



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

Galatians 6:14

## FEBRUARY 2011

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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.

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## *If Jesus Had Not Come*

*Stephen Miller, Belle Center, OH*

I often wonder—yes, I do,  
If Christ had not been born.  
And the angels would've had no news  
On that first Christmas morn.

Or if the manger empty stood  
With only grass and hay;  
Or had there been no star to guide  
The wise men on their way.

Oh yes, I do, I wonder still  
If Jesus had not come;  
No Counselor or Prince of Peace,  
No Pure and Holy One.

Were there no Balm in Gilead  
And no Physician there;  
With no one there to heal the hurt  
Nor anyone to care.

No one to bind the broken heart,  
The deepest wound to heal,  
Or one to see into the heart  
And know just how we feel.

Were there no one to show us love,  
Or teach us how to live;  
Or One to be the sacrifice  
And all our sins forgive.

How dark would be this life  
With only hate and sin.  
To never even have a hope  
Eternal life to win.

But I am glad I need not know.  
How such a world would be;  
Because Christ came—He really did;  
He came for you and me!



## O, Jerusalem, Jerusalem

**“O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”** (Matthew 24:37)

**T**his lament of Jesus shows His intense yearning for His people. When He considered Jerusalem’s destiny, He knew that God’s wonderful plans for them were not coming to fulfillment. As He noted their rejection of God’s messengers, He poured out a tearful, heartbroken dirge of wistfulness. If *only* they had paid heed to the prophets God had sent to them!

Actually, Jerusalem would treat Jesus no better than they treated the prophets before Him. Many were already opposing Him. Soon they would condemn Him, nail Him to a roughhewn cross, and leave Him to die.

Jesus would gladly have gathered all of Jerusalem like a hen gathers her chicks under her wings. He would have “extended His wings” of protective love over them, had they been willing. But they failed to see their need for it. They wanted to make it on their own. He called to them, but they paid little heed and wandered away. They got busy

scratching and pecking the ground, heedless of impending danger. If a “hawk” circled overhead or a “fox” came sniffing, they ignored anxious parental calls to return for cover. Thus they suffered the consequences of their inattention and self-sufficiency.

With wing cover, they were safe but their impatience showed when they stretched their necks because the space seemed too close and restrictive. By poking their heads up through wing feathers they could see more. Then they ventured forth, strayed far from safety, paid little heed to warnings, and fell victim to predators.

The chicks in Jesus’ allegory do not understand or appreciate a cluck’s concern for her offspring. Self-sufficient chicks consider dependence *baby stuff*. They think their caretaker is needlessly wary. So they take off on their own to show the world what they can do. Soon their roosters strut and crow to show off their ability and importance.

Human families face challenges, too. We say that parents must give their children both “roots” and “wings.” Roots and wings are two very different figures of speech. *Roots* represent *stability*. *Wings* represent *freedom*. I believe that if a child’s roots are not good, his wings will take him away from God. It is when someone rejects his or her need for parental care and protection that many a youth has gotten himself entangled in Satan’s snares. Concerned parents might say:

- Put God first.
- Avoid boasting and boasters.
- Wine is a mocker, strong drink is raging.
- Abhor careless talking and loose living.
- Go where God’s Word is treasured.
- Join a Bible-believing, Bible-practicing church.

Faithful churches also face challenges. Churches are meant to be places of safety. Granted, groups cannot answer for individuals. Each of us must give account for himself. But God provides safety by placing His children in families—*church families*.


Faithful ministers are accountable for their children. But they must also take responsibility for others. For example, some people experience rejection in this rough-and-tumble

world and must be carried as lambs in the shepherd’s bosom. Thus the church should provide a haven of acceptance and encouragement for them.

Sheep sometimes stray into the wilderness and get lost. Concerned shepherds go out into the highways and hedges to bring them in. *Into* what? Through repentance and faith *into* the safety and comfort of Christian faith, fellowship and brotherhood.

How inexpressibly sad it would be to hear sad lamentation coming from Jesus because we disregarded His warnings.

May we never scorn godly concern. May we link arms with those who set their faces resolutely to travel toward Jerusalem above. May we gladly accept the protection of godly instruction and accountability to our brothers.

Then Jesus won’t need to lament our response; He’ll smile with approval as He looks out over “our city.” By simply accepting His gracious offer for salvation and protection now, we shall one day be privileged to hear these words of warm welcome: **“Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world”** (Matthew 25:34). *Thank you, Jesus!* —PLM 

***God cares for people through people.***



## Hats, again

Regarding the recent debate on the wearing of hats,...

I am a recent addition to the Anabaptist churches...

Although...I wear a hat in frigid weather and I do get asked sometimes how I justify wearing a hat if I take 1 Corinthians 11 so seriously. My answer is that the covering is obviously a religious covering, and should look as such. This eliminates the problem connected with men wearing protective head gear.

It also helps steer women away from the vanity of fancy and elaborate head wear that I have seen \_\_\_\_ [other separatist] groups slip into. I have been to their churches and it seems like a competition who can wear the loudest, most colourful, almost outrageous hat! Praise God that our women still portray modesty and decency in their clothing.

So my answer to the problem is the covering should not look like a piece of fashion wear or a weather garment, but a religious veil, used for the purposes of prayer, prophecy, and headship order.

*Dave Kinsella, Co. Waterford, Ireland  
Dunmore East Christian Fellowship*



I do not wish to be overly defensive of my personal views. Those who come into our circle of fellowship have a perfect right to inquire why we hold to the beliefs and practices that we do.

The issue we are considering here is the covered head for women and the uncovered head for men. 1 Cor. 11:4 says, "Every man praying or prophesying with his head covered dishonoreth his head (Christ)." The Amplified Version adds "teaches, refutes, reproves, admonishes, and comforts." We have here five verbs, the primary meaning of each implying discourse between two human beings. That is public response. Then in verse seven we read, "For a man ought not to wear anything on his head [in church]" (AMP) While some of us are concerned about using translations other than KJV, it seems to me that the Amplified gives us some insight here. I believe the Scriptures are without error when rightly understood.

Years ago, before we had well-enclosed cars with heaters, sisters wore a weather protection over their covering. Women today may also wear something on their heads which has no significance to the headship order.

Paul wrote some 1400 years before Hans Haslibacher's time. When Haslibacher (*Martyr's Mirror*, page 1128) was being prepared for beheading, he threw his hat on the ground nearby and said, "If I am a faithful follower of Jesus, my head will roll into that hat when this is done." It did so. Read it and see how Hans had prayed much as his execution drew near. He had been given a dream that indicated what would happen.

I am an 85-year-old man and I remember when it was not as it is now in this matter. If a brother was called on to pray in public for any reason, it simply enhanced the sacredness of the occasion in the minds of the onlookers when he removed his hat to pray.

Often in times past faithful Christian men wore hats. I have

never heard of this being an issue until recent years. One thing that troubles me is that it seems to me it is only since the fashion world has put hats away that we seem to find reasons to do likewise.

May I encourage readers to turn to the September issue and read my original article again, please. I invite your comments.

In Christian love,

*Jake Byers*

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*Stoystown, PA 15563*

*814-893-6190*

*[I have condensed Bro Byers' comments. It seems to me that if someone desires further interaction with him on this subject, he could write or make phone contact.*

—PLM] 

## the bottom line

### *Fervent and Eloquent*

*Aaron Lapp, Kinzers, PA*

**A**fter a Sunday morning service, "Eli," a brother in the church said he had wished to give verbal testimony to the sermon that day, but he felt he takes too much time to say a little something. The minister tried to encourage Brother Eli that something fervent is more important than

eloquence and that he has always appreciated his fervor. Another brother in the circle of conversation said in a humorous vein. "Our minister is using such big words—do you understand what he was saying?"

Another minister asked, "Are the words he used in the Bible?"

"They might be," the brother

conceded.

