method that has scriptural support is not true.

The lot should not be used to discern who is qualified, but rather to discover

who among qualified brethren God is choosing for a particular time and place. When the Lord speaks clearly through the voice of the church the lot is not needed.

We live in a democratic society where majority rules. This is to be appreciated as a political principle. But God has the option to overrule a popular vote when given the opportunity. I have seen this happen a number of times. Time seemed to bear out the wisdom of God's choosing.

It is good for us to remember that God accurately sees the big picture. He knows the hearts. Even with the best of intentions, we do not. To acknowledge this together and in case of questions allow the Lord to decide can be a powerful unifier. Proverbs 18:18 says it this way: "The lot causes contentions to cease and parteth between the mighty."



Regular readers of this column are aware that my wife, Mary, has had major surgery. She had replacement of the aortic valve and a single bypass on November 24, 2008. Recovery has seemed to us a rather slow and long journey.

In recent weeks, Mary has experienced a rather dramatic improvement. She is now (2-26) able to attend worship services and do simple household chores. We are profoundly grateful to the great Healer and the prayerful interest of family and many friends.

—DLM 

# Ministers' Meeting Messages—2008

*This is a condensation of a message preached at the annual ministers' meetings, held on March 25-27, 2008, near Arthur, IL, at Otto Center. The complete set of eight cassette tapes or nine CD's is available from SON Recordings, 10100 Piper Lane, Bristow, VA, 20136, for \$45, postpaid.*

## 9. Supplication with Perseverance

*Edward Yoder, East Waterford,  
Ireland*

*[Note that this message had been assigned to Donny Swartzentruber, but he was called home during the ministers' meetings by his father's passing. The Lloyd Swartzentruber obituary was published in the July, 2008, issue.]*

This assignment speaks about being men and women of prayer. My heart's cry is the same as the disciples when they said to Jesus, "Lord, teach us to pray." We want to discover new truths about praying.

The Apostle Paul concludes his metaphorical treatment of the armor of God with a clear directive, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me..." (Ephesians 6:18, 19a). If we are not in touch with the Commander-in-Chief, how much good will the armor of God do

for us? That is the essence of prayer: reaching out to the One who is in control.

What does supplication mean? To ask humbly, earnestly, to entreat, to beseech. To persevere is to keep on without giving up; to be steadfast and consistent. The Syrophenician woman in Mark 7: 24-30, was persistent.

In Acts 4:31, it says that the place was shaken because of God's power moving upon them through fervent, effectual prayer.

Our prayers can be hindered. The psalmist said, "If I regard iniquity in my heart the Lord will not hear me" (Psalm 66:18). In 1 Peter 3:7, husbands are instructed to be considerate of their wives, lest their prayers be hindered.

We could give attention to the mechanics of prayer. It mentions bowing the head, kneeling, falling on the face, and others. I would be disappointed if our churches would lose the practice of kneeling in prayer. I realize that sometimes it's

not appropriate. One thing we do in Ireland, which I have come to like, is kneeling forward, instead of turning around to kneel. Even though it is probably a part of Irish culture to kneel forward, I think it may also be more reverent. We must be reverent before Almighty God!

We now have a family coming to church who finds it very difficult ever to stay seated when praying. When they come to our house for a meal, they are not comfortable sitting down to pray. They would rather pray while standing, then sit down.

In verse 18, sandwiched between the thought of supplication and persevering, we find the word: Spirit. We come to God through the divine Spirit. Spirit means the breath of God. When the New Testament church was in prayer, was the breath of God moving among them? Yes, it was the Holy Spirit.

Yesterday we recognized the newly-ordained. I appreciate that and welcome them to the work. Tonight I would honor and recognize another group in attendance: Those of you with gray hair. On the first evening this meeting was referred to as the forty-first ministers' meeting, with the first one being held in 1968. Maybe a few of you were then present. If there are such, I say to you, God bless you brothers and sisters!

While I am somewhere in the middle in age, I love to sit with older men and learn from them about our history. I have discovered from these seniors that one thing that characterized the early beginnings of our flocks was prayer, prayer life, and prayer meetings. Prayer meetings were important. It wasn't just another church activity to which we might or might not go. Prayer meetings were important.

