



CALVARY MESSENGER

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

Galatians 6:14

NOVEMBER 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, Sugar creek, 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 Sugar creek, Ohio. Postmaster: Send address changes to Calvary Publications, Inc., 11095 Pleasant Hill Rd. NW, Dundee, OH 44624.

God's Love

Mary Lois (Wengerd) Bender, Henry, TN

The love of God is beyond
All feeble, human comprehension.
It extends to all mankind,
Good or bad—no one will He shun.

The love of God is so great
For the whole human race.
He sent His beloved Son
To die a death of disgrace.

The love of God in my heart
Will make it much easier by far
To love the poor souls in sin,
Show them what's better than a bar.

The love of God is patient
To usward—not willing that anyone
Be lost and die in sin's grip
But that all acknowledge His dear Son.



Christ of the Andes

World history seems to emphasize conflict and war but the story of “Christ of the Andes” provides a wonderful exception to that tiresome pattern.

As I understand it, here is what happened in two South American countries, Argentina and Chile, which comprise the southern land mass of that continent. These countries have a common border that follows the north/south spine of the lofty Andes Mountains from just north of the Tropic of Capricorn (23° south) to stormy Cape Horn (55° south), a distance of about 2,000 miles.

During the nineteenth century, Argentina and Chile were established as political entities and co-existed peacefully. Then in 1899, the peaceful relationship between them was severely tested when a boundary dispute arose over some aspect of the frontier. This dispute seemed to be rapidly moving toward open, armed conflict. By Easter of 1900, the two countries’ armies were poised near the border ready to strike.

During the week before Easter, a Catholic priest, Monsignor Benavente preached a sermon in Buenos Aires,

Argentina, making a passionate appeal for peace. News of that sermon reached Chile. A Chilean bishop, who heard about the sermon, took up the cause in his country. Then these two men set out in their respective countries on preaching campaigns for peace.

At first little seemed to happen. Then, bit by bit, the people in both countries got caught up in the hope of settling their differences peaceably. In the end, popular sentiment in both countries virtually forced their respective governments to submit the matter for arbitration to King Edward VII of Britain. The result? Bloodshed was averted when a treaty was forged between the two South American governments that settled the matter. This treaty also said that all such conflicts in the future were to be submitted for arbitration rather than military contest.

The new treaty rendered the weapons needless. This called for celebration! A number of cannons were taken to Buenos Aires, Argentina, and melted down. Out of them was formed a great bronze figure of Jesus Christ more than twice life-size! The right hand is stretched out in blessing; the left hand

holds a cross.

It was decided to move this great statue 12,674 feet up the mountains to Uspallata Pass and place it on the border. The statue was taken by train as far as the railroad went. Then it was taken on gun carriages drawn by mules; and for the final steep rise to the top of the mountain it was dragged



up with ropes by soldiers and sailors. At last it was set up, and on March 13, 1904, unveiled for everyone to see. High mountain passes are often foggy but today airline passengers can sometimes get a view of “Christ of the Andes” below as they fly over the mountains through Uspallata Pass.

In 1937, these words were placed on the statue’s base: **“These mountains themselves shall fall and crumble to dust before the people of Chile and the Argentine Republic forget their solemn covenant sworn at the feet of**

Christ.” On the base’s reverse side is this text: **“He is our peace who hath made both one” (Ephesians 2:14).**

What a depiction of life! When grievances add up, tempers may heat up as common sense becomes much too uncommon. Let us never join in rabid fervor that says, “Let the wrongdoer get what he deserves!” “Let’s pay them back!” “I will get my rights, regardless!” “Meekness is weakness!”...and other such foolish thinking.

Let us never be ashamed of the testimony of our Lord who has called us to peace. He is our peace and has broken down the middle wall of partition that divides individuals, families, churches, and nations!

[The above account is taken from Daily Celebration, by William Barclay, Word Books, Waco, TX, page 206; and other sources.] —PLM



Re: Good Sports (March) and Sports Feedback (July, 2009)

I have just been reading the sports feedback in the July issue. I had missed the March issue and your questions.

I felt there were some very good responses. One comment was that the difference between professional sports and recreational sports is the money involved.

I believe there is much more than just money involved when it has become an obsession to win and an addiction to play, especially when it involves adults. Paul said, “but when I became a man, I put away childish things” (1 Corinthians 13:11c).

One response indicated spiritual activities should have priority over recreation....It seems where interest in sports grows the zeal for spiritual things diminishes.

One point not mentioned is the spirit of Christ, which is “Do unto others as you would have them do unto you;” and “In honor preferring one another;” and “Love your neighbor as yourself;” and so on. We could hardly play a competitive game in this spirit. Just imagine playing in favor of your opponent!

Let us compare this to gladiators in

the coliseum at Rome: The coliseum is packed; the thumbs-down signal has been given and the sword has pierced the opponent’s heart and he has fallen. The victor lifts both hands high—the sword in one hand and the shield in the other; he has one foot on the chest of the fallen man and is shouting victory; the spectators are rising to their feet with a deafening roar celebrating the victory! Yes, there is a **victor**, but there is also a **dead man**.

In sports, one team has won, but the other has lost. I know this is an extreme comparison, but isn’t it a matter of degrees? What theological twist can be used to make these Scriptures fit the game we are playing? It seems to me that even in the matter of children’s games, there should be a real effort by those in charge to minimize that selfish spirit and encourage the spirit of Christ. How does this fit in with church games?

Now, Bro. Paul, you are probably saying I am going off the deep end. Are these thoughts worthy of consideration or not?

Sanford Yoder, Costa Rica

[I do not count your concerns as being without substance. Furthermore, it appears to me that our eager interest

in sports indicates how much more we enjoy recreation than Kingdom work. I cannot, however, equate all ball games with Roman gladiators. What I observed in yesterday's Labor Day church softball game had no violence and gave special consideration and coaching to young and inexperienced players.

One man who has now departed this life was known to hold Kingdom work as a very high priority and said with some satisfaction, "My family cannot say that I did not put the work of the Kingdom first!" was not privileged to see his family follow his in his faith footsteps. So I think we need good priorities, but also balance. -PLM]

ANNOUNCEMENT

Choice Books of Kansas needs two additional VS workers in February, in May, and one in October of 2010. It works best to have two workers together in each service team.

The work is primarily periodic restocking book racks throughout Kansas and neighboring states.

The distribution of wholesome Christian literature and the contacts incidental to this distribution provide an interesting opportunity for service and Christian witness.

In the past this opportunity has attracted single fellows and newly-married couples. Your inquiries should be directed to Arno Miller, Phone: 620-662-3900 or millers@kschoicebooks.org.



Cheaper at Amazon

Simon Schrock, Catlett, VA

It was one of those busy days with a goal of getting some things done when a phone call came to my desk. It was from a man who was looking for a certain book. He thought he saw it on one of our displays at a local grocery store. It

was no longer on the display. He described it as a book on how we got our Bible. He thought the author was involved at Liberty University. He seemed anxious to get a copy. I offered to check into his request to see if I could find the book he

wanted.

I first checked with the person who stocks the display at the store where he may have seen the book. I looked at the inventory sheet of that store for ideas. We couldn't find what he wanted. I called him back with a report of no success.

A short time later, with this still on my mind, I thought of a title, "Searching for the Original Bible." I found a copy on one of the delivery vans. The author, Randall Price, is a distinguished professor of Jewish studies at Liberty University. With a little excitement and inner satisfaction, I thought, "That's It!" I called the man again. Sure enough, that is what he wanted.

In the course of conversation, he informed me that he also wrote a book and had some questions about marketing it. I got the impression he was interested in having it on our displays some day. He gave a few details and offered to send me more information, which he did later.

Before we ended our conversation, I asked if we should send him a copy of the book he'd inquired about. "How much is it?" he asked. I quoted the price of \$12.99. "I can probably get it cheaper at Amazon. Thanks for calling me."

Can you imagine how excited I was about selling the book he wrote? For

a moment I felt bilked, cheated, and defrauded. After the phone was back in the cradle, I may have muttered to myself, "What a rip-off!" After I spent considerable time and a little of a co-worker's time to find what he wanted, and made several phone calls, all I got was an anemic, "Thanks." As far as I know, someone else got the sale.

Maybe the fellow saved a few dollars, but he left a disappointing impression that is not easily erased. Imagine how excited I would be to receive an invitation to his church. That phone conversation is a "conscience raiser." It gives a peek at how Christian testimony can be tarnished, and the sweet aroma of the Gospel dispelled.