Actually, both words in this title are descriptive of Apollos. Luke writes that Apollos was “an eloquent man and mighty in the scriptures” (Acts 18:24). Following that description, the Scripture further explains that Apollos “was instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord.”

“Fervent” and “eloquent” appearing in one context is both interesting and instructive. Combining sources of word study, we get this: “fervent” connotes being hot and boiling; of great warmth and with more than average earnestness. “Eloquence” carries the thought of possessing both a storehouse of learning and a useful skill to speak convincingly.

Oh, for more men to stand before a Sunday School class or the congregation with *eloquence* and *fervor*! Many of our teachers and pastors are now second- and third-generation removed from the pioneers or founding fathers of our churches. Fervor too often wanes.

One key of up-to-date revival is passionate teaching and preaching. No academics can replace this. Pioneers have a heartfelt conviction deep within their spirits. No amount of book learning or training can take its place, nor do sons automatically

receive it from their fathers. Passionate stirrings and motivated expressions come from God through genuine conviction based on God’s Word.

The dead wood of recital and repetition by the Scribes and Pharisees bore no spiritual fruit. They were at the peak of learning and had the skill of words, but it was dead. Dead words, dead deeds—a dead religion! The funeral had been postponed. What they had prior to John the Baptist was dead men walking and talking, posturing as leaders. The furnace had long gone out, but the blower was still running.

What are some indicators of passionless preaching? It is when a preacher says, “When it comes to the Christian woman’s veiling, this is our church’s position....” It is when a preacher refers to non-resistance with, “Our older ministers always said....” It is when prophecy is being considered, the preacher says, “I never made a study of it myself, but I am ‘pan-millennarian’—it will pan out alright.” It is when a preacher says about non-conformity, “Whatever it takes to be different from the world is good enough for me.”

Brothers, hear me! Preaching with passion was not meant only for the early church, or only for the first generation of our congregations. If we expect to warm up a church,



we must build a fire in the pulpit! Fervor in the pulpit is long overdue. Lethargy (a lack of energy and enthusiasm, given to sluggishness and dullness) in the clergy—who can remedy it? We can! And we must—if our congregations are to thrive or even survive.

What about *eloquence*? Vine's word studies indicate that the Greeks used this word of the learned man, especially in the arts and literature. The disciples of formal study gave one the skills of systematic personal study whereby a man could further his own schooling by personal study. That is most important—earnest study on our own time, energy, and application.

Many of our people were “stuck” with an eighth-grade education. Others were “stuck” with parents who insisted they go on to high school. Somehow, too many of us have “stuck” wherever that put us ever since. We despised book learning then and haven't outgrown it since.

You might say, “I'm a dad. Our oldest child became a teenager last year. Family devotions scare me. Most mornings we methodically read *Beside the Still Waters*. But it's not me, neither by me, nor from me, and only remotely speaks to me. Each morning some other man comes into our home to give a mini-truth in that

booklet for these few minutes we can hardly spare in the first place.”

Or you might say, “I'm a Sunday School teacher. We go over the lesson in the quarterly. I use the Teacher's Helps for the lesson. Otherwise, I couldn't go on for a half hour every Sunday on any select Bible passage.”

Or you might say, “I've been ordained now for five years. Even with preaching once a month, I'm running out of material.”

Well, brothers, this is small consolation, but the sad fact is that you have lots of company! How often does it happen that someone is asked to take a speaking assignment and gives this response, “Well, I'd rather not do it, but if you say it is my turn, I guess it wouldn't be right for me to refuse.” Sluggishness! Dullness! Lack of energy and enthusiasm! Such lethargic attitudes will never produce early-church effectiveness.

Let's not prepare for a funeral. First try to stoke the embers in the pulpit. Get the fire going. It will spread to the pew. The grandfathers in the church can do much to provide “holy ignition.” Being on fire for God was real 50 years ago in our churches. Let's rekindle Holy Ghost reality and enthusiasm!

We aren't talking about the post-modern wild fire of faddish charismatics or the hype of churchly

entertainment. We aren't talking about the strange fire of Nadab and Abihu of long ago. We don't want just any old fire, just to have fire! The call here is for Holy Ghost fire, sanctified fire, fire that burns away the fleshly and carnal dross, fire that gives Holy Ghost zeal to our lives in the things of God. This is advanced by anointed speaking and is carried on by exemplary living.

This kind comes only by time spent alone with God in prayer, time spent alone with God's Word, time spent in personal study and writing out one's insights, aided by the Holy Spirit about an important Bible doctrine and its application, study that goes beyond mere study for this Sunday's sermon or Sunday School lesson. Going to school asks for discipline. Being self-taught brings little result without self-discipline.

Some of us have been out of school for 20 years or more and seldom wrote anything serious except love letters. That many years without practice! No wonder writing is hard. Butchering a beef is hard, too, if you never butchered a rabbit! Writing gets easier with practice. Get to work. Just do it!

Some of us find writing hard because we had teachers who failed to teach good penmanship. Savvy with the keyboard now passes even though fine-tuning one's skill on a computer game is much more fun than fine-tuning a Bible subject in writing.

Fervor and eloquence is about getting back to the BASICS. Personal study. Personal prayer. Personal discipline. Personal writing. Personalizing the great doctrines of God as revealed in His holy Word by living it out. Personalizing it in teaching, witnessing, and preaching will then not over-stretch us beyond our preparedness. Much rather, it will give workable elasticity to our faith without the unnatural overtones that become evident when one tries to articulate concepts that are outside his own study or experience.

**The Bottom Line** is that being eloquent in the Scriptures can come only by the personal discipline of personalizing the Word of God for ourselves beyond formal training or more seminars. I would rather hear a fervent "Brother Eli" without academic eloquence than an eloquent teacher without fervor!



*Give your life to God —  
He can do more with it than you can.*

# Education for Hearing Impairment

Dear Readers,

**W**e really appreciate *Calvary Messenger*. Thanks to you writers that are willing to bring your thoughts on paper and admonish us younger ones to obey the COMPLETE Bible truth.

We have hearing-impaired sons and so we are often faced with questions like this: "Should your sons go to a school especially for the hearing-impaired?" Since hearing impairment needs some special training to understand, how much do we go with the program that is "out there" and how can we incorporate sound Bible teaching with it?

What is the best way of informing people around us what special needs our boys have and how do we teach our sons that they have a significant loss that they (and we as parents)

need to bring to God and let Him journey with us through many misunderstandings?

Are there any people in "Calvary Messenger-land" that have had training in this special need? (This means more than using sign language.) So often, we long for a connection with people that know how to approach these questions. When we try to find answers, we are puzzled at how the secular world views their needs and where Bible answers can be found and applied.

If you are interested in sharing, please contact us.

E-mail: [lovershollow@ntelos.net](mailto:lovershollow@ntelos.net)

Phone: 540-324-1179.

Sincerely,

*Conrad and Esther (Koop) Hershberger*  
227 Avis Road, Greenville, VA 24440




## *Pride*

*William Wilberforce (1759-1833)*

*Champion of anti-slavery*

**I**n the Bible we learn the painful lesson of human degradation and unworthiness. We learn that humility and contrition are the emotions best suited to our fallen condition and most acceptable in the sight of our Creator. In addition, we learn that we should habitually

cherish and cultivate these feelings, while we put off our arrogance and self-importance. We are to studiously maintain a continual sense that any natural advantages we may have over others mean nothing in God's eyes; instead, His love for us depends totally on His own unmerited mercy. 

# The Origin and Threat of Pietism

Shelley Graybill

The English word for *piety* and the German word from which *pietism* comes are both derived from a Latin word that means “pious.” One meaning of *pious* is “zealous in performing religious obligations.” The word *piety* means “devotion to religious practices” of “loyalty and devotion to parents, family, and so on.”

The word *piety* in 1 Timothy 5:4 translates a Greek verb meaning “to reverence or to show piety toward any to whom dutiful regard is due.” In this verse *piety* is used to express in a practical way (on the part of children and grandchildren) their duty towards their own family to support them in a material manner. Usually the noun form of this Greek word is translated “godliness,” but in Acts 3:12, it is translated “holiness.”