Do we need a fresh movement of God's Spirit among us and a return of prayer that meets God? We need prayer that is persistent and cries out to God. That is the heart of this message. In supplication and perseverance we really cry out to God. It is my spirit communicating with the Spirit of the Father.

James, the Lesser (James the Just) was a man of prayer. He wrote this: "The effectual fervent prayer of a righteous man availeth much." Effectual and fervent! A righteous man's prayers are effective. It is reported that James' knees were calloused and hard because of the time he spent on his knees praying. He prayed daily for the churches he was responsible for in Jerusalem. Do we pray daily for those we have been called to lead and feed?

In his faithfulness, James was thrown from the pinnacle of the

temple. They meant to kill him but only his legs were broken, so they began to throw stones at him. As they did so, James prayed for those who were throwing the stones. Someone said, “Stop, the just man is praying for us!” Then one of the men took a big club and hit him on the head and killed him.

There is mighty energy in effectual, fervent prayer. It is praying in the Spirit in a relationship with the Father.

Let us now consider the model prayer Jesus gave us. According to the Didache, the early church in the first several centuries used this prayer at least three times a day. Some of us also remember people who used this prayer routinely. Even though I have put forth no effort to memorize it, this is one of the few Scriptures I know in German.

I have been to funerals and Catholic masses in recent years and find that Catholics use this prayer regularly. Sometimes it seems like mere form, but I have discovered a lot of life in this prayer. It speaks of relationship with God our Father. It can provide an experience where my spirit connects with the Father.

It begins with **“Our Father.”** It speaks of relationship. I have a relationship with my father; my sons have a relationship with me.

The father/child relationship invites me to come to the family room because we sons/daughters sit with the Father.

Not all of us here are in the same stage with our families, but my wife and I are now in a stage of life where we like to make times of sitting together in the living room. Here is dialog, not always deep and heavy things, but everyone feels welcome there, because they’re part of the family. They are welcome to share their thoughts and opinions.

John 3:5 says, “Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” The new birth makes me a member of the family of God. If you want a meaningful prayer life, you must understand something about the new birth. You must be born again. Only then is He our Father in that full and special sense. Romans 8:15 underscores that relationship and refers to it as the spirit of adoption, in which we cry, “Abba, Father!” We pour out our hearts to Him.

**“Which art in heaven.”** He is above all and is in control of all the natural phenomena we see taking place these days. He is Creator and Controller. A. W. Tozer says in his book, *The Pursuit of God*, we have lost a proper regard for God. It is important that

we understand that God is creator and I am but creature. That is also a real blessing, for I know Him Who created me. The psalmist said, “Be thou exalted above the heavens; let thy glory be above all the earth” (Psalm 57:5)

“**Hallowed by thy name.**” Hallowed means His name is set apart from that which is common. His name is unlike any other name. As we enter into the spirit of prayer, it is as though we have moved into a shrine. A glory and beauty pervades the place as we consider the hallowed name of our God. As we ponder the holiness of God, we begin to understand what Peter meant when he wrote, “Be ye holy, for I am holy” (1 Peter 1:16). The more time we spend in His holy presence, the more it is reflected in our character, our conduct, and our countenance.

“**Thy Kingdom come.**” God is not only my Father; He is my King. We are invited to come. He is the sovereign one on the throne of heaven. He sets the boundaries. He is King. Commander-in-Chief. He is Lord. James 4:12 says, “There is but *one* lawgiver.” The day is coming when every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father.

“**Thy will be done on earth as it is in heaven.**” When I pray effectually,

my will becomes aligned with the will of the Father. Let me illustrate: Parents come to understand something of a child’s will. Sometimes the will of the child and the will of the father are in conflict. God has blessed us with five children, all of them unique. One of the five is a Down syndrome child. Some of you are very kind and refer to this child as an angel.

Thank you, but in all reality all five are like angels sometimes, but those who work more closely with these children know there’s another side to them. They indeed have an Adamic nature and that includes a will of their own. In fact, I think our special child’s will is as strong as the other four put together.

Sometimes in recent years, this angel and I have gone into a private place where the conflict of wills can be worked on. This little girl’s will did not want to align with Daddy’s will. In some cases, a bit of pain and suffering can help that will to move over and align itself with Daddy’s will. When that happens, it is easy for Daddy to see it.