I was born before the Great Depression was over. I remember the necessity of saving pennies. My father's instructions to bring the change back when I was sent to the store to get something for my mom, still rings in my memory. My Anabaptist upbringing stresses non-conformity and simple living. Later in life, I was taught about Christian stewardship. Saving is ingrained in my being. As I think of this experience with the book shopper, I wonder: *How often do we "not of this world" Christians offend others with the way we do business? Has trying to save a dollar blurred our witness*

for the King we profess to serve? How often have we left others feeling cheated so that the Gospel claim lost its sweet aroma? “For we are unto God a sweet savour (fragrance, aroma) of Christ in them that are saved and in them that perish” (1 Corinthians 2:15).

This raises an old question that surfaced back in the days when I worked with several other brethren in construction and painting. We developed the attitude that it is easier to work for non-churched people than for Christians. And the question is: “Why is that?” That question has come up in Bible studies and Sunday School classes numerous times since then. I do not profess to know all the answers. But I do know that when people of faith leave others feeling like they have been squeezed to the limit in business deals, it is not a good time to invite them to church.

Perhaps you feel your end of the deal is fair and saved you some money. That is not all that matters in business. For the disciple of Christ, it is important that the other person feels treated fairly. It is important that you do not give reason for negative

gossip at the local coffee hangout. Jesus reminded the rich young ruler that one of the commandments is, “Defraud not” (Mark 10:19). That means: Do not cheat. If the other person feels cheated, you have lost your fragrance for Christ. As the Bible instructs us, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Philippians 2:3,4).

Maybe giving a little more to the other person in our business deals would be mission money well spent. Maybe an extra tip would say more than a tract. (Never leave a tract instead of a tip.)

“I can probably get it cheaper at Amazon; thanks for calling me.” I doubt that this dear old man thought much about his statement. When I think of Christians doing deals like that, I’m reminded of a song I heard over and over years ago that went something like this, “What you are speaks so loud, I can’t hear what you say.”



Cheerfulness is contagious—be a carrier!

Minister's Meeting Messages — 2009

This is a condensation of a message preached at the annual ministers' meetings, hosted by Sunnyside Mennonite Church on March 24-26, 2009, at Bahia Vista Mennonite Church, Sarasota, Florida. The complete set of cassette tapes or CDs is available from SON Recordings, 10100 Piper Lane, Bristow, VA 20136, for \$45, postpaid.

6. Digital Discipleship

Ronald Miller, Oswego, KS

Since I came here I have heard reference to “a changing climate” and “gathering clouds.” There seems to be an awareness that this old world is changing. In a sense, that is the case. But may these uncertain times remind us of the blessings of an eternal God that has been—and is and will continue to be—the I AM. On Him and in Him we anchor our faith.

I am aware that this group doesn't all look at this topic in the same way. But I trust that in spite of that fact we can learn something that will help us.

I am speaking primarily to elders. 1 Peter 5:1-10 forms the basis of my opening comments here: We are to feed the flock of God. Take oversight. Do what we do as examples of submission and humility. That's discipleship.

“Casting all your care upon him for he careth for you.” We're navigating some turbulent waters, but we have this blessed invitation to cast our

cares on Him because He cares for us. We have an adversary, whom we are to resist. After these distresses, God would make us perfect, stablish, strengthen, and settle us (verse 10).

Jim Petroski, in a colloquy at Faith Builders, said it something like this: “Much of the way we respond to technology, comes out of a motivation of fear. Some of us look at the issue of technology and we're scared that we'll get left behind. So we get wrapped up in the rush to adopt all technology so we're not behind. That is a fear of man. There are others of us who fearful of ‘the beast.’” (the unknown, what we don't understand)

Perhaps some of us in leadership may be fearful because some of our members know more about this subject than we do. When we come to this topic we and our people and God's purposes are not well served when we operate out of fear. Paul reminded Timothy, a young pastor, “For God hath not given us the spirit of fear, but of power, and love, and of a sound mind” (1 Timothy 1:7). The fear that

paralyzes and builds barriers doesn't come from God.

A good place to start this discussion is in acknowledging that there are differences in perspective among us. But let us not forget that for those who have named the name of Christ, His eternal purposes for us should contextualize these discussions.

Let us think of technology simply as *the practical application of knowledge, especially in a particular area*. I borrowed that definition from Webster.

How did we get to where we are? Let us look at some cultures in the past. In my preparation, I used the book, *The Hidden Power of the Electronic Culture*, authored by Shane Hipps. I cannot give a blanket endorsement of this book. However, some things he writes are very helpful, especially in helping us understand the culture we're living in.

First of all, let us look at the **oral** culture. I speak of the time that predated the printing press. It is true that the written word was with us before the printing press. The Scriptures were penned (rather than printed) before the printing press. An oral culture was predominant then. For an example of such a culture, think of the native Indians of America, some of whom did not employ the written word. The oral culture is tribal in nature. If we didn't

have pen and ink or a typewriter and we had a thought that we wanted to remember, how would we remember it? We would need a mechanism to fix that information in time and space. So that culture depended largely on the tribe. The people comprised the mechanism that preserved the desired information and values.

The oral culture was also an empathetic culture. That culture felt intensely about things. It seemed to be bound up in the closeness of the relationships that defined the culture. Culture happened together. Lives were intertwined. Violence was intense and sometimes barbaric in nature.

The oral culture was also very intimate. It de-emphasized the family, but had a corresponding strong emphasis on the tribe. The American Indians didn't usually have every dad go out and hunt for the family's food supply. The best hunters in the tribe had the job of bringing back meat for the whole tribe. Privacy had a low value. Life in the tribe was shared by all. While this is not an absolute statement, it describes the prevailing condition. This culture also has much in common with Eastern thought.

If I were to choose one word to describe the oral culture, I would choose this word: **relationship**.

After the advent of the printing press, I refer to *the literate culture*. We

probably identify more readily with this one. This literate culture made it possible for us to read something that someone halfway around the world thought and wrote. I can sit and read it alone and receive information without the benefit of personal human interaction. This gives new power to the individual.

Whereas the oral culture drew its members together, the literate culture does not so strongly draw people together. The literate culture introduced the concept of anonymity. The impact of the individual has grown. Instead of being known only by his tribe, the literate person can be known by people all over the world. Yet, he can remain anonymous.

The literate culture gives us the tools to think objectively and abstractly. It has taught us to think of cause and effect. (such as: $A+B=C$) It gives us the tools of linear and rational thinking. For example, in the English alphabet, the letter “T” has no intrinsic meaning. It is only in context that it—or any letter—has meaning. The literate culture introduced mass production and assembly lines to create fabulous efficiency. If I were to summarize in one word to describe the literate culture, I would choose this word: *efficiency*.

What age are we living in now? We live in a culture that combines the

two.

The electronic age that we’re in, has reached back from the literate culture into the oral culture to bring us what we have today. I agree with Shane Hipps when he says that there are three primary inventions in the electronic age:

1. The telegraph, because it was the first time that the link between communication and transportation was broken.

2. The photograph (the preservation of images).

3. The radio, which Marshall McLuhan called “the tribal drumbeat that drew the scattered tribes together around a common campfire of one experience.” It creates tribes where distance made it impossible before.

The digital culture has brought back from the oral culture the importance of graphics, symbols, and logos.

Marshall McLuhan likened these developments to the explosive potential of the atomic bomb. People hardly knew what to do with them. McLuhan also said (I don’t necessarily agree with him) that when the literate culture reverts back to the oral culture, that is like the much more powerful hydrogen bomb.

I think the electronic age leaves us struggling with puzzling questions. The electronic culture is a fusion of the oral and the literate culture. When we

combine the two, what does that give us? *Efficient relationships!*

We tend to bring the idea of cause and effect to relationships. It doesn't always fit. We may think if we would just love better or more efficiently, it wouldn't be so hard. I think this has given rise to a proliferation of books like: *The Five Love Languages*, and terms like "quality time." Relationships exist between people and people cannot be reduced to formulas like machines can. It is not simple "cause and effect."

While an oral culture is tribal, a literate culture is individualistic. What does that give us? **A tribe of individuals.** In this case, tribe is not defined by geographical location, but by common experience. That is why we can get together and have a ministers' meeting. We are together as a tribe of individuals. It is not all good and it's not all bad. We come from many different places and we have something in common.

Take for example, Penn Valley Christian Retreat: There we come together as individuals with common shared experiences. Oral culture, we said, is characterized by empathy and literate culture by distance. **So we have empathy at a distance.**

We are bombarded through the media with intense accounts of incredible suffering and catastrophe.

There are tsunamis, earthquakes, hurricanes, and tornadoes. We have been created by God to live in real time and space. These accounts of catastrophe from around the world tend to overload us so we shut down. But this does not mean that we should not exercise compassion. Compassion is a part of living out our Christian faith.

Let us start at home. Let us also reach out as God gives us opportunity and resources. *Empathy at a distance* describes where we are today. We tend to have the intimacy of the oral culture and the anonymity of the literate culture joining together, giving us *anonymous intimacy*.

Let us define intimacy as access to exclusive information. Online electronic gaming and cell phone photos: that's anonymous intimacy and it is scary stuff!