Our evangelical Anabaptist forefathers of the sixteenth century were very much interested in following the way of godliness. They emphasized personal holiness, discipleship to Christ, and obedience to the Scriptures. They believed in making Scriptural principles practical, living out what the Bible taught them. This emphasis on following the Bible and living holy lives brought the Anabaptists into

conflict with the state churches of their day. The Roman Catholic Church, and later the Reformed churches, chose to work with the civil government as state churches. The Anabaptists did not believe truly born-again Christians should go to war or be part of the civil government or swear oaths, as the state churches would have required of them. Neither did they baptize their infants, who were [safe, but were] unable to believe in Christ for their salvation.

By the seventeenth century the state churches of Europe had become very formal. Like the Roman Catholic Church, they seemed more concerned about doctrinal correctness than living the Christian life.

Groups of individuals within these churches were interested in a more personal devotion to their religion than mere doctrinal correctness. Some of these concerned individuals met in their homes to discuss the Scriptures and to promote a more devotional life of piety towards God. Unlike the Anabaptists, who felt the need to separate from the state churches, these groups were usually content to remain with the state churches.

The Pietists, as they were called, believed that their religion could

be lived inwardly. By taking this position, they avoided the persecution that Anabaptists often experienced because of their more radical interpretation of discipleship. Note that the word *radical* as used here, does not mean “going too far.” Instead, it means “going to the roots”—getting down to the fundamental or basic principles of the Scriptures. It may also mean “favoring fundamental or extreme change.”

Scholars disagree whether the Pietists were influenced by the Anabaptists in their beginnings, or whether the Anabaptists were influenced by the Pietists in later years. This cannot be proven, just as the influence that separatists like the Waldenses had on the Anabaptists cannot be proven. But there seem to be indications that the writings of the pietistic-leaning members of the state churches influenced some of the Anabaptists in their thinking. In turn, the devotional literature of these pietistic-leaning Anabaptists continued to influence other Anabaptists. This posed a threat to conservative Anabaptists.

The Pietists within the state churches met in small groups to discuss the Scriptures and to encourage each other in a right way of living. This was very commendable as far as that influence went. But that type of independent meetings outside

of the regular church meetings tended to make for an individualistic type of religion. The work of church administration did not carry the weight in their lives that it should have.

The Pietists and Anabaptists disputed about who had the Holy Spirit leading them. The individualistic Pietists thought that the Holy Spirit was leading them even when they departed from Scriptural obedience. The Anabaptists insisted that conversion means a drastic change in attitudes and activities from the unconverted state of mind and life. The Pietists agreed, but they emphasized a more dramatic and emotional conversion *experience* based on feelings rather than a *change of life* based on obedience to Scripture. They insisted upon an emotional testimony of the way in which God had changed their lives.

God does not always work in the same way with individuals. Some have emotionally laden conversions while others make a more rational decision based on what they know. God still produces dramatic conversions. However, we should insist on genuine, God-produced conversion that brings a change in one's attitudes and lifestyle. Insisting that one must have a charismatic conversion experience could lead to faking such an experience.

In their literature the Pietists



tended to stress the “sweet Jesus” experience, to live a life of ecstasy. Anabaptists stressed the suffering and self-denial that come from obedient living of the Scriptures.

The Pietists also stressed that love will cover a multitude of sins. This overlooked the need for careful church discipline in the Christian fellowship. Traditions tended to be tossed aside. They tolerated large variations in practice, thus blurring the line between the world and the church. In short, Pietism bordered on mysticism and promoted an easy religion.

Robert Friedman makes these insightful observations:

“The Pietist ceased to place the emphasis upon the outer life which was in any case unsatisfactory, but rather upon the pure inner perfecting of holiness, on the possession of Christ in prayer, song, sacrament, and fellowship. In brief, his purpose was edification, enjoying or ‘tasting’ of salvation which had already been achieved. Without doubt a genuine and high morality was developed among many pietistic groups and brought to nearly as high a level as was the case formerly in Anabaptism, and this may have led to strong connections between the two movements. But this pietistic morality acquired another meaning. It ultimately meant for the Pietist, apparently, the gradual disappearance of that concrete Christianity, no longer causing the

authorities of state or church any trouble. So the Pietist made peace with the world as it was, and in spite of his sincere intentions to achieve a real *Christlichkeit* [Christlikeness], avoided or eliminated the friction and opposition which he would otherwise have had to face. Without doubt many Anabaptists ultimately also followed this road, without being conscious of what they were doing. It was the easier and yet a ‘Christian’ way.”\*

As committed conservative Anabaptists, we want to remain obedient to Scriptural injunctions. This includes obeying church leaders as they make decisions regarding practical daily living. Individualistic leanings could cause us to snub the decisions of church leaders. It could bring us to claim that they are too legalistic or too cold and formal in their decisions. Each one of us is responsible to maintain warm communications between all members—young and old, leaders and led—in our church fellowship. May we be willing to openly communicate our concerns but also be willing to submit our ideas to our brethren.

\*From Friedmann, Robert, *Mennonite Piety Through the Centuries: Its Genius and Its Literature*, Sugarcreek, Ohio, 1949, p. 12.

[Reprinted from *Brotherhood Builder*, April 2010. Used by permission.]



# *The Prodigal*

*Jared Miller, Middlefield, OH*

He is lost in the darkness—wretched...alone.  
In his heart a great void; he sighs a deep groan.  
But the cry of his soul is lost in the night...  
Alone. *Where is hope? Where is life? Where is light?*

Then a whisper of hope breathes deep in his heart,  
“*My child, look up!*” He looks up with a start.  
He looks up—and looks into the eyes of the One  
Who has found and is claiming His long-lost, loved, son.

His eye gets a sparkle, his life a new start;  
His lips overflow with the song in his heart.  
He’s found living truth; joy springs up anew.  
Peace fills his cleansed heart; God’s love’s shining through.

The way may be hard; the road may be rough;  
But Christ, his Redeemer, is more than enough  
To weather the storm—to master the strife.

**In Christ there is hope! There is light! There is life!** 

## marriages

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

### **Bontrager-Byler**

Bro. Jonathan, son of Delmar and Carolyn Bontrager, Wellman, IA, and Sis. Hannah, daughter of Ada Byler, Russellville, KY, on Nov. 20, 2010, by Don Swartzentruber.

### **Eichorn-Stoll**

Bro. Ryan, son of Stephen and Castoria Eichorn, Luz y Esperanza, Paraguay, and Sis. Janice, daughter of Fred and Kathy Stoll, Montgomery, IN, at Bethel Mennonite for Mt. Olive Mennonite on Nov. 6, 2010, by Homer Zook.

### **Schmidt-Morinigo**

Bro. Aaron, son of Daniel and Crystal Schmidt, Crossville, TN, and Sis. Ester, daughter of Joaquin and Elizabeth Morinigo, Crossville, TN, at Green

County Mennonite Church on Dec. 18, 2010, by Raymond Fisher.

### **Yoder-Byler**

Bro. Sheldon, son of Reuben and Martha Yoder, Shipshewana, IN, and Sis. Shanna, daughter of Wallace and Creta Byler, Huntsville, AR, at First Assembly of God for Lighthouse of Faith on October 23, 2010, by Dannie Diener.

### **Zook-Hochstetler**

Bro. Timothy Lynn, son of Amos and Lydia Zook, Lewisburg, PA, and Sis. Janelle Leigh, daughter of Eldon and Lois Hochstetler, Aroda, VA, at First Baptist Church in Charlottesville for Gospel Light Mennonite, Gordonsville, VA, on Nov. 20, 2010, by Melvin Yoder.