Oh, the peace and the communication that is restored again when the wills have come into alignment with each other! She begins to talk again. When her will was at odds with mine, she didn’t want to talk. Later she may come and

put her arms around me and kiss me and tell me she loves me. I'm her best Daddy! Why? Because her will came into alignment with Daddy's will.

She has been a missionary in my home. One thing she has taught me is that my Father in heaven must sometimes take me to some private place where there is a wrestling of wills. It's not until this little boy comes to the place where I can honestly say, "Daddy, it's alright. It's not what I wanted, but Daddy, if that's what You want, it's ok." The relationship is restored. There is love and peace and open communication again.

Those of us with family and pastoral responsibility need to acknowledge that sometimes the will of Daddy and will of the preacher needs to be dealt with. We are not above discipline and correction. One of the truest marks of sonship is discipline. I don't like it when my Daddy takes me to a private place to deal with my will, but afterward it yields peace, joy and a restored relationship. (Hebrews 12:11)

**"Give us this day our daily bread."** Our Father has an abundant supply. It's all His. He will provide for us, physically and spiritually.

**"Forgive us our debts as we forgive our debtors."** There is a direct connection between prayer and forgiveness. God cannot hear my

prayer, regardless of how persistent I might want to be, if I there is an unforgiving spirit in my heart. To forgive means to release--to let go. In true forgiveness, we pay and the offender goes free.

I believe all of us are born with a clenched fist. It is our nature to strike back. By God's grace, I want to understand what it means to open my hand, forgive, release and let go. I want God to hear my prayers.

To develop a forgiving spirit, we need to:

- View our offender as an instrument in God's hands.
- Thank God for the benefits He plans for us through an offender.
- Try to determine what kind of character qualities God wants to develop in us through the offenses that come my way.
- Realize that because of the fall there always will be suffering. It's a normal part of the Christian life.

**"Lead us not into temptation, but deliver us from evil."** There is a hedge of protection around us. We ask God for his protection and He will give it.

**"For thine is the kingdom, and the power, and the glory for ever."** May God reveal to us His glory!

We have been asked this and related questions: Are we losing the glory of God in the churches? Maybe I need

to make it personal, *Am I losing God's glory in my life?*

Moses prayed in Exodus 33:13, "Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight...."

In the same prayer, Moses prayed this way, "I beseech thee, shew me thy glory" (v. 18).

Paul prayed that He might know God. He wanted an intimate

relationship with God. He wanted to commune in spirit with God.

Would to God we could get glimpses of His glory and light! We must have it! The more we see of God we, like Isaiah, see ourselves. We are undone! We need God! We need to communicate with Him. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;" 

## ***"Silent" Christians***

A. W. Tozer

**W**e have all heard at some time about persons who were supposed to be "secret" or "silent" Christians. It is my opinion, brethren, that the silent Christian has something wrong with him.

There is something wrong with the mind that doesn't want to talk. When we come to God in Christ, and we give ourselves to him, one of the first things we do is to say, "Abba, Father!"

Oh, this quiet religion that says, "I haven't anything to say...oh, no, I worship God in my heart." No you don't brother! The heavenly beings said with their voices, "Holy, holy, holy!" If you only worship God in your heart, I wonder if you are simply excusing the fact that you haven't generated enough spiritual heat to get your mouth open.

[Excerpted from *The Tozer Pulpit*, Christian Publications, Harrisburg, PA, 1967, pp. 30-32.] 

***Any day touched by kindness is a beautiful day.***

## *Preparing People for Christian Service*

*Floyd Stoltzfus, Calvary Bible School*

**T**wo objectives stand out higher than others among the staff and faculty at Calvary Bible School:

To encourage wholehearted surrender and commitment to our Lord Jesus Christ.

To prepare for a lifetime of service in and through the church, and to enlarge the vision of fulfilling the Great Commission.

What a challenge with 90 young men and 97 ladies (counting all three terms) from a number of states, Canada, and foreign countries. The walls of the old CBS building are warmed and seem to swell with the hearty singing, Bible reading, fervent prayer, vigorous discussions, youthful chatter and merry laughter. Cooking pans, dishes and utensils get utilized after months of “hibernation.” Even the dogs of the community enjoy the friendly people and leftovers they give them.