What are some of the criteria we use to define legitimacy of our involvement with certain electronic technologies? If you are inclined to think like people in the literate side of things, you will ask: "Is it useful?" But we also need to ask, "What will this do to us?" "Who will we become as a result of our accommodation or our rejection of this technology?"

I have usually asked, "Is it useful?" But that isn't the whole question. We must also ask, "What will it do to us?"

I was recently asked to participate in a conference on technology. In one of the workshops, one brother from another denomination said, "I think the Beachy Amish have done quite well in deciding whether or not technology is useful to them." Then he asked us, "What will you do with the increased bundling of technology?" It used to be that we could have a cell phone. But now, a cell phone is often not just a cell phone. It may also be a camera and a computer with web access and e-mail capability and a text machine. I even saw one with a level. So instead of being a phone, it is many things.

David Yoder responded to the inquirer's question, "One of the things we try to help people with is to develop inner control."

Then another participant asked, "What are you doing to develop inner controls in your people?"

Let me mention several creation principles as we contemplate these things:

- **C o m m u n i c a t i o n** is a multifaceted event. The more that common experience is taken out of communication, the more communication is weakened.

- We have been given a social "pie" to steward. As our social circle expands, our pie doesn't. So we dole out pieces of this pie and because our pie stays the same size, and our circle gets

bigger, it is possible for us to do one of two things: Give too much away in one place and shortchange another or give most of our pie where God has physically located us.

- God told our first parents to subdue creation. What I take from that is that creation should not subdue us. Paul said in 1 Corinthians 12:6, "All things are lawful for me, but all things are not expedient. All things are lawful for me, **but I will not be brought under the power of any.**" Several chapters later, he also adds this comment, "All things edify not." The questions then are: "Who's in charge?" and "Is it edifying?"

I was asked to comment on "bamen" and "facebook," and things like that. Time will not allow much comment, but let me say that some among us seem to have a vision to establish more of a conservative Anabaptist presence on the web. Corey Anderson is a young man who came to us from another background. He said that he treasures our beliefs and created his website to help inquirers find a congregation to fellowship with, like he found. He said he gets about three requests a day for references to congregations.

There are dangers: Anonymity and erosion of reserve are dangers. But there are also advantages in helping seekers find answers and fellowship.

- The choices we make in matters

of technology are not only shaped by who we are, but they will also shape who we become. We have said “Yes” to the telephone and the automobile, and they have shaped who we are. Let us not look at these other technology issues and assume that we can “freeze” who we are. These things will continue to shape who we are and who we become.

•It is okay to say “No.” It is okay for us as brothers to get together and decide, *We will not go there*. We need brotherhood. I think we as a constituency may have been a little blindsided by the cell phone. We said it was okay. Then all at once, it comes with all these other gadgets. This shows the importance of developing inner control.

I think we, as a constituency, tend to do fairly well where expectations are clear. But in the areas where the expectations are not clearly understood, I wonder if we might need some help. Do we as brothers dare to go up to each other and say, “Now this isn’t in the church discipline, but I notice what you’re doing. Can you help me understand why you’re doing what you’re doing?” My concern is a focus on the well-being of a brother versus a mere focus on rules. I don’t think the church discipline should be thought of as the border in which we must all line up at the border. Rather,

it is a boundary within where it’s safe to operate.

Last summer our two oldest children took driver’s education. They came back with some scary stories. Some students seemed to know only about steering. As brothers, let’s sharpen up on our driving skills. As we lead our congregations, let us exercise discipleship. I’m not just talking about “steering.” That is an important part of driving. But we would not be enthused to get in a car of a driver who only knew how to steer. We need to familiarize ourselves with the right gears, the accelerator, and the brakes. One thing that I have wondered about is: How familiar are we with “Reverse”? Have we demonstrated the humility that says, “This isn’t taking us where we want to go. We must turn around and go back.”

Prayer: “Father, thank you that we serve an eternal God that has our best interests at heart. We come to You with a sense of stewardship of this treasure among gathering clouds, but we recognize that You have not left us without direction or purpose, You have provided for us in these times and You’re not surprised by what’s going on. Help us to lead responsibly to steward this gift in a way that builds up Your church and glorifies the Groom, Jesus Christ. In His name we pray. Amen.”



marriages

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

Beachy-Miller

Bro. Bryan, son of Crist and Marlene Beachy, Leon, IA, and Sis. Ashley, daughter of Omar and Rose Miller, Leon, IA, at Trinity Christian Church for Salem Mennonite Church, on Sept. 26, 2009, by Monroe Gingerich.

Byler-Stoltzfus

Bro. Ken, son of Larry and Kathy Byler, Sarasota, FL, and Sis. Marilyn, daughter of Eli and Naomi Stoltzfus, Talmage, PA, at Weavertown A.M. Church, on August 1, 2009, by Dave Stoltzfoos.

Graber-Stoll

Bro. Tim, son of Loren and Barbara Ann Graber, Montgomery, IN, and Sis. Sarita, daughter of Owen and Marie Stoll, Odon, IN, at Bethel Mennonite Church for Living Waters Mennonite Church, on August 8, 2009, by Leonard Yoder.

Hostetler-Yoder

Bro. Ben Jay, son of John and Anna Yoder, Paradise, PA, and Sis. Carolyn, daughter of Calvin and Naomi Yoder, Paradise, PA, at Spring Garden Church for Mine Road Church, on Sept. 12, 2009, by Alvin Stoltzfus.

Hostetler-Yoder

Bro. Michael, son of Junior and Sarah Hostetler, Burkesville, KY, and Sis. Melody, daughter of Eldon and Paula Yoder, Pratts,

VA, at Oak Grove Mennonite Church, on April 11, 2009, by Tim Miller.

Kauffman-Stoltzfus

Bro. Brian, of Mifflinburg, PA, son of Mark and Doris Kauffman, also of PA, and Sis. Verna Joy, daughter of David and Annie Stoltzfus, Leesburg, OH, at United Bethel Mennonite Church for Haven Fellowship, Sept. 4, 2009, by Lonnie Beachy.

Lapp-Beiler

Bro. Mahlon, son of Sally and the late Alvin Lapp, Gordonville, PA, and Sis. Lenora Joy, daughter of Roman and Fannie Beiler, Paradise, PA, at Weavertown Church for Mine Road Church, on Sept. 15, 2009, by Dave Stoltzfoos.

Lepp-Elkins

Bro. Andrew, son of Walter and Laura Lepp, Penn Yan, NY, and Sis. Bristol, daughter of David and Kathy Elkins, Quilcene, WA, at Sequoia Christian Fellowship, Squaw Valley, CA, on June 5, 2009, by Roland Ulrich.

Wagler-Wagler

Bro. Jeffrey, son of Mahlon, Jr., and Dorothy Wagler, Odon, IN, and Sis. Kristin, daughter of Will, Jr., and Ann Wagler, Odon, IN, at Bethel Mennonite Church for Mt. Olive Mennonite Church, on August 29, 2009, by Homer Zook.

cradle roll

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

Bates, Nelson and Wilma (Landis), Advance, MO, sixth child, fourth son, Lawayne Glen, August 29, 2009.

Burkholder, John and Melinda (Yoder), Shipshewana, IN, third child, first son, John Edward, Sept. 7, 2009.

Coblentz, Lamar and Angela (Eicher), Butler, IN, first child and son, Kenton Elliot, August 25, 2009.

Delagrange, Leon and Joanna (Nolt), New Haven, IN, third child, second son, Nicholas David, Sept. 3, 2009.

Eicher, Christopher and Bethany (Gingerich), Drasco, AR, fourth child, third dau., Lillian Bethany, Sept. 3, 2009.

Graber, Naaman and Virginia (Helmuth), Howe, IN, eighth child, fifth dau., Melody Joy, Sept. 21, 2009.

King, Leon and Loretta (Schlabach), Montezuma, GA, third child, second dau., Stephanie Rose, Sept. 7, 2009.

Lapp, Curtis and Ella (Wagler), Kinzers, PA, second child and son, Andre' Micah, August 18, 2009.

Lengacher, Brent and Juliana (Wit-

mer), Loogootee, IN, first child and dau., Myah Grace, August 26, 2009.

Miller, Karlin and Rosemary (Zook), Honey Grove, PA, serving at Faith Mission Home, VA, third child, first dau., Annaliese Hope, August 25, 2009.

Miller, Tim and Martha (Stoll), Summertown, TN, first child and dau., Gloria Dawn, July 14, 2009.

Nisly, Conrad and Judith (Brenneman), Arlington, KS, first child and son, Eric Braden, Sept. 10, 2009.

Nisly, Nathan and Marjean (Wickey), Hutchinson, KS, second child, first son, Tyrell Javon, Sept. 18, 2009.