## cradle roll

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

**Beachy**, Glen and Heather (Gingrich), New Berlin, PA, first child and son, Clark Anthony, Nov. 16, 2010.

**Bontrager**, Wendall and Joann (Bontrager), Millersburg, IN, third child, first son, Konner Blake, Dec. 1, 2010.

**Burkholder**, Owen and Katherine

(Hodgdon), Lewisburg, PA, third child, second dau., Tonya Lee, Nov. 3, 2010.

**Byler**, David and Ella (Miller), Lexington, IN, sixth child, fourth dau., Bethany Jolene, Dec. 3, 2010.

**Coblentz**, Glenn and Abigail (Brumbaugh), Bluffton, IN, fifth child, fourth

dau., Olivia Ruth, Sept. 18, 2010.

**Eash**, Marvin and Dorothy (Yoder), Hutchinson, KS, eighth child, second son, Austin Neil, Dec. 19, 2010.

**Gingerich**, Jason and Angela (Graber), Sarasota, FL, fifth child, third son, Maccario Jacian, born Feb. 5, 2008; adopted Oct. 25, 2010.

**Graber**, Sanford and Deborah (Coblentz), Bloomfield, IN, second child and son, Sheldon Jon, June 28, 2010.

**Hershberger**, Edward and Amanda (Kauffman), Sullivan, IL, eighth child, fourth dau., Ashley Michelle, Dec. 9, 2010.

**Hostetler**, Delbert and Lavera (Herschberger), Amboy, IN, fourth child, first dau., (one deceased), Braelyn Faith, Nov. 9, 2010.

**Hostetler**, Mervin and Wanda (Peachey), Reedsville, PA, sixth child, second dau., Kimberly Grace, Dec. 13, 2010.

**Kauffman**, Owen and Rose (Fisher), Lott, TX, first child and son, Wyatt Allen, Sept. 15, 2010.

**Kauffman**, Owen and Rose (Fisher), Lott, TX, second and third children, Ariana Rose (born Sept. 14, 2005) and Jacob Owen (born Sept. 18, 2006) adopted Nov. 19, 2010.

**Kuhns**, Jonny and Verna Kay (Miller), Sullivan, IL, first child and dau., Angela Dawn, Nov. 22, 2010.

**Mast**, Philip and Grace (Lapp), Malta, OH, fourth child, second dau., Olivia Blessing, Aug. 12, 2010.

**Miller**, Brian Lee and Rosie (Gingerich), Grove City, MN, second child and son, Austin Lee, Nov. 23, 2010.

**Miller**, Glenn Dale and Ruth Eileen (Lapp), Bird-in-Hand, PA, fourth child, third dau., Elena Ann, Dec. 8, 2010.

**Miller**, Jonathan and Anita (Graber), Huntsville, AR, fourth child, third dau., Marciana Grace, Dec. 15, 2010.

**Miller**, Jonathan and Ruth Yvonne (Yoder), Big Prairie, OH, second child, first son, Kyle David, Nov. 24, 2010.

**Miller**, Michael and Adena (Hershberger), Antrim, OH, first child and dau., Makenzie Noelle, Dec. 10, 2010.

**Miller**, Nathan and Marietta (Schrock), Bloomfield, IN, third child, first dau., Marissa Jolene, Dec. 9, 2010.

**Miller**, Wendell and Darlene (Hostetler), Shipshewana, IN, fifth child, second dau., Emily Grace, Nov. 24, 2010.

**Peachey**, James and Rachel (Kauffman), Mannsville, NY, first child and dau., Melanie Ruth, Nov. 23, 2010.

**Slabaugh**, Elmer and Julia (Miller), Lott, TX, first child and dau., Candice Rhome, Dec. 26, 2010.

**Sommers**, Marc and Anita (Mast), Maysville, MO, ninth child, (one son deceased), second dau., Emilene Rose, Dec. 16, 2010.

**Stoltzfus**, Merlin J. and Katrina (Lapp), Gap, PA, second child and dau., Emma Taylor, Dec. 5, 2010.

**Yoder**, Kyle and Kendra (Eash), Rus-

sellville, KY, first child and son, Blake Wade, Dec. 3, 2010.

**Yoder**, Lavern and Anita (Kline), Millersburg, OH, third child, first son, Jerik Conley, Nov. 3, 2010.

**Yutz**, Merlin and Mary Lou (Glick), Ronks, PA, fifth child, (one deceased), first son, Brent Jaxon, Nov. 11, 2010.

**Yutz**, Titus and Sherilyn (Kuepfer), Nickerson, KS, first child and dau., Sharyah Grace, Dec. 24, 2010.

## ordinations

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

**Bro. Mark Auker**, 36, was chosen by voice of the church to serve as minister at Little Flock Christian Fellowship on Nov. 14, 2010. Pre-ordination messages were given by Jonathan Overholt. The charge was given by Charles Hamilton, assisted by Jonathan Overholt, Dan Byler, and Tim Stoltzfus.

**Bro. Brian Bontrager**, 31, Chilton, TX, was ordained to the ministry by lot, on Oct. 10, 2010. Pre-ordination messages were given by speakers from

various sister congregations. The charge was given by Andy Mullet, assisted by Elmer Smucker and Mervin Lantz. Chris Troyer was also in the lot.

**Bro. Floyd Lengacher**, 53, was ordained as bishop at Living Waters Mennonite Church, Lexington, IN, on Nov. 21, 2010. Pre-ordination messages were given by Raymond Barkman, McConnelsville, OH. The charge was given by James Hershberger, assisted by Jim Yoder, and Raymond Barkman. Lonnie Yoder was also in the lot.

*No one climbs the ladder of success with his hands in his pockets.*



**Gingerich, Sadie** (Schrock), 95, of Arthur, IL, died Dec. 2, 2010, in Sarah Bush Hospital, Mattoon, IL. She was born April 16, 1915, daughter of the late Eli and Amanda (Mast) Schrock.

She was a faithful member of Trinity Christian Fellowship, Arthur, IL.

On Jan. 3, 1935, she was married to Simon Gingerich, who preceded her in death in 1997. Survivors include her children: Morris (Katie) Gingerich, Tuscola, IL; Kenneth Gingerich, Arthur, IL; Gertie (Dave) Byler, Arthur, IL; 16 grandchildren, 39 great grandchildren; 26 great great grandchildren; three sisters: Rebecca Miller, Gertie (Dan) Mast, Edna (Levi) Hershberger, and sister-in-law, Clara Schrock.

She was preceded in death by a son, Levi Eugene Gingerich; three grandchildren; three great great grandchildren; one brother, Levi Schrock; three sisters: Amanda Miller, Lydiann Gingerich, and Sovilla Kauffman.

The funeral was held at Pleasant View Church with Wilbur Gingerich, Menno Kuhns, Dannie Diener, and Ernie Gingerich serving. Burial was in the Pleasant View Cemetery.

**Graber, Ronald**, 50, of Amboy, IN, died Oct. 31, 2010, after a one year battle with cancer. He was born Sept. 6, 1950, son of Emma (Miller) and the late Ernest Graber.

He was a member of Bethany Fellowship, where he served as minister since

1990.

On May 30, 1981, he was married to Waneda Bontrager. Survivors include sons: Wayland, Glendon, and Darlynn, at home; daughters: Rhonda, Peru, IN; Malinda (Levi) Chupp, Greentown, IN; Gwenda, at home; brothers: Benny (Miriam) Graber, Bunker Hill, IN; Raymond (Laura) Graber, Amboy, IN; Carl (Linda) Graber, Kokomo, IN; Kenny (Rita) Graber, Bunker Hill, IN; sisters: Carolyn (Marvin) Beachy, Amboy; Mary (Philip) Knepp, Macon, MS; Tillie (Mervin) Lichty, New Hamburg, ON; Linda (Richard) Yoder, Amboy; Elmina (Keith) Hochstetler, Amboy; Roseanna Graber, Amboy; and 45 nieces and nephews. Two nieces preceded him death.

The funeral was on Nov. 3, with Darlton Bontrager and Titus Schrock serving. Marvin Beachy was in charge of the committal.