Running the various functions of Bible school is important with the goal of preparing people for Chris-

tian service in view. Brothers and sisters who serve in these capacities are gifts to the church.

Thank you for the long-awaited new roof for the main building that was constructed by skilled laborers last year. The maintenance couples deserve a special thank you for their availability to work long into the night to keep things going, especially during the ice storm and power outage.

We deeply appreciate the faculty and the sound biblical teaching they give. On most days, the secretaries and nurse have people needing their services (answer questions, pay bills and whatever) who appear at the office from morning till evening. The deans relate to student life very closely and personally as they give counsel and encouragement. The cooks have strenuous work from early morning until night (with a break in the afternoon) seven days a week. They have fed us well.

We thank God and you for making it possible for us to buy groceries

and for sending food by truck. Bible school is more, however, than food and social life. We give glory to God for a moving revival one evening after a hymn sing. It came unexpectedly. Several young men rededicated their lives to the Lord. Soon there were tears of sorrow, repentance, and testimonies of joy.

The ice storm was a major event. It came slowly, quietly and beautifully. The rain mixed with sleet and the temperature “just right” caused it to cling to trees and resulted in massive damage throughout northern Arkansas and into Kentucky.

The evening service was nearly over, when the old Detroit diesel generator unit shut down. We ran to the diesel shed and found a small fire that had been ignited by a short in the ground wires. The shed was already full of smoke, but we snuffed out the flames with a fire extinguisher.

What were we to do with 143 people? Everything was dark and we had no water. We prayed and planned. The students went to their dorms. Soon we realized we had no phone service, including cell phones. Some men went to find a small generator to run the water pump, but found none that were not in use.

The next morning, a kind brother sacrificed one he was using in his home for our institution. It was

wonderful to have water again. The schedule for Bible school continued as usual. We ate by candle light. The dishes were washed by hand. We used the old iron bell that Brother Willie Wagler often rang during the first years at CBS. People wore coats and kept warm with blankets. The sun shone magnificently upon the glistening trees.

About 20 hours after the old diesel caught fire, a generator unit was hauled in from another state by a former student. We were so thankful! Ten days later a more permanent solution came when a stationary unit was installed by kind electricians from the north. Our power line power outage had lasted 17 days.

The damage of broken limbs and fallen trees provided service opportunities. One Saturday, many of our people went out to clean up yards of some elderly and widows.

These trials were minimal and short-lived and “we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Romans 8:28).

Preparing for Christian service is more than learning the academics and mechanics of mission life. It is learning to be a servant. God often uses various tests in life--even storms and power outages--to stretch us and

mold us so we can be more useful for Him.

Jesus used storms, food shortages and even physical death to provide a base for great miracles so that His disciples would learn to trust and follow Him.

The following poem emphasizes God's ways of preparing a servant and keeping a person useful in service.

**God Knows What He is About**

*Author Unknown*

When God wants to drill a man,  
and thrill a man, and skill a man;  
When God wants to mold a man  
to fill the noblest part.  
When God yearns with all His  
heart  
to create a strong and useful man

that all the world shall be amazed;  
Watch His methods, watch His  
ways;  
How He ruthlessly perfects whom  
He royally elects;  
How He hammers him, and hurts  
him,  
and with mighty blows converts  
him into shapes of clay which only  
God understands.  
While his tortured heart is crying  
and he lifts beseeching hands;  
How God bends but never breaks  
when His good He undertakes;  
How he uses whom He chooses  
and with every purpose fuses him;  
By every act induces him to try his  
splendor out;  
God knows what He's about! 

## God's Recipe

*Vance Havner*

**A**s a little boy I enjoyed watching my mother make bread or cake. When she had assembled the ingredients, they did not look too appetizing. Who wants to eat flour or baking powder? But when she had mixed everything in proper proportions and put them in the oven, we awaited the outcome with joy.

Sometimes the happenings in our lives are not enjoyable when they

come separately one by one. But when God has completed the recipe and put it through the baking, we have "Romans 8:28 cake" and the taste is good, even though some of the ingredients at one time made us weep.