Overholt, Nathan and Janet (Peaster), Sarasota, FL, third child, second son, Zebedee John, Sept. 3, 2009.

Plank, Dennis and Marjorie (Hostetler), Montezuma, GA, third child, second dau., Rianna Danae, Oct. 3, 2009.

Stoltzfus, Paul and Naomi (Fisher), serving at Mission Home, VA, second child and dau., Samantha Faith, August 9, 2009.

Yoder, Joshua and Mary Ann (Yoder),

Clarkson, KY, fourth child, third son, Keith Gregory, August 26, 2009.

Yoder, Melvin and Amber (Bontrager), Harrison, AR, first child and dau., Kayla Marie, July 17, 2009.

Yoder, Steve and Delilah (Schrock), Bealeton, VA, second child and son, Damian Chase, July 30, 2009.

Yutzy, Matthew and Mary Esther (Schlabach), Plain City, OH, fourth child, second son, Justin Blake, Sept. 25, 2009.

ordinations

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

Bro. Melvin Lapp, 50, was ordained as bishop for Crystal Valley Mennonite Church, Dundee, NY, on August 30, 2009. Preordination messages were brought by Ben A. Stoltzfus, Morgantown, PA. The charge was given by John U. Lapp, assisted by Ernest Stoltzfus and Ben Stoltzfus. Josh Beiler was also in the lot.

Bro. Dale L. Miller, 48, of Plain City, OH, was ordained as deacon at Bethesda Fellowship on Sept. 27, 2009. Preordination messages were given by Dathan Stoltzfus, Warsaw, NY. Ben A. Stoltzfus from Morgantown, PA, brought Sunday morning and evening messages. The charge was given by Elmer Stoltzfus. Dwayne Stoltzfus was also in the lot.

obituaries

Jantzi, Leonard N., 80, of Brunner, ON, passed away peacefully after coping with Parkinson's Disease for the last ten years, on Sept. 5, 2009, at his home. He was born March 17, 1929, youngest son of the late Menno L. and Susan (Nafziger) Jantzi.

He was a member at Fellowship Haven A.M. Church at Monkton. He was ordained a minister on May 17, 1970, and served in three different congregations: Mornington, Fairhaven, and Fellowship Haven.

On Jan. 3, 1954, he was married to Mary Jane Kuepfer, who survives. Survivors are children: Marie (Harold) Erb, Milverton; Elaine (Laverne) Ropp, Monkton; Rosemary (Stephen) Ropp, Brunner; Paul (Nancy) Jantzi, Milverton; Larry (Beatrice) Jantzi, Brunner; 35 grandchildren and 19 great grandchildren. Other survivors: sisters, Katie (Aaron) Jantzi, Wellesley; Laurene (Floyd) Kuepfer, Milverton; and sisters-in-law: Elmina Jantzi, Wellesley; Katie Jantzi, Milverton; Katie Wagler, Brunner; Norma (Elmer) Mast, Whiteville, TN; brothers-in-law: Jack and Katie Juepfer, Milverton; Melvin and Amy Kuepfer, Millbank; Mervin and Norma Kuepfer, Listowel.

Preceding him death were grandson, Jared Jantzi; brothers and sisters: Samuel and Katie Jantzi; Claytus and Fannie Jantzi, Ezra and Katie Jantzi, Nicholas and Mary Jantzi, Elmer Jantzi, Norman

and Laurene Jantzi, Amanda and Emmanuel Gerber, Harvey Jantzi, Aaron N. Jantzi, and a brother in infancy and brother-in-law, Melvin Jantzi and Solomon Wagler.

The funeral was held at Cedar Grove A.M. Church with Bishop Laverne Ropp officiating. Burial followed in the Morningson A.M. Cemetery, Poole West.

Jones, Carroll William, 88, of Olar, SC, died Sept. 21, 2009. He was born Oct. 21, 1920, son of the late Ben B. and Alice Sawyer Jones.

He was a member of Calvary Fellowship Mennonite Church.

He was married to Clara (Starnes) Jones. She died in 1990. Survivors include his daughter-in-law, Gail Jones of Olar, SC; a sister, Nannette (Horace) Cohoon of Hartford, NC; a brother, Max (Cil) Jones, of Maryland; a sister-in-law, Barbara Jones; two grandchildren and three great grandchildren.

He was preceded in death by a son, Carroll Ervin Jones and two brothers: Vasco Jones and Benjamin A. Jones.

The funeral was held on Sept. 24 at Calvary Fellowship Mennonite Church. Burial was in the church cemetery.

Miller, Matthew Paul, 27, died of heart failure at his parents' home near Shreve, Ohio, on June 6, 2009. He was born Nov. 18, 1981, at Millersburg, OH, son of Paul J. and Savannah (Yoder) Miller.

He was a member of Peniel Christian Fellowship, Holmesville.

Matthew was engaged to Rachel Farm-

wald, Monticello, KY. Close relatives surviving are: parents, two brothers: Nathan and Silas and one sister, Lois.

He was preceded in death by his grandfather, John J. C. Miller.

The funeral was held at Peniel Church on June 9, with Nathan Yoder, Jeff Jarmon, and DeVon Miller serving. Burial was in the church cemetery.

The family requests that Matthew's testimony be shared with the readers of *Calvary Messenger*:

"My heart goes out to people who don't have God as their Father. What a deep, hopeless pit that is. Hallelujah! He set me free! There lies my advantage over most people with heart failure. I have no fear of what will happen after death for: If some morning I am gone from this vale of tears, I'VE GONE HOME. And once I'm there, I will never have pain again and I will never dread sickness or death, for I will live in perfect health throughout the ceaseless ages of eternity. Heaven will never end. Oh, but what about the many whose spiritual heart condition will forever bar them from the gates of glory? Surely I must work undauntingly to further God's kingdom as He gives me strength and opportunity. That must be why He allowed me to have heart failure. God has a work for me to accomplish. The extent of this work will not be known till eternity reveals it. Oh, for the strength to preach!"

A family member writes: My dear brother has gone to be with Jesus. His heart's desire was especially that youth would take heed to their spiritual heart's condition.

Miller, Nellie Irene, 88, of Hutchinson, KS, died at Promise Regional Medical Center, Hutchinson on Sept. 27, 2009. She was born Feb. 12, 1921, daughter of the late Reuben and Lizzie (Hershberger) Miller at Middlebury, Indiana.

She was a charter member of Center A.M. Church.

On April 25, 1946, she was married to Edwin L. Miller in Middlebury, IN. He survives. Other survivors are: Marlin (Trudy) Miller, Hutchinson; Valetta (Vernon) Yoder, Plain City, OH; Omar (Elsie) Miller, Harrison, AR; Orville (Mary Jane) Miller, Hutchinson; Leanna (Rod) Chrystie, Hutchinson; and Howard Miller, Hutchinson; 19 grandchildren, five great grandchildren, and one great great grandchild. Also surviving is one sister, Orpha (Harry) Weirich, Middlebury, IN.

She was preceded in death by three infant children: Raymond, Wilbur and Loretta; one sister: Mary LuDean Pelfrey; an infant brother: Joseph and four infant grandchildren.

The funeral was held at the Center Church on Sept. 30, with David Yoder, LaVerne Miller and Ronald Miller serving. Gary Miller conducted the committal at West Center Cemetery.

Stoll, Dorothy, 80, of Loogootee, IN, died August 18, 2009, at her home. She was born July 24, 1929, in Daviess County, IN, daughter of the late Jacob and Adeline (Miller) Stoll.

She was a member of Mt. Olive Mennonite Church, Montgomery, IN.

On Jan. 1, 1949, she was married to Enos Stoll, who survives. Also surviving are sons and daughters-in-law: Clyde and Mary Stoll, Ernest Stoll, Owen and Marie Stoll, Dwight Stoll, and Leonard Stoll, all of Odon, IN; Richard and Ruth Stoll, Washington, IN, Darrel and Naomi Stoll, Greensburg, KY; daughters and sons-in-law: Diann and Gary Wagler, Odon; Rosann and Omar Miller, Leon, IA; Linda and Darrel Wagler, Elnora, IN; Sharon Stoll, Loogootee, IN; Sondra and Jason Bainbridge and Ruth Stoll, all of Sarasota, FL; 32 grandchildren, and 21 great grandchildren.

She was preceded in death by two brothers, Elmer and Ezra Stoll, and four sisters: Edith Graber, Mary Lengacher, Ruth Stoll and Rachel Wagler.

The funeral was held at Pleasantview Mennonite gym with Floyd Lengacher and Stephen Schrock serving. Burial was in the Mt. Olive Cemetery, with Loren Graber in charge of the committal.

Summy, John A., 87, and Amanda (Schrock) Summy, 89, died two days apart on August 24 and 26, 2009, respectively, after having been married for 61 years. John was born on April 18, 1922, at Jump River, WI, to the late Jacob and Amanda Summy. Amanda was born on January 31, 1920, daughter of the late Simon and Sadie Schrock at Princess Anne, VA.