**King, Aaron**, 100, of Ronks, PA, died Dec. 25, 2010. He was born Aug. 23, 1910, son of the late Aaron and Susie (Zook) King.

He was a member of Weavertown Amish Mennonite Church, Bird-in-hand, PA.

On Nov. 26, 1936, he was married to Mary Kauffman, who preceded him in death Nov. 12, 2010.

Survivors include: Verna Mae (Jay) Miller, Hutchinson, KS; Mervin (Miriam) King, Berkeley Springs, WV; and

Alvin (Mary) King, Ronks, PA; 12 grandchildren, 34 great grandchildren.


The funeral was held on Dec. 28, with Dave Stoltzfoos, Aaron Lapp and Mervin Lapp serving. Interment was in the Weavertown Cemetery.

**Sommers**, Menno E., 88, died at Cochranton, PA, on Nov. 10, 2010. He was born at Middle Branch, OH, on Aug. 16, 1922, son of the late Eli I. and Sarah (Schrock) Sommers.

He was a member and minister at Plainview Gospel Mennonite Church, Guys Mills, PA.

On March 27, 1945, he was married to Esther Zook. She survives. Also surviving are children: Mervin (Lois) Sommers, Jonesville, MI; Ervin Sommers, Polk, PA; Loren (Esther) Sommers, Hartville, OH; Willis (Deann) Sommers, Cochranton, PA; and Beulah (Maurice) Reynolds, Meadville, PA; and 17 grandchildren and 31 great grandchildren.

He was preceded in death by a daughter, Ida Mae and a son Raymond.

The funeral was held on Nov. 13, with Ervin Miller, Homer Zook and Alvin Yoder serving. Burial was in the Pleasantview Mennonite Cemetery, Cochranton. 

## observations

Freedom of speech is a national freedom that is truly thankworthy. This does not mean that Christians are ethically free to speak or to think thoughtlessly and unkindly.

Philippians 4:8 is also a clear reminder that negative reports should not be eagerly received or stored in our thought recesses. The thoughts we harbor will affect how we feel and act.

We are clearly instructed not to receive an accusation against an elder when it is an unverified “grapevine” report. Would not other persons be entitled to the same courtesy?

In the legal community one is to be considered innocent until he is proven guilty. The grapevine network is very often not so generous. The grace of Christ is sufficient so that we can have good will toward others

who may not be our favorite friends.

If we are eager to pass on unverified negative reports about others, we miss the blessing of hosting thoughts that are virtuous and praiseworthy. If this becomes a habit, repentance and confession becomes an urgent need. The One who offers grace and forgiveness eagerly receives such entreaty.



John Paul Stevens, age 90, was formerly a U. S. Supreme Court Justice who supported capital punishment. He no longer supports it. His earlier support was based on the expectation that it would be carried out with fairness. He regrets that the system has apparently become so infected with racism that he believes the practice has become unconstitutional.

Columnist Bob Herbert says that the

death penalty in the U. S. has been an uncivilized, overwhelming, racial affront to the very idea of justice. Evidence cited to support this claim includes the selection of all-white juries, engaging incompetent defense attorneys to defend persons of color, and obvious partiality toward white victims.

The late Justice Thurgood Marshall is quoted as saying, "The promise that the death penalty would be administered with fairness and justice has become a cruel and empty mockery." Near the end of his tenure Justice Harry Black expressed similar concerns.

Our system of government reflects good intentions for "liberty and justice for all." The courts are put in place to oversee procedures to assure fairness. But without exception these persons are human. They may or may not be persons of integrity.

While I grant that God gives the right of capital punishment to the state, I am grateful when they do not exercise it. Let us remember that it is scriptural and needful that we Christians pray for those in civil authority.



Bobby Hill began chewing tobacco when he was 13. He died in 2003 at age 42 of mouth cancer. His widow and family were recently awarded \$5,000,000 from the tobacco company that sold the product he used.

His widow filed the suit in 2005. It is reported that this settlement is the first one of its kind. It is assumed that other victims and/or survivors of smokeless

tobacco use will resort to using legal channels trying to collect for damage caused by this filthy habit.

Surely anyone marketing an addictive product for profit that may cause fatal illness should be called to account. But if people were wise enough simply not to use the filthy stuff, the problem would not exist.



Seaboard Corporation is seeking to get clearance to build up to 120 barns that would house 1,000 hogs each in Greeley County, Kansas. This county is located about 200 miles west of the Hutchinson area at the Colorado border. This \$30,000,000 project is to provide at least 18 jobs. The report does not say how an ordinary farmer hog producer should compete with such an enterprise. (*The Hutchinson News*, 12-18-10)



Roy Gingerich, Uniontown, Ohio, in writing for *The Budget*, says that there were 17 weddings in their area in 1950. His listing of the couples indicates that they were all from conservative Anabaptist congregations. His letter (dated 11-29) states that six of those couples are still both living. But all have taken their life-long commitment seriously. There were no man-made separations.

The fact that Mary and I were also married in 1950 is a reminder of God's faithfulness to us. Of greater importance than being married is God's provision that by His grace we spend eternity with Him.

• • • • •

The opening verses of Romans 12 are well-known. Nonconformity to the world is clearly taught in verse two. But this does not necessarily make it the most basic teaching. Would we not agree that the basic teaching of this oft-quoted passage is presenting our bodies as a living sacrifice in reasonable service and experiencing transformation and renewal of the mind in order to understand the good, and acceptable, and perfect will of God? This does not diminish the importance of nonconformity, but it is a helpful reminder that biblical nonconformity is a much bigger issue than a few visible features of life style. Such practices in the absence of a renewed mind may be nothing more than a meaningless exercise in legalism. Serious personal study of the entire chapter with a renewed mind will surely bless the individual. But careful attention reveals that fact that individual blessing from this perspective is different from self-centered individualism.

Verse three addresses the individual in no uncertain terms. “For I say through the grace given unto me, *to every man that is among you* not to think of himself more highly than he ought to think....” (italics added) Verses four through 10 make it very clear that individuals are members of the body with differing gifts. Verse 10 says: “Be kindly affectioned one to another with brotherly love; in honour preferring one another;”

Individual gifts are God-given to be shared for the edification of the entire

body. An unwillingness to share is individualistic, self-centered, and often poorly disguised. The body is deprived of potential blessings. The individual is limited by his own size. And God has good reasons to be displeased when the church that was purchased with Jesus’ precious lifeblood is being lightly regarded.

I am well aware that the above comments could cause serious discussions. We all need to have a personal and individual relationship with the Lord. But the worldliness and idolatry of individualism is rampant. Conformity to Christ and nonconformity to a sinful world needs to include awareness of this deadly cancer.

It is evident that the author of confusion is eager to do his mischief in the church when allowed to do so. A full surrender to the Lord and loyalty to the body are needed safeguards against this idolatrous counterfeit.

I have by observation come to the conclusion that to “think more highly of ourselves than we ought to think” should concern all of us. It can have a respectful appearance, but is, in fact, a very insidious form of individualism. It is certainly not wrong, in fact it is important, that we have concerns and are able to express them. But it is also wrong for us to be unwilling to listen to another member’s concerns.

As I review the above lines, it occurs to me that one could surmise that I think horizontal relationships are all-important. Relationships are important,

but not all-important. Truth is all-important. Only Jesus could say: "I am the way, the truth, and the life" (John 14:6).

Jesus also acknowledged the truth of God's Word in His high-priestly prayer. (John 17:17). The awareness that truth is not subject to our opinions and our preferences can be helpful reminders not to overestimate our own importance.

Finally, let us remember that Christ loves His bride and has made full provision for her well-being. Does this not mean that we can be steadfast and stable without having bad attitudes? When we remember that by God's grace we are to love our enemies, living peaceably with fellow pilgrims with whom we might have minor disagreements puts things in an interesting perspective. Peace and good will toward others is an important message from heaven. When we take it seriously it will bless us and those around us.