(From *The Vance Havner Quote Book*, compiled by Dennis J. Hester, Baker Book House, Grand Rapids, MI, 1991, page 101.) 

## Spring Time

Mary June Glick

I am writing this article at the end of February. Spring is just around the corner here in South Carolina. Daffodils are blooming; flowering shrubs are just beginning to unfold; martins and bluebirds are scouting their birdhouses for a new nesting season. By the time you read this article, spring will be in full bloom.

I am grateful that seasons remain the same in spite of our changing times. Solomon writes a beautiful description (Song of Solomon 2:11,12), "For, lo, the winter is past, ...the flowers appear on the earth, the time of the singing of the birds is come...." I love springtime, especially here in the South where it comes gradually and continues for some months.

Springtime is invigorating. I enjoy looking through the seed catalogues in the cold of winter, and I usually end up ordering more seeds than I actually need. I also become excited about planting flowers and making new flower beds. By the end of the summer, I think I should cut back next year, but so far, I haven't.

Flowers and gardens give us a sense of working alongside the Creator. The Bible tells us God delights in us. In the same way, it is okay for us to enjoy and delight in those things which we grow. We realize that ultimately God is the Master Creator and every resource we have comes from Him.

**Let us look at spring time as early marriage and new motherhood.**

Young women in this stage are full of energy and enthusiasm. A young bride is given much attention on her wedding day. In our culture we tend to forget that in the marriage of the Lamb, the focus will be on the Groom.

Now that you are married, you must learn to honor your husband. He is the head of your home, even as Christ is the head of the church. He is to provide and care for you and for the family God gives you. The house becomes largely your responsibility, with the husband providing financially. Possibly you also work outside the home for a time. That is the time to save for the future when there will be more mouths to feed.

Be creative as you turn your house into a home. You do not need to buy all new furniture and have those “in” things to decorate your home. Learn to be creative. Yard sales and flea markets give opportunity to buy something old and fix it up. Stay within your budget. Discuss your finances and budget with your husband. Give to God what belongs to Him and learn to share with those who have less than you do.

The idea that food is the way to a man’s heart is not entirely true, but most men do enjoy good food. Learn his likes and dislikes. You do not have to cook like his mother. Give her the privilege of making those special foods for him when you go home. For possibly the first time in your life, you will enjoy reading cookbooks, getting new ideas to cook delicious and attractive meals for your husband. Learn to cook from scratch, as this helps keep the grocery bill down.

Keep yourself and your house clean and neat. Be cheerful when he walks in the door. You have already learned that a honeymoon does not last long. There are tears and disappointments but you will want to keep communication open and talk together.

Allow me to give a little advice as an older wife and mother: Do not insist on discussing things when you are both tired; weigh the issues to see if they are really as bad as you think they are; remember tears may frustrate your husband, because some men feel hopeless or helpless if tears are displayed too often. My biggest regret in our early marriage is that I wish I had not made “mountains out of molehills.”

Study your husband to see what he likes or dislikes. Take an interest in things he enjoys. Remember his family is just as important to him as yours is to you. Become a friend to his mother. She will always love him and you are his wife.

Recently I read a statement that really impressed me: “A mother focuses the lens for her children.” She prepares them for life. She spends 20 or more years preparing her child; loving, protecting, molding, shaping, and then she sends him/her off to be married. I am indebted to my mother-in-law who shaped my husband into the man he is today.

Now—in the springtime of your womanhood—is the time to build a good foundation for your marriage and your home. 

## In Vanity and Pride

Anita Yoder

William seemed not to care about anything. His anger and selfishness gave his father great grief. He wondered how he had lost so much effectiveness with his son. He felt there might be help for William if he could enroll him at Moody Bible Institute. So he wrote to Dr. Torrey.

Dr. Torrey replied that he teaches at a school—not a reformatory. But if William would meet with him daily and abide with the rules of the school, he could attend.

The arrangement didn't go well at first. Dr. Torrey thought his experiment was hopeless. Will had serious problems, often causing a disturbance. He seemed agitated and became easily defensive. William could always be heard with his loud, boisterous ways.