They were members of Mt. Zion Amish Mennonite Church, Stuarts Draft, VA.

They were married on Jan. 8, 1948. Survivors are children: Mary (Noah)

Schwartz, Gap Mills, WV; Edwin (Lena) Summy, Stuarts Draft; Joseph (Elsie) Summy, Rochelle, VA; LeRoy (Martha) Summy, Shellsburg, PA; 32 grandchildren and 40 great grandchildren.

Preceding them in death were one grandchild, Angel Dawn Summy; two great grandchildren, Nevin Byler and Julian Yoder and a daughter-in-law, Nancy Summy.

John is survived by two sisters: Matilda Yoder, Grantsville, MD and Mary Yoder, Salisbury, PA. Preceding him in death was one brother.

Amanda is survived by two sisters, Barbara Beiler and Mary Schrock, both of Stuarts Draft; and three brothers: Alvin Schrock and Elmer Schrock, both of Stuarts Draft and Noah Schrock, of Costa Rica. Preceding her in death were one sister, Amelia Beachy and one brother, Harvey Schrock.

A double funeral was held on August 27 at Pilgrim Fellowship, with burial at Mt. Zion Cemetery.


Wagler, Mahlon, 88, of Partridge, KS, died at his home Sept. 8, 2009. He was born July 3, 1921, son of the late Peter and Barbara (Yoder) Wagler, at Partridge, KS.

He was a member of Cedar Crest A.M. Church, where he served as deacon from 1959 to 1996.

On August 14, 1949, he was married to Mary Yoder. She died in January, 1997. In October, 1998, he was married to Ida Schmucker, who survives. Six children survive: Naomi Wagler, Hutchinson; Regina (husband Ernie) Plett, Petersfield, Manitoba; Rene` (wife Dianne) Wagler, Catoosa, OK; Margaret (husband Tim) Jack, Owasso, OK; Nelson (wife Lydia) Wagler, Coopersburg, PA, and Anita Wagler, Partridge, KS; and 11 grandchildren. Also surviving is one sister: Orpha, Mrs. Harry Miller, Arlington, KS.

Mahlon served a stint in Civilian Public Services during World War II. After the war he served for two years with MCC in Europe in reconstruction work in France. He served as secretary-treasurer of Missions Interest Committee soon after it began in 1953 until well into the 1980's. He served on a goodly number of other service-related boards and committees in South Central Kansas.

Preceding him in death were three brothers, Raymond, Willie and an infant brother; and three sisters: Laura (Mrs. David M. Miller) and twin sisters who died in early childhood, Mary and Martha.

The funeral was held at Cedar Crest on Sept. 11, with Lee Nisly, James Shetler (who succeeded Mahlon as deacon in 1996) and Paul L. Miller. Daniel Nisly conducted the committal at the West Center Cemetery. 

Choice—not chance—determines destiny.

The reformers in both Switzerland and Germany who broke with the Catholics in the 1500's established a new church/state union. Our Anabaptist founders, however, held fast to the separation of church and state at a time when to do so was to risk their lives.

Separation of church and state has become a popular slogan in our country. National loyalty often usurps Christian priorities especially during military emergencies. It seems apparent that can happen only when one assumes that loyalty to the state is as important as loyalty to our Lord and His Word.

Outside the Grosmuenster in Zurich, Switzerland, on the statue of Ulrich Zwingli, a Bible in one hand and a sword in the other hand graphically depicts this dual/equal loyalty.

The Bible and the sword are no longer pertinent terms for many people. The modern version refers to God and country. This loyalty seems alive and well throughout the mainstream evangelical church community. It would be wrong to assume that we are somehow immune to pressures of compromise in this matter.

This seemed apparent to me as I heard an Anabaptist (who had just

reached voting age) express himself before the last election. He struggled to decide which presidential candidate he should vote for. He reached a decision based on the one that he felt had the lesser negative considerations against him. I wish he would have decided in favor of a third option and simply not voted.

We do well to remember that to exercise all the freedoms granted by our beloved country may compromise Christian loyalties. To vote for a man who becomes commander-in-chief of the armed forces is a case in point. If we have helped put him in office, is he not therefore entitled to our support after he is elected?

Romans 13 and John 18:36 are well-known passages dealing with the Christian's relationship to government. The language supports a two-kingdom concept rather than that of Christians assuming roles assigned to secular government.

The potential of compromise is very real. To make our contribution to good government in the prayer closet is safe and scriptural. Let us be vigilant and prayerful and resist compromise.

• • • • •

Young people in our circles some-

times feel that a non-conformed Christian identity is a handicap to effective witness to the larger society. Whatever “becoming all things to all men that we might by all means save some” means, it surely does not mean that we should disregard Bible teaching and practice in order to be more effective.

Presently two local single sisters are home on furlough from mission fields that are geographically and culturally far removed from home base. Rachel Yoder, 52, is serving in Romania. Her sister, Frieda, 47, has been serving in China for seven years. Both of them are teachers of adults.

It is understood that their burden is to be faithful witnesses for Christ. To emphasize the need for others to become Amish Mennonite is not the point of discussion here. But I believe we need to acknowledge that following Christ and the Word does create a loyalty and identity that is noticeably different than mainstream.

Both sisters gave a report of their work on the evening of August 26, at the Center Church. The reports included some pictures. Their emphasis was Christian witness. There were reports of conversion to the Christian faith. Pictures indicated that the sisters’ appearance was loyal to expectations of the home congrega-

tion.

Informal conversation following the service indicated that they both feel that their Christian identity is clearly an asset and not a hindrance to effective witness.

As I write these lines, I am aware that according to some surveys most of our young people do not find time to read this periodical. It is understandable that young people have much energy and many activities. It is also true that many young people are serious about faithfulness to the Lord and effective witness. For a senior citizen to write such things may lack appeal to young idealists. But here is a case where two single sisters in the prime of their lives are modeling effective witness that should somehow be brought to the attention of our constituent youth groups. Does it seem right and reasonable that parents and/or leaders who read this would help that to happen? The need may be more urgent than we realize.



The question is sometimes asked whether 18-year-olds are still required to register under Selective Service regulations. The following is a quote from Cassandra Costly who is director of Alternative Service out of the Selective Service office in Washington, D.C.: “It is a fact that

young men who fail to register for the draft are ineligible to make claims for conscientious objector status. They are ineligible to make any other claims that might postpone or defer military service. As unregistered persons, they not only break the law, but put themselves outside the claims and appeals process that can lead to re-classification as conscientious objectors.”

We have also learned that if for some reason a person failed to register within 30 days of his 18th birthday, late registration should put him on good terms with his draft board.



James Hershberger, VA, has sent me an article from *The News Leader* reporting the alleged theft of at least \$100,000. A trustee from St. John’s Reformed United Church of Christ says that amount can be proven, but the loss could be higher.

The congregation voted to give the offender, a member of the church, an opportunity to pay the debt rather than turning it over to law enforcement. They did take a lien on the offender’s property which could be sold to satisfy the debt, if it became necessary.

The county’s tax prosecutor said he’d prefer that crime victims step forward rather than skirting law enforcement’s involvement: “I believe in

justice being done, but if the church feels it can handle it to its satisfaction, I can’t argue with that.”

Ervin R. Stutzman from nearby Harrisonburg is quoted as expressing appreciation for the church to handle this instead of turning it over to law enforcement. He says Americans in general have become too enamored by vengeance and justice. If such a situation can be resolved without legal intervention, everybody wins. “The freest country in the world has the most people in jail. The church has everything to gain by doing it this way,” he said.



Pfizer, the world’s largest drug maker, has been hit with a record-breaking 2.3 billion dollar fine. Providing doctors with free golf, massages, and junkets was part of their illegal activity. Authorities called Pfizer a repeat offender, noting that there have been three other large settlements in the last decade.

Bill Vaughn, an analyst at Consumers Union, said: “There is a kind of mentality in this sector that settlements are the cost of doing business... The penalty is so huge this time that I think consumers can have some hope that these guys will tighten up and run a better ship.”

To prevent backsliding this time, Pfizer’s conduct will be monitored by


Health and Human Services Department inspectors for five years. (Associated Press, 9-3-09, *The Hutchinson News*.)

• • • • •

A Jehovah's Witness member called on Truman Weaver announcing that he wanted to talk about the Scriptures. Truman said, "Fine" and asked the caller if he could explain to him how to get to heaven. The visitor did not answer and promptly turned to leave. But Truman persuaded him to

stay long enough so that they could talk a little longer. The man seemed ignorant about the new birth and was not interested in having it explained.