• • • • •

The Faith Section in *The Hutchinson News* (12-25) has two items by the Associated Press that underscore the growing conflict between the secular and the sacred.

Much of the conflict had its beginning in the influence of Charles Darwin whose book, *The Origin of Species*, was published in 1859. Darwin was a Christian believer when he entered college but became an

atheist while in college.

The University of Kentucky was recently searching for a director for a new student observatory. Martin Gaskell's name quickly rose to the top of the list of applicants being considered. One search committee member said: "He was breathtakingly above the other applicants." In the examination process, it was revealed that he was a professing Christian. He was passed over, because his examiners felt that to hire a Christian would be seen as having hired a creationist. This was considered an unacceptable public relations risk.

Gaskell is bringing legal action against the University of Kentucky for religious discrimination. He assumes if he had been an atheist he would have been hired.

• • • • •

Wesley Biblical Seminary from Jackson, Mississippi, is offering a degree in apologetics for the first time this fall. Apologetics simply means having the ability to make a rational defense for the truthfulness of the Christian faith.

A spokesman at the school said that it's become increasingly evident that there is a secular attack on Christian faith.

The article says that studies show that young adults and youth are leaving the church in troubling numbers. This is an effort to equip trainees to think clearly and to ably defend their faith.

—DLM 



# Minister's Meeting Messages — 2010

*This is a condensation of the fourth message given at the annual ministers' meetings held at Fair Haven Church, Goshen, IN, on April 6-8, 2010. The complete set of eight CD's may be ordered from Victory Music Services, 5520 Harrison St., Apt. 4, North Highlands, CA, 95660 (phone: 443-480-1489), for \$50, postpaid.*

## 6. The Way of Peace

*Elmer D. Glick, Slanesville, WV*

The Christian's stance is not a passive stance. We are at war, spiritually speaking. Let me try to lay a solid foundation of biblical truth and bring in examples to make it practical. Just what is the way of peace? In this group it seems to be still held firmly, but in our children and youth, I am less sure.

We think of the Amish, the Mennonites, the Brethren, and the Quakers as peace churches. What does that mean? What does the way of peace mean to you in everyday life? We don't bear arms or go to a court of law to settle grievances. We don't serve on a jury. We do not vote or take part in politics. We don't take jobs as police officers, sheriffs or trial lawyers. Is that all there is to the way of peace?

Do we as an Anabaptist people have a sense of identity or are we adrift on the ocean of life, not really knowing who we are? Are we just another Protestant church with a few

distinctives? If that is all we are, we are in danger of becoming extinct. I believe that we are a unique Christian group that believes that when Jesus gave the Sermon the Mount, He actually meant what He said. That sermon is valid for 2010, not for some future millennium.

I do not believe that the teachings we hold were ever meant to be Anabaptist distinctives. I believe they were Christian in their totality right from the beginning for God's people in any cultural situation. Popular Christianity today has chosen to ignore some biblical distinctives. It is imperative that we hold before our children and our people the differences between popular Christianity and biblical Christianity.

Pastor and Mrs. Kenna from Orlando, Florida, have been operating a school. Recently, they changed from a Protestant curriculum to an Anabaptist curriculum as a result of what they were hearing during and after the Nickel Mines shootings. Dorothy and I had the privilege of

having lunch with them last year on the way to Sarasota to the ministers' meetings. In our lunch together, the administrator of the school said she was reading the book, *The Kingdom that Turned the World Upside Down*. She said, "This book makes me angry." I questioned her about the anger and she said, "All my life I've been sitting in Bible-preaching churches and I never, ever heard it explained like this. That makes me angry."

### **The Two-Kingdom Concept**

Merriam-Webster defines a kingdom as *a politically organized community or major territorial unit headed by a king or queen*. Strong's uses terms such as *royalty, rule of a realm*. Vine's describes it as *sovereignty, royal power, or dominion*. When we speak of the kingdoms of the world, let us note that there are both *concrete* kingdoms and *abstract* kingdoms. The kingdoms of the world are concrete (a place with physical boundaries).

At creation, we have the first family. Later we have the extended family, with a patriarch leading a family and ruling a tribe. From there we go into cities and the government we know as city-states, where a strong warrior led a clan or a tribe. A city might be protected from enemy invasion by strong walls, while the people within were closely governed. As boundaries and nations were formed, God was

at work in kingdom building, in a different sense.

God called out Abram. Of that one man, He made a people for Himself. Those people were known as a theocracy. God was ruling them. God used the judges. He used the priests. He used the prophets to convey His will to the people, but they wanted a king with a kingdom like the other nations around them and God allowed it.

In the New Testament John the Baptist comes preparing the way for Jesus Christ. "Repent ye, for the kingdom of heaven is at hand." God's Kingdom was coming and John was preparing the way for it. Both John and Jesus were announcing an abstract kingdom, but most of the people were hoping for a political (concrete) kingdom. They desperately wanted freedom from Rome. Roman bondage was heavy. Jesus was teaching a higher kingdom.

More than 151 verses (117 of these are in the first three Gospels) in the New Testament refer to the kingdom. Even as Jesus gave this teaching, they tended to think of release from Roman bondage. Getting out of the mode of thinking politically was very difficult for them. Jesus is calling us to a kingdom higher than an earthly kingdom. The Sermon on the Mount shows us that. It is the charter of this new Kingdom. It is the way we're set up and how we operate. Jesus

repeatedly quotes the Law, but each time He raises it to a higher level. "... it hath been said..., but I say unto you...." Each time He does this, He raises the bar of holiness higher.

In the new kingdom, He takes holiness from the physical to the spiritual. So now it is not only *what we do*, but *why we do what we do*. Even our thoughts are important to Him. Some of us can keep our actions under control. We can look good, but what's going on inside? Jesus said to Pilate, "My kingdom is not of this world." That confused Pilate because he was thinking concretely. Although Pilate had great power, he found himself powerless before Jesus.

### **Proper Political Involvement**

For certain campus athletic events, Goshen College recently decided to play the national anthem followed by prayer [the prayer of St. Francis of Assisi], with the national flag flown throughout the game. Is that a good expression of biblical non-resistance?

"The Christian and the State" by Lloyd Hartzler is excellent. The two-kingdom concept is essential to understanding what our political involvement should be. We live in a very activist society. Our liberal Anabaptist friends went through this time in their church life many years ago. Then they were where we are now. Now they are on a very activist path.

Paul (Acts 22) made an appeal to the

authorities when they were preparing to beat him without a trial. He made an appeal. He showed respect. Not all requests will be honored, but I believe we have the privilege of honoring our government and making appeals as needed. In Acts 25, Paul appealed to Caesar. He could have been released, but he appealed to Caesar. I don't think he did it for selfish reasons. We are to follow that pattern as we make appeals to government. For example, we have sought exemption from military service. While this has often been honored, we are not free to use any and every means to resist it, should it be otherwise.

I understand the Amish Steering Committee has already been interacting with officials regarding the new health care plan, sometimes called "Obama-care."

### **Appeals for Release from Jury Service**

I don't know what you're doing about this. This is a changing world. It used to be that jury selection was made from voter lists. Now it's going to driver's licenses. In some communities, if people are to be released, they have to appear and be questioned by the lawyers before they are released.

What about activist activities? We have enough people here today that we could go marching in to Goshen College. Is that the way of peace? Should we participate in

anti-abortion marches or right-to-life rallies? There are others, and I will not mention all I know about. I believe we should lay a biblical foundation then make application on the basis of that foundation. The way of peace is not through the legislative processes. It is through the conversion of the heart of fallen men and women. This poem says it well:

### **What Christ Said**

*Adapted from Charles F. Reitzel*

I said, "Let me go the polls  
And with my vote your kingdom  
bring."

He said, "My child, you cannot  
bring

The kingdom here without the  
King."

I said, "Let me do what I can  
To destroy the sin so black and  
strong."