Every day when he met with Dr. Torrey, he would vent his frustrations. Finally, however, it seemed that if he was heard, he also listened to his teacher. Dr. Torrey observed a change in his attitude.

William also sensed a change in his behavior. Thinking about it on his way to class one day, he stepped into an empty classroom. He grabbed an envelope and wrote:

“Years I spent in vanity and pride,  
caring not my Lord was crucified,  
Knowing not it was for me He died  
on Calvary.

Mercy there was great and grace  
was free;

Pardon there was multiplied to me  
There my burdened soul found  
liberty at Calvary.”

William shared the words with his music teacher, who composed a tune and handed it back to him after class.

The words came from William's honest look at his own heart, plus a deep soul-searching look at Jesus and what it meant for God's Son to die for him.

William had a song to sing. “Now I've given to Jesus everything; now I gladly own him as my king; now my raptured soul can ... *only sing of Calvary!*”

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### Advice

By Hannah Nisly, Age 9

Altamont, KS

It's a busy sort of day,

In a busy sort of world.

Let's stop and consider

So we won't regret today.



## With Whom Are You Running the Race? *Part III*

*Ernest Eby*

In the first two parts of this series we looked at some unique aspects of the Christian race. In last month's issue we reflected on three evangelical worldviews and their accompanying fruits. In this issue, we will think about the influence we have on our running companions and the influence they have on us.

The Olympic Torch Relay, as it is known today, began in 1928. Several months before the worldwide Olympic Games start, a torch is lit in the Grecian stadium where the first Olympic Games were held. From Greece the torch is carried around the world with thousands of runners participating in the relay. Each runner carries the torch high so millions of people will be inspired by its flame. If the torch flame is snuffed out by rain or wind, follow-up runners quickly relight the torch.

We Christians are also called to carry a torch—the torch of Jesus Christ. While the Olympic torch symbolizes a fire produced by a

mythological Greek god, the Christian's torch represents the Light of the World.

For nearly 2,000 years, true Christians have lifted the torch of Christ above them. Like the Olympic torch, the torch of Jesus Christ has been carried in many countries. First the torch was lit in Jerusalem. Then persecuted Christians carried it to Asia. Later, it was seen in Mesopotamia and eventually carried as far as India. During the Dark Ages, spiritual oppression nearly snuffed out the torch. Yet, here and there all over Europe, the torch would reappear. During the 1500's the torch blazed brightly in Western Europe. From Europe it was later carried to the New World. A few centuries later the torch burned brightly behind the Iron Curtain. More recently, it has been held high by millions of Christians who have joined the underground church in Asia. This history intrigues me.

Why do some believers hide the Torch of Jesus Christ under a bushel

basket or place it under a bed until its flame is snuffed out? Why don't all believers continue to hold the torch high for the entire world to see? There are a number of reasons:

One reason is that second, third, or tenth-generation Christians tend to lose the vision of first-generation Christians. A second reason is that some committed Christians begin fellowshiping with Christians who are not holding the torch high. Since no one wants to be odd or make a scene, uncommitted Christians can influence committed Christians to carry their torch lower and lower. Unless the fire of God kindles a revival, the torch eventually goes out. This tragedy has happened in thousands of towns since our Lord ascended back to heaven.

### **How might youth hinder each other from holding their torch high?**

A primary way that youth hinder each other is through social persecution. Human beings have very effective ways of killing spiritual desire and ambition in others.

Youth (and adults) can discourage other youth by:

- Rolling their eyes when someone suggests doing something honorable.
- Making snide remarks about

someone else's zeal for God.

- Expressing indifferent attitudes when they hear an appeal for more godly living.

- Inviting friends to participate in spiritually numbing activities.

- Rehearsing the bad things that might happen to those who are courageous for God.

- Stifling zeal by reciting the failures of over-zealous individuals.

If the Christians around you are having a negative influence on you, you need new associates. If your friends are influencing you to follow fads and fashions, use your free time only for personal pleasure, or your money only for personal benefit, you need another set of friends. If your friends persuade you to act disrespectfully toward your parents or church leaders or look down your nose at people who are "not your kind," you need different companions. You need friends like Aaron and Hur, who will stand by your side and help you hold your torch high.