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Please notice announcement elsewhere in this issue needing VSers for Choice Books of Kansas. Arno Miller would be glad to put interested persons in touch with former workers to give a better picture of this service opportunity. —DLM 

By Their Blood,

Christian Martyrs of the Twentieth Century,

(James and Marti Hefley, Baker Books, Grand Rapids, MI, 662 pages, 1979.)

I would like to share about a book I believe that non-resistant, peace-loving Anabaptists would benefit from and greatly appreciate. It consists of martyrs of the twentieth century, with a few earlier ones included.

A tremendous amount of research has gone into this book. A 14-page bibliography is in the back showing us the source of each bit of information. The final 12 pages list names of the martyrs whose deaths are documented in the book. A revision was published in 1996. The Hefleys have authored 60 other books.

The book is easy reading and holds

one's interest. I personally have read it through twice and am reading it the third time.

Christian martyrdom in the twentieth century differs from earlier execution. Whereas water, fire and sword were common in earlier times, recent execution seems to be by gun or sword.

Some accounts familiar to us are: John and Betty Stam (China) were beheaded; Jim Elliot and his four fellow missionaries (Ecuador) were speared; Daniel Gerber (Vietnam) was abducted and apparently murdered; Merlin Grove (Somalia) was stabbed; and John Troyer (Guatemala) was shot.

This work gives much information from around the world. Some of the countries referred to are China, Southeast and Central Asia, Germany, The Soviet Union, Pacific Islands, Africa, Caribbean and Latin America.

I'm sorry to report that the book is out of print, but am glad to say that Bro. Paul Yoder, WV, has a significant but limited number available. Their

address is Yoder's Select Books, HC 83, Box 39-A, Union, WV. Phone: 304-772-4494.

Statistics say that more Christians have been martyred in the twentieth century than in all the previous centuries combined.

Aaron Troyer
11 China Grove Road
Rutherford, TN 38369
731-665-7818



ANNOUNCEMENT

The 100th anniversary observance of Weavertown Amish Mennonite Church on September 27, 2009, was attended by large audiences, both at church and additionally through the phone lines. There were services throughout the day: Sunday morning, afternoon, and evening.

If anyone wishes to hear the recorded messages, they can be heard by telephone.

Dial 712-432-3974, then dial 3828# (Weavertown Church's code)

For the a.m. service, dial 396271#

For the p.m. service, dial 396432#

For the evening service, dial 396676#

If there are problems, call Carolyn Schrock at 717-587-6284.

Note: The # key is part of the number. This call costs as a long distance number. It is not free unless you have free minutes with your phone.

God is good!

Aaron Lapp, Contributing editor



Ten Commandments for a Wedding

Howard Bean, Tavistock, ON

1. Thou shalt have no other gods before me at your wedding—not the god of fashion, nor the god of popularity, nor the god of materialism, nor the god of worldly custom, nor the god of pleasure.

2. Thou shalt not make unto thee any graven image of jewelry such as those worn on the finger as a wedding band.

3. Thou shalt not take the name of the Lord thy God in vain by proclaiming thy desire to honor the Lord and seek His glory while ignoring Him in planning your procedures and your program, and while drawing much attention to yourself on this special day.

4. Remember to keep thy wedding day holy, free from carnality and excess.

5. Honor thy father and thy mother and follow their wishes and directives unless they conflict with God's holy Word.

6. Thou shalt not kill respect for thy leaders by complaining about the guidance they have given about thy wedding.

7. Thou shalt not commit adultery by going to the marriage altar with a person who is already married to someone else (whether or not there is a legal divorce in place).

8. Thou shalt not steal honor from the Lord by having attention center on the bridal couple rather than on the Lord, by having things that displease Him, or by basically ignoring the Almighty One.

9. Thou shalt not bear false witness by making marriage vows to love and cherish and to exercise patience, kindness, and forbearance toward your marriage partner, while harboring selfish motives and goals.

10. Thou shalt not covet a long guest list, expensive wedding festivities, or elaborate displays that may be seen at other weddings.

[From *Midwest Mennonite Focus*, Sept/Oct, 2009, with slight adaptation. Used by permission.]



“Mixed-Up” Christianity

Jeff Jarmon, Versailles, MO

As a young boy, I can remember the day my father declared I was old enough to cut grass with the riding lawn mower. I could hardly wait for the grass to grow tall enough to cut. When the day arrived, I filled the tank on the mower from the can labeled “gasoline” and positioned myself behind the wheel. Turning the key, the engine caught and ran smoothly. I had just reached the edge of the yard when a cloud of white smoke exited the exhaust and the engine promptly quit. Efforts to start the engine produced impressive amounts of white smoke, but nothing more.

When Dad came home from work, I explained to him what had happened and why the grass was still uncut. He demanded that I show him the gas can that I had used to fill the mower. He sniffed the empty can and said “kerosene.” For the next several minutes I was lectured on my responsibility and failure to “check” what was in the can. “Don’t you know the difference between gasoline and kerosene?” I didn’t.

It seems to be popular today to mix things. A trip to a grocery store will reveal a myriad of hyphenated

food flavors. Lemon-lime, apple-cinnamon, and chocolate chip-mint occupy space in our cupboards and freezers. The manufacturers of these foods advertise them on the basis of the pleasing taste produced by the combining of two dissimilar flavors.

In 1 Thessalonians 2: 1-4, Paul writes: *“For yourselves, brethren, know our entrance in unto you, that it was not in vain: But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak: not as pleasing men, but God, which trieth our hearts.”*

The apostle is stating: “Our exhortation or encouragement to you was not of deceit, nor of uncleanness, not in guile. Brethren, our presentation of the gospel of God was to you, without mixture.” Doctrinal deceit runs in much of what calls itself Christianity. Truth is readily mixed with untruth to produce a “flavored” gospel more acceptable to the carnal nature of

man. It is true that the wages of sin is death. It is also true that all have sinned. But this is not a popular message in most so-called Christian churches, so Scriptural truth is mixed or blended with something that is a bit more palatable. Consider the rise of counseling that blends Scriptural principles with a secular understanding of the nature of man. Immorality, drunkenness, and homosexuality are labeled as sicknesses that are to be cured—not sins to be confessed [and forsaken].

Initially, deceit or error in doctrine prepares the way for uncleanness, or sinful practices to enter the church. It was error in doctrine that made room for Mennonite sisters to begin cutting their hair decades ago. It was deceitful doctrine that prepared once Scriptural Mennonite churches to accept women into church leadership. Once deceit has produced a defiled practice, there arises a group of individuals who will seek to deceive or beguile others, if for no other reason than to justify themselves. These beguiled souls trumpet the virtues of their own unique mixture of two dissimilar flavors. The mix grows more complex all the time. How should we respond?

Perhaps first, we must accept that God's Word contains God's mind on the issue of mixtures. In

Matthew 16:6, Jesus warns His disciples concerning the doctrine of the Pharisees. The majority of what the Pharisees believed was true, but the blending of a few unique "flavors" produced a product that obstructed people from becoming followers of the Messiah. Christ labels this mixture as "the leaven of the Pharisees." Paul warns in 1 Corinthians 5:6, "*Know ye not that a little leaven leaveneth the whole lump?*" People generally become beguiled as a result of following a false teacher whose practices and "flavor" seem to taste good. Rarely is one beguiled by study of the Truth. The false teacher practices a false gospel as a result of deceit. Somewhere in his past, he was likely given a mixture of truth and untruth.

The Bible does not quantify the amount of leaven in the whole lump. It simply says that a little will spread to the whole. How careful should we be in our doctrine? How cautious should we be to keep right doctrine in our homes, schools, and churches? How much mixing can we accept? How should we respond? The Scriptures instruct us to "*purge out therefore the old leaven*" that we might be as the unleavened bread of sincerity and truth, which contain no deceit or guile.

This teaching implies that a

thorough purging will cast aside all that is contaminated. Further mixing of additional ingredients could not repair the mixture of gasoline and kerosene I used. The contents of the “gas tank” were removed and unmixed gasoline was replaced. Our response to polluted doctrine must follow the same corrective course of action. We cannot correct the uncleanness, which contaminated doctrine produces, unless we correct the doctrine. We cannot correct contaminated doctrine by further corruption. That which is identified as contaminated must be cast out, and doctrine that contains no leaven must be put in place.

At the conclusion of my father’s

lecture, I pointed out that the can from which I had poured the kerosene was clearly labeled as containing gasoline. This seemed to mollify his perception of the whole affair. Calmly now, he took two gas cans. What followed was an education in determining the difference between kerosene and gasoline. “Smell this; now smell that.” Dad said, “Always sniff. If you take time to sniff, you will know what you have in the can.”

In a generation where doctrinal mixtures abound both in and out of the church, it behooves us to sniff what is in the can.