He said, "My child, your work is  
this:

To build up good—not tear down  
wrong."

I said, "But shall I not send to  
Congress

A petition strong?"

He said, "My child, do you not  
know that

That will not rid the world of  
wrong?"

I said, "Master, just bid me go to  
battle

With sin till I tire."

He said, "Don't try to put out sin,  
my child,

Just pluck the brands from the fire."

I said, "Shall I not condemn by law  
and jail the wayward boy?"

He said, "My child, your work like  
mine is to save and not destroy."

### **Biblical Nonresistance**

I invite you to read the pamphlet,  
*Nonresistance or Pacifism?* We have  
done quite well in non-participation  
in military service, even declining  
non-combatant service. But I wonder,  
*Have we done as well in applying  
nonresistance in other areas of our  
lives?* That is really the true test of  
whether or not we have gotten to the  
heart of the matter.

Are we willing to give up our rights  
in business and things related to  
finances? When the pocketbook gets  
touched, it's easy for good principles  
to go out the back door. I wonder if  
we as a people are not being tested  
more in areas of the pocketbook than  
in going to military battle. It's also  
part of nonresistance. The two need  
to go together. How are we doing in  
turning the other cheek, in going the  
second mile or in suffering material  
loss for the sake of Christ? Let us look  
at the Sermon on the Mount without  
our preconceived ideas. Let us ask  
the question: What did Jesus really  
mean? Can we look at this concept  
aside from our thriftiness and ethic of  
hard work? Let's try it! We need to do  
so and be prepared to follow through.

A faceless name across the ocean  
somewhere is not so hard to love,

but what about the man next door? How about a competitor? How about someone who makes a false claim about you?

Merle Ruth said, “Being negative in name (nonresistance) is nevertheless positive in expression. Exercising nonresistant love upholds the best prospect of turning an enemy into a friend. In the withholding of physical force there is an unleashing of spiritual force. Nonresistance coupled with assistance, motivated by love, and practiced in the name of Christ is the greatest peacemaking power on earth. In a world of violence, non-apologetic nonresistance is still the Bible way and because it is the Bible way, it is the best way.”

### **Early Anabaptist Positions**

*The Kingdom that Turned the World Upside Down* by David Bercot is one of the best books explaining early positions.

Another source is *The Didache*, which is an early Christian work, written in about A.D. 50 to about 150. Here’s a quote from that book: “There are two ways, one of life and one of death, but a great difference between the two ways. The way of life then is this: First, you shall love God who made you. Second, love your neighbor as yourself and do not do to another what you would not want done to you. And one of these sayings is this, bless those who curse you, pray for your enemies and

fast for those who persecute you. For what reward is there for loving those loving you? Do not the Gentiles the same? But love those who hate you and you shall not have an enemy. Happy is he who gives according to the commandment for he is guiltless.”

The Schleithem Confession was written in 1527, mostly by Michael Sattler, in a time of severe persecution. Read it and you will see that it has significant reference to this important doctrine.

### **Our Duty to the Civil Government**

We receive many blessings from the civil government. We have highways, police protection, infrastructure, but we also have duties that we need to perform for our civil government. Most if not all of the New Testament was written when evil men were in power. They were in a society that was less hospitable to Christian values than what we have today. They lived under men like Nero and others who were wicked, ruthless and cruel. While we do not approve of everything our political leaders do, we have a much easier time of it than many early Christians did.

We may think that a democracy is the best place for the Christian. We may even have bought into the Protestant view that God, country and democracy is God’s will. I believe we are not to be a part of that kingdom, but of the Kingdom of Christ.

What are we to do? *We are to pray, to pay and to obey.*

We pray for all men, for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. We should pray for their personal salvation. We should pray that we may lead a quiet and peaceable life in all godliness and honesty. We should also pray for the elected officials in our government. Pray that they make wise decisions. Both Abraham and Lot were men of influence in their time. Lot sat in the city gate, which was a position of political influence. Which of these two men had the greater power with God? Who exerted the most influence on that city?

We are also to pay respect and honor. As we do that, we need to teach the oncoming generation. How do you address a police officer? Respect is the key. We must cheerfully, not grudgingly, pay our taxes.

Obedience to laws we find impractical or illogical is necessary. We have zoning and building ordinances. We need to give honest reporting of income for taxes.

Some stories in curriculums we may use take a God-and-Country stance. How can we use such material? How do we expect to promote a two-kingdom stance with such stories in our school curriculum?

Dean Taylor and his wife were active in the U. S. Army. Through

a study of the Bible, they came to a nonresistant position. Dean tells this story: In the years of about 1948 till 1994 in South Africa a white minority was ruling in what was known as *apartheid*. It was similar to the race issue in America, except that there Caucasians (whites) were in the minority; here they were in the majority.

During that time, many atrocities occurred in South Africa. Nelson Mandela was for many years a political prisoner, but was eventually instrumental in helping to end these oppressive policies. Then a man by the name of Mr. Vander Brook was brought to trial. An elderly black lady was at his trial because her family had been connected to his evil deeds. He had taken her 18-year-old son, shot him and then put his body in a bonfire while they danced and partied around the fire. Eight years later they came back to the same lady and took her husband away into captivity. Some time later, in the middle of the night, they came and took her. They took her to an isolated area and there she saw her husband tied to some wood. They poured gasoline over his body and in her presence they lit the gasoline. She watched helplessly as he died. While they watched, the last words she heard from her husband were these, "Forgive them!"


We come now to the trial of



Mr. Vander Brook. When He was convicted of all these evil deeds, the judge turned to her and asked what she would like as her part of the judgment. She said, "I want three things: 1) I want Mr. Vander Brook to take me to the place where they burned the body of my husband, so I can gather together some of the dust and ashes and give my husband a decent burial. 2) Mr. Vander Brook took all my family away from me and I still have lots of love left to give him. Twice a month I want Mr. Vander Brook to come to my ghetto and spend a day with me so I can be a mother to him. 3) I want Mr. Vander

Brook to know that God can forgive him, and that I forgive him too. I want someone to come and lead me to him, so I can embrace him and so he can know that my forgiveness is real."

The elderly lady was led across the courtroom to Mr. Brook. As she got closer to him, he passed out. It was more than he could take. The entire courtroom was silent and remained silent as people began to realize what this lady had actually done. She had forgiven him. She had truly followed the way of peace.

From the back of that South African courtroom someone started the song, "Amazing grace." 

## *Now That I Have Cancer*

*Simon Schrock, Catlett, VA*

**O**n April 19, 2010, Dr. Chan sat on his high stool in front of me on the examining table and reported the results from Mayo Clinic of a biopsy taken a week earlier. The somber results he read were that I have *lymphoma*, which is cancer in the lymph glands. Be assured, that was one of those moments when I needed to clutch God's promise, "*My grace is sufficient for thee*" (2 Cor. 12:9).

The doctor's verdict was made known to the staff at the Choice Books office that afternoon and was soon also made known to our

congregation. As I continued my daily work and met people, it was the usual, "How are you?" greeting. A few people asked with a serious tone.

When I made my delivery of books to the unloading dock at the Pentagon, the "How are you?" subject came to light when I let the security people know I was dealing with cancer. On that day the overhead door at the ramp where I push my loaded cart inside was not working. That meant I had a problem. Restrictions kept me from entering by the way of the steps and my vehicle did not fit the regular unloading bays.

The security people could have flexed their authority muscles and told me to come back when the door was working. Instead, with “cancer” fresh on their minds, two of the security men used their body muscles and picked up my loaded cart and lifted it up on the dock that is the right height for trucks to unload.

In my 2 Corinthians 12:9 notebook where I make notes of God’s grace for the day, I wrote, “*Treated royally at the Pentagon today.*” The authoritative tone of their “security voices” turned compassionate that day. I went on my way encouraged by the touch of grace at the crucial moment.