### **How can youth help each other hold the torch high?**

*Encourage.* If one of your fellow youth does the right thing, whether it is giving a testimony, repenting of a sin, being hospitable to strangers at church, kindly rebuking someone with inappropriate speech, doing

what their parents or ministers want them to do or simply limiting their cell phone use—don't just stand there. Compliment them. Join them. Walk over to them and lay your hand on their shoulder. Tell them they did the right thing. This could make a difference in their future as a kingdom builder who holds their torch high throughout life, or one who hides it under a bushel from that point on. Being silent or doing nothing when one of your youth group does "the right thing" can be very discouraging for them.

*Listen.* I vividly remember a time about a decade ago when God was calling me to walk a lonely road and a friend cared enough to hear me out. I had tried describing this path to several people before this, but they just shook their heads or encouraged me to try an easier course. At first my friend didn't understand my difficulty either, but he asked for a second chance. He listened carefully and asked questions. Tears began to well up in his eyes. He said, "God is asking you to drink a very bitter cup. I can't drink it for you, but I can at least stand beside you while you drink it." If my friend had missed this crucial moment, I don't know where I would be today.

If we Christians are going to hold

our torch high, our primary influence must come from men and women who are *Kingdom Builders*, such as Christians who willingly say goodbye to everything that is familiar and sacrifice their lives for Muslims, Hindus, and Buddhists; Christians who wear "sandals made from car tires"—the only kind of sandals that will hold up to the strain of carrying the Gospel into remote villages around the world; families who move to dingy inner-city basements, with the vision of starting New Testament churches in big cities; and friends who willingly serve the church even when no one seems to notice.

We need friends who will help us love those who make our lives miserable. We need friends who will help us love our neighbors, our families, and our church. We need friends who will not overlook our weaknesses. We need friends who will sit with us and help us deal effectively with habits or ambitions that hinder our progress with God and people. Many Christians don't have friends like this. Their friends only affirm them and make them feel comfortable in spite of their inconsistencies.

What type of friends do you choose? Do they live sacrificial lives? Are your friends scared to be honest

with you? Do your friends point out your carnal motivations? I find honest friends to be the most valuable running companions! Good running companions not only tell us how to improve, but they link arms with us and pull us along in the race.

I assume that some of you are already running with kingdom builders. Don't slow down. Keep running toward the goal. I hope others will join you soon.

If you are someone who has let God down, take heart! Michael Sattler, a godly Anabaptist leader, recanted the first time he was interrogated about his faith. Later, he stood firm and gave his life as a martyr. God always gives repentant people the privilege of re-entering the kingdom building race.

If you are someone who is counting the cost of changing friends, I'd encourage you to interact with godly men and women. Interacting with kingdom builders is what influenced me to eventually choose a different

type of friends. Perhaps before too long, you will also have the courage to get into the kingdom building race.

If you are reading this and the kingdom building race doesn't look very attractive, I have memories of that feeling. There was a period in my life when this vision was not attractive to me. My advice to you is, "Keep learning. Keep growing. Don't let your attitude make it difficult for those who want to build the kingdom. Be respectful of those who have chosen to give their life to God. There may be a day when you will also want to join the kingdom builders' race."

May the race we choose and the companions we run with allow us to say at the end of life, "I have finished my course; I have kept the faith. Henceforth, there is laid up for me a crown of righteousness which the lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 

*Next Month's*  
**QUESTION**

**Next month's question:**  
**How can youth be a friend of sinners, as Jesus was, without taking on the sinners' wrong values?**

# THOUGHT GEMS

Stop inflation! It's hazardous to your wealth.

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Latecomers are like blisters—they show up after the work is done.

• • • • •

Success measured only by money is too cheap.

• • • • •

If you have a bad neighbor, he may have one, too.

• • • • •

Years make all of us older and too few of us wiser.

• • • • •

Life has many hard knocks; answer them all, for one of them  
may be opportunity.

• • • • •

Tolerance gets some credit that should go to apathy.

• • • • •

Work is the meat of life, pleasure the dessert.

• • • • •

Adversity tries a man's character less than power does.

• • • • •

The best angle in approaching a problem is the "try-angle."

• • • • •

It is possible to dodge a question with a long-winded answer.

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