[From *The Pilgrim Witness*, Sept., 2009. Used by permission.] 

mission awareness

Fasting and Prayer—A Tool for the Field *(Part Two)*

Floyd Stoltzfus

Luke, the physician, writes like a kind, humble, joyful and prayerful person. He records prayers of praise and heart cries of intercession. Mary’s exclamation of praise to God is given in Luke 1:46-55. Zacharias, Anna, and Simeon also made statements that only Luke recorded.

In Luke 10:38-42 we have the

account of Mary and Martha. Was preparing a meal wrong for Martha? No, but she was unduly concerned about secondary matters. Martha placed household duties above sitting at the feet of Jesus and listening to Him. Mary is remembered for her spiritual hunger and wisdom in choosing better priorities.

Missionaries can easily become

bogged down with the weights of normal household routine: cooking, baking, and canning; the needs of the family, electricity outages; and mechanical failures of vehicles, appliances or computers. For many missionaries, daily callers come to the door asking for things or time. Others have the grind of the classroom or the mission's business office. All these stresses are relieved by the sweet balm of peace and quietness that come into our hearts by prayer and fasting. Someone has said, "When our cares become God's cares, God will take care of all our cares."

Common laborers can also glorify God and reap eternal rewards if their tasks are done faithfully. Years ago a 19-year-old servant girl in London, whose household chores kept her occupied 12 to 15 hours a day, wrote: "Lord, of all pots and pans and things—since I've no time to be a saint by doing lovely deeds or watching late with Thee, or dreaming in the dawn light or storming Heaven's gates; **make me a saint by getting meals and washing up the plates!** Although I may have Martha's hands, I have a Mary mind; **so when I polish the boots and shoes, Thy sandals, Lord, I find!** I think of how they trod the earth each time I scrub the floor. Accept this meditation, Lord, I haven't time

for more. **Warm all the kitchen with Thy love,** and light it with Thy peace. Forgive me all my worrying and make all my grumbling cease. Thou didst love to give men food by mountain side or sea, **accept this service that I do—I do it unto Thee."**

Through prayer and fasting God teaches us how to teach others to pray. Jesus teaches us in Luke 11:1-13 to persevere in prayer. Maybe the emphasis should be more than teaching with a lesson outline as in a class setting, even though that has its place. Reading a book on how to pray is no substitute for simple prayer. I am convinced that the Holy Spirit will teach us marvelous things from the Scriptures if we invest time in frequent and earnest prayer.

We must not give up. God does not weary of our oft coming to Him. God is not like the grouchy neighbor in the parable Jesus told. One writer said it this way: "If persistence paid off as a man beat on the door of a reluctant friend, how much more would prevailing prayer bring blessing from a loving Heavenly Father! We are children in the house with Him. Our Father is not just on standby where you can quickly call '911' for emergency. Notice the tenses of the verbs used: 'Keep on asking...keep on seeking... keep on knocking.' The spirit lives within us. Be in constant communion

with Him.” As Phillip Brooks said, “Prayer is not overcoming God’s reluctance; it is laying hold of His highest willingness.”

Prayer and fasting keeps us from losing heart and giving up. (Luke 18:1-8) A widow in an eastern culture faced three obstacles: First, being a woman she had little standing before the law. Usually women at this time did not go to court. Secondly, she had no husband to stand with her in court. Thirdly, she had no money. The lesson is clear: If this poor widow got what she deserved from a selfish judge, how much more will God’s children receive what is right from a loving Heavenly Father.

The society we live in is becoming more polluted. Breathe in fresh air from the purity of Heaven and do not lose heart. God’s children have an abundance of promises to claim.

Sometimes it seems that God waits a long time to answer. O. Hallesby writes, “The most difficult prayer, and the prayer which costs us the most striving, is persevering prayer which faints not, but continues steadfastly until the answer comes.”

Prayer and fasting prepares us for the second coming of Christ. “And take heed to yourselves,...watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of

man” (Luke 21:34:36).

Prayer alone does not save us. We are saved by grace through faith as we respond in loving obedience to His will.

Prayer helps us to be watchful in these perilous times. It seems world conditions clearly foretold in the Bible are increasing at an accelerated rate of speed. Read the following passages of Scripture with much prayer and a teachable mind to know what God is telling us in these latter days: Ezekiel 38,39; Daniel 2,7, 9-12; Matthew 24; Mark 13; Luke 21; I Timothy 4:1, 2; II Timothy 3; II Peter; Jude, and Revelation.

While preparing this article, I was informed that Iran has recently been testing their nuclear weapons. Iran is a real threat to the world and particularly, Israel. I believe that one of the activities of the Holy Spirit is to restrain the evil in the world. It is a blessing to pray to this end according to the will of God.

Arthur Wallis writes, “Fasting is a powerful auxiliary weapon, appointed by God, to break the enemy’s hold.” Let us pray that the world leaders would make decisions that benefit the welfare and protection of its citizens. Above all, let us pray that God’s name is exalted in the earth and that many people will yet receive salvation by the blood of the Lamb.



Thanks Giving or Thanks Living?

Mary June Glick, Seneca, SC

We are grateful that our government has set aside one day a year as a special time to give thanks to God for another year of bountiful harvest. We say the right words of thankfulness for a free country and our religious freedom. Yet, how often do we express dissatisfaction with our rulers? Do we complain about taxes and government regulations, when God is asking us to pray for and respect those in authority over us?

Thanksgiving is Thanksliving.

Recently 12 refugee families arrived in Buffalo, New York (one of 27 designated refugee cities in the U.S.). They came from a refugee camp in Ethiopia where they have spent most of their lives. They arrived owning only the clothes they were wearing. Living with so many material things, we cannot comprehend traveling without a suitcase or even a carry-on bag. How would it feel to own no possessions? Our son writes from Jericho Road Ministries in Buffalo, "The need for winter clothes is great." These needs exist all over the world and even in this country. My closet

is full with clothes for all seasons. I have extra blankets and quilts on the shelves. Yet, I complain that I do not have the right color or the newest style or that my clothes do not fit just right.

Thanksgiving is Thanksliving.

As we stand at the graveside of a young mother who lost her battle with cancer, her two-year-old son cries out, "I want my mommy!" A young widow grieves the loss of her husband and father of their family. Mothers clasp their babies a little tighter as they gaze at the lifeless form of an innocent baby. An elderly widow knows life will never be the same without her companion of many years by her side. Yet, too often we speak harshly to our husbands, become impatient with the children, and fail to appreciate those closest to us.

Thanksgiving is Thanksliving.

My husband and I each have two Bibles. The older Bibles have pages tattered or missing. We keep them at a handy place for our private Bible reading and carry our newer ones to public worship times. In addition, we

own various Bible translations, an old Bible from Mel's family, my father's Bible, and several children's Bible storybooks. There are places in the world where the pages of a Bible are distributed so people can at least own a portion of God's Word. I cannot imagine how precious those pages must be to them. We need a passion like one of our granddaughters has. At a very young age, she saved pennies until she had enough to buy a Bible to send to CAM. (She was not content to send only the money, but sent the Bible itself.)

Thanksgiving is Thanksliving.

I think you get the point. We have so much, yet are often less content than those who have very little. I recall an experience I had while visiting with a woman in our community who had little in material goods. I mentioned

not having enough money for the groceries I thought I needed that week. The next time she came to our house she handed me a twenty-dollar bill.

Many times in Belize, people shared with us out of their deep poverty.

We often fail to appreciate the good things in life until we do not have them. Melvin is away from home for nearly two weeks and I wonder: *Why do I not appreciate him more when he is with me?*

The exciting reality is that God is NOT finished with us yet. As He continues to give us opportunities to be thankful, let us cultivate attitudes of thankfulness of the heart. When that happens, we WILL express it in our lives.

Thanksgiving is Thanksliving! 

ANNOUNCEMENT

Volunteer host and hostess needed at Menno-Hof. One-month to one-year term beginning December, 2009. Duties include hosting visitors and other assigned tasks. Housing provided. Contact LeRoy Mast, Box 701, Shipshewana, IN 46565, 265-768-4117, or lmast@mennohof.org.

Miriam Yutzy, Secretary • Menno-Hof

P.O. Box 701, 510 South Van Buren, Shipshewana, IN 46565

PH: 260-768-4117 • FAX: 260-768-4118

miriam@mennohof.com



The Truth Revealed

Anita Yoder, Ligonier, IN

Jesus performed many miracles, with people being drawn to Him to see what He would do next. Seeing that he and His disciples needed time alone, He led them up the side of a mountain--only to see the people following them again.

Turning to Philip, He said, "Where can we buy bread to feed all these people?"

"Not even two hundred penny worth would be enough," Philip answered.

Andrew noticed a lad with a lunch. "Here are five barley loaves and two small fishes, but what is that among so many?"

Jesus told the people to sit down. After He blessed the food, it reached to feed more than 5,000 people, with 12 basketfuls left.

Jesus did this miracle so the people would believe the truth that He was their spiritual bread. In John 6:48, He says, "I am the bread of life."

You may not have a lunch to give to Jesus. You, however, hold something He gave you. Everyone sees you carry

it around.

It's the truth you believe. We act on what we believe. If we believe we're hungry, we eat, or cold, we grab a coat. Pilate wanted to know the truth. He acted on what he believed to be truth and lived to regret it.

Take a piece of paper and list the truths you believe in. It might say this:

- God is BIG; the heavens are the span of His Hand.
- I was created by God.
- I was born in sin and must have a savior.
- I am loved by Jesus and no effort on my part makes me good enough for heaven. I need only to accept Jesus and His words and obey them.

How about giving these truths to Jesus and asking Him to multiply them? Do you recognize these words in a song we often sing? "Bless Thou the truth revealed this day to me, as Thou didst bless the bread by Galilee; then shall all bondage cease; all fetters fall; and I shall find in Thee my all in all."



Dear Youth,

When you read about saints in the Bible, do you think of them as someone just like you and me? Do you think of Paul, Dorcas, Abraham, Abigail, and Luke as people like you and me who used their hands and their intellect to build tents, sew clothes, raise livestock, bake bread, and attend sick people?

The saints in the Bible were not saints because they had some special access to God. They were not saints because they lived a perfect life. They were saints because their purpose for living was grounded in their trust and love for God. They were down-to-earth people who worked for their Master—not for their own feeling of self-worth. You, too, can be a saint if your motivation for living flows from your love for God and man. —EE

This Month's QUESTION

Sometimes what makes us feel like we are worth something in not what makes us worth something to God. According to the Bible, what should give us meaning and purpose for living?

r e s p o n s e f r o m o u r r e a d e r s . . .

So often we focus on ourselves and base our worth on what people think of us and how they make us feel about ourselves. However, God's purpose is for us to glorify Him. As we focus on glorifying God, our focus will also turn to other people and how we can serve them. Serving others out of a love for God and them will give us a fulfillment and purpose for life that we cannot find in living for ourselves.

Sherri Chupp, Waynesboro, VA

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In reference to the first part of the question—I love to play volleyball. I have practiced at this sport and become fairly proficient at it. Volleyball

brought meaning and made me feel worth something. However, by focusing too much on volleyball, I missed out on God. My skills in volleyball were not what made me worth something to God.

So what can give us meaning and purpose in life?

•Being a witness for Jesus. Not only going door-to-door, but in how we live life. We can be witnesses with our attitudes, the clothes we wear, and the things we say.

•Reaching out to others, instead of focusing on self. Jesus tells us to love our neighbor as we love ourselves. (Matthew 22:39)

• *Finding God’s plan for our lives and following it. If we are in God’s will, we can find purpose in life—more than just feeling accepted and worth something.*

Matthew 28:18-20: “And Jesus said unto them, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

A Youth from Ohio



It’s easy to find fulfillment/worth in the friends we have, things we do, etc. But that doesn’t bring any lasting fulfillment. I believe we can only find true purpose and meaning in life when we devote ourselves to serving God and finding His will for our lives. We also need to realize how much we’re worth to God—*Jesus died for me!*

Amy Byler, Huntsville, AR



As humans, we try to find our security and purpose in life in belonging to a cause larger than ourselves: “I am a carpenter,” “I am a Redskins fan,” “I am a Beachy,” “I am a friend of _____,” or “I am a child of God.” To lose one’s self in a cause is the root of patriotism or radical Christianity. We give our worship to the most important thing or person in our lives. Because of that, we can discover

who or what is the most important in our lives by what we worship (literally: give worth to).

Sure, we say we worship God alone, but let’s examine ourselves closely. If somebody challenges the “other” object of our worship, what attitudes surface? Here is truth: “Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me” (Jeremiah 9:23,24a). Our relationship with God is the only secure place to find meaning and purpose in life.

We find security/purpose/meaning in a cause/object to which we can align our lives and identify with. Our worship (worth-ship) shows who/what is important to us, and where we find our worth.

Kenneth Anderson, /Rochelle, VA



Jesus Christ is the only one that can give us real purpose and meaning for living. If we observe the most popular people, we can see that even they have an empty feeling in their heart. Matthew 20:26 says, “Whoever wants to become great among you, must be your servant.” To give up oneself willingly for the benefit of others gives you a feeling of satisfaction. In simple words, don’t just think about yourself and your problems. Look for ways to cheer up and help other people.

Won't it be awesome once we are in Heaven to know that I lived my life for others during the few years that I had opportunity?

*Hermie Dueck, Spanish Lookout,
Belize*



People often wonder, Why am I here? What is my purpose for living? A general purpose is given in Genesis 1:28, "And God blessed them, and said unto them, be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over..." This was an early command given to man. This is part of our purpose here on earth.

A more specific purpose is given to Christians in Matthew 5. We are referred to as the light of the world. We are not to hide the "light" that Christ has given us but we are to let it shine so that the world can glorify God. We are called to go into all the world preaching, baptizing, and teaching (Matthew 28:18-20). All this should be done to bring glory to God (1 Corinthians 10:31).

Doing for God what brings honor and glory to him should give us meaning and purpose for living.

Katrina Byler, Middlefield, OH



What gives me meaning and purpose in life? This can be a very scary question to ask oneself—and rather self-revealing. Where one gets his purpose for living tells a lot about that person. There are many places that we

could get our purpose for living but the deeper I looked the more I realized that He has given us more reason to live that we could ever imagine. Here are a few that I found:

Purpose for living, #1: Simply the fact that He gave us His love and forgiveness. 1 John 4:10 points this love to us: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Romans 5:8 shows us another amazing aspect of this love: "But God commendeth His love toward us, in that, while we were yet sinners Christ died for us." How amazing is that! Christ's love is boundless (Psalm 103:12); unconditional, and never-ending. It is this perfect love that casts out fear (1 John 4:9). So we cannot say that nobody loves us and that life is meaningless because of that. If you need more verses, check out: 1 John 3:1, and Ephesians 2:4, 5.

Purpose for living #2 is very closely related to #1, but I believe they are two separate gifts. I'm talking about the gift of salvation that He has given us. No strings attached! Ephesians 2:1 uses the illustration of a dead person being raised to life, which is exactly what happens when we experience the new birth in our hearts. 1 John 1:9 shows us our part. We must be willing to confess our sins and humble ourselves before God. When we do this, we are adopted into the family of God (Ephesians 1:4,5) a privilege

that even the angels of heaven do not have! (Hebrews 1:5). In all of this, God shows us that we are loved and that we mean something to Him.

Purpose for living #3 might not give us the warm, fuzzy feelings that the first two do, but still gives us meaning for living. I'm talking about the job that God has given us, His people, to do until He returns. We find the Great Commission in Matthew 28:18-20. It is also found in Mark 16. We are told to go into all the world, including our own backyards, and spread the Good News. Here Jesus has given us a purpose as large as the earth itself. We need never feel unuseful or unneeded again. There will always be someone in your path who can use a smile, a kind word or a listening ear.

Purpose for living #4 is probably my favorite. It is the promise that God has given of an eternal home in glory for the faithful believer. Verses describing the beauty of Heaven, and the joys we shall experience there, are nearly too numerous to mention, but here are a few of my favorites:

- 1 Corinthians 2:9: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the

heart of man, the things which God hath prepared for them that love him." Think of that! Never in our wildest imagination can we come anywhere close to the beauty of Heaven!

- Isaiah 65:17 tells us that when we get to heaven we will not even remember the sorrows and struggles we faced on earth; they will not even "come to mind."

- Revelation 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, or crying, neither shall there be any more pain; for the former things are passed away." How precious are these promises from God Himself. Remember, they are PROMISES and God always fulfills His promises! So if you ever feel as though life really doesn't have a purpose, or like the Christian walk is meaningless and all for nothing, remember all that Christ has done for you and the promises He has given to you, the promises to be right beside you all the way and the promise of a blissful home somewhere beyond the skies for the faithful believer.

Melody Eash, Romney, WV

Next Month's
QUESTION

Recently someone asked me: "Why is it that so many youth today seem pleasure-driven rather than service-oriented? How would you answer that question?"



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Periodicals

THOUGHT GEMS

The better we understand Christianity, the less satisfied we are
with our practice of it.

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How can we have faith in the Bible unless we know what's in it?

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The quickest way to wipe out a friendship is to sponge on it.

• • • • •

Perhaps the reason the budget is disliked is because it won't
budge.

• • • • •

When driving near schools, open your eyes and save the pupils.

• • • • •

The collapse of character usually starts on compromise corner.

• • • • •

Youth is like fashion. Both fade quickly.

• • • • •

Horse sense departs when you begin to feel your oats.

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Some people find fault as if it were a buried treasure.

• • • • •

Conscience is like a baby—it must go to sleep before you can.