Since I have cancer, people are kinder, nicer, more helpful, expressing more love and concern than usual. Be assured, I appreciate it and often record the kind deeds and phone calls in my notebook.

As I pondered this, I thought of the fact that all people are diagnosed with a fatal spiritual illness called sin. The Bible reminds us that *All have sinned and come short of the glory of God* (Rom. 3:23). James wrote that when sin is finished, *it bringeth forth death.* (James 1:15).

The good news of the Scripture is that there is a cure for sin sickness. After giving the diagnosis of the terminal results of sin, the Bible points to the cure. *Whom God hath set forth to be a propitiation through faith in his blood, to declare his*


*righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.* (Rom. 3:24-26)

The human race is sick with sin and headed for eternal damnation. Our merciful and loving God does not want any to perish. *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* (2 Peter 3:9)

The word cancer evokes fear, sympathy, and sometimes kindness. Many people I know, meet, and deal with are still influenced with sin sickness and that is fatal for those who do not turn to Christ for the cure. Several lines from an unknown writer say it well:

Life is short;  
Death is sure.  
Sin is the cause;  
Christ is the cure.

Here is the challenge: How can I be more loving, kind, and nice to sick persons? How can I be helpful to them in a way that will encourage them to seek the cure from Jesus Christ? How can I show the love of Jesus that will make them hungry for the cure?

Let me represent the love of Jesus in a way that does not turn them away from a cure for the soul. 

## Taking the Gospel to the Tarahumara Indians — *Part One*

*Charles Hamilton, Harrison, AR*

I'm awake and it's early, at least in this little Tara village. As I sit on the edge of our sleeping platform I'm struck with the sounds of the morning: the rhythmic thumping of stone across stone, softened by a thin layer of maize, the "pit, pat, pit" of practiced hands forming tortillas, the tumbling of water over stone in the little creek behind where all the cleaning and bathing and dishes are done. The early morning chatter in this ancient language which seems to have not one syllable in common with my own.

Then there are the smells—the mingled scent of high mountain timber, the dust and the donkeys and the acrid smell of smoke wafting around the cracks in the house and though its open gables.

The children are waking up, crawling out of their blankets on their sleeping platforms with their parents or simply getting up from the hard packed earth floor of their home. I can hear one beginning to cry. It's that early morning crying of a little one with no particular reason, other than just needing to leave the warmth and security of his bed to face the day.

I sit here thinking. I know how you feel, Little One.

Life is hard for the Taras. People get sick and they die. Women die in childbirth. Often their babies die, too. Maybe someone was drunk and decided the best way to work off the frustrations of life is to give his pregnant wife a beating with a stick. Her baby dies within her and eventually she dies, too, but not right away. First she runs home to her family. She suffers and cries, then eventually she succumbs to the infection raging within her body. But all is not over, for she has an eternal soul.

I'm awake and it's early, at least here in this little Mexican pueblo. As I sit on the edge of my bench, I'm looking into the dear little face of the sister of Carmen, the young woman who died only weeks ago from the beating. We are singing the songs in the Tara language about Jesus—a Jesus she doesn't know and has only heard little about. Now we are reading in her own heart language the story that Jesus told about a lost sheep and how a loving and determined shepherd goes looking for her, calling her by name,

longing to bring her home with Him where it's safe and secure.

We try in our own poor and stumbling way, mixing Spanish and Tara hand gestures, and silent prayer to share the love of this blessed Shepherd. She is listening, thinking, and trying to understand it all. And she's not alone. There are other fresh faces sitting around the circle this morning. Some have heard even less of Jesus.

The only thing for sure on this Sunday morning is that Carmen has a full stomach and some new things to think about. No one in her village could have ever told her, except maybe Juan, the faithful missionary who lives way back in her village with his wife and three children. And in the harsh climate, even for Juan, so much is about simple survival. The needs are so great, and the laborers so few.

As we sit here and learn from the Word, some who have heard and believed are sitting quietly, nodding their veiled heads in understanding, as we speak of this kind Shepherd. We have others sitting here, too, who have been hearing and considering and as I call their names, the strain of conviction and the pleading of the Holy Spirit shows on their precious faces. It strikes me! No matter what our skin color or our culture is, when people come under the conviction and pleading of the Spirit and God's Word the response is much the same.

The knowledge that there is a price attached to giving myself to this sweet Shepherd is sobering. It is not possible to do this and retain the appreciation of my peers or most of my family. There is a price to be paid. It is not cheap. And these girls are still so young, only 13 and 14, but in the Tara culture they are plenty old enough to get married, old enough to have babies, old enough to go off to beer parties, to get drunk, to get beaten, and even to die. Even then it's not over, for they have eternal souls.

The Tarahumara people of north central Mexico are a despised people. They are considered backward and dirty, uncivilized, hard, and unchangeable. In the capital city, Chihuahua, people call them dogs and tell them to go back where they came from.

They are also a real economic engine for this part of Mexico, particularly tourism. You don't have to travel far before you find a Tarahumara Inn or gift store or beer joint. They paint pictures of them on the street and put them in the brochures catering to those who would come and see the mighty Copper Canyon in which they have lived since the Spanish drove them there nearly four centuries ago. Of course, the tourists buy their blankets and belts, leave a peso or two out of mercy, and go home.

Because of prejudice and persecution they have endured over the years, they

are very withdrawn from Mexican society. They are also very poor. It is common to meet Taras who speak little or no Spanish. The Tara culture has about as much appreciation for the Chabochie (as they call the Mexican) as the Mexicans have for them. They have, over the years, developed ways of separating themselves even though they sometimes live in close proximity to others. They specialize in aloofness and have retained a separation in their dress, in their language, and in their view of the spirit realm.

There has been very little spiritual influence from a Christian perspective among them, even though the first “Christian missionaries,” the Jesuits of the Catholic faith, have been here for nearly 400 years. Evangelical groups in the last 50 years or so have also expended energy in trying to reach them with the Gospel with very limited results. The Taras have been considered closed to the Gospel. Their religion is one of worshipping the

sun and the seasons. They sacrifice chickens and beat drums to ensure the continuation of the world and the harvest. Their witch doctors offer help, healing, and revenge as needed, so long as it’s paid for.

They have never heard of places like Holmes County, Lancaster County, or even Arkansas, nor ever seen anything like them. And yet, if they did, they wouldn’t be impressed. What they are interested in is in preserving their own culture and identity. They call themselves “Ralamuli” (The People).

They are suspicious of Mennonites and our ways and our God. There is a doorway into their hearts. It’s called *sacrifice*. It is a door which swings heavily upon its hinges. It will not yield except under great effort and at much cost. It is the door through which Jesus passed as He came into this lost, proud, hurting world so that He might save us from ourselves and self-destruction.



## helpers at home

### *Reflections*

*Mary June Glick, Seneca, SC*

**R**elections of the past enable us to gain a better perspective of the future. We cannot change the past; the past is history. As I think back over the past, looking at it from a more mature point of view,

which comes with added years of experience, there are things I wish I could do differently. However, I also realize that I did the best I knew in light of my age and experience at the time. God has taken many of my

mistakes and failures and used them for good.

We serve a redeeming God, a God who delights in receiving GLORY even from our mistakes. I am also thankful that even though I learn from my mistakes, I do not need to make mistakes in order to learn. I can also learn from the mistakes and counsel of others.

As I write this column today, my reflections have a lot to do with missions. Missions are always close to my heart. It is especially so because we have just recently had the opportunity of spending a week in Belize with our two oldest sons and their families, a total group of fifteen.

Mel and I traveled a few days ahead of the others to make final preparations for our visit. I doubt that we will ever forget the joy we experienced as we watched our two sons and their families get off the plane. This was a dream come true for us, something we had hoped, prayed, and planned for, for the last 20 years. For our sons it was a return to their childhood. For their children, it opened up a world of stories their dads had told them. For Mel and me, even though we had been back a number of times ourselves, this time it brought a lot of reminiscing and connecting with the past.

We had forgotten many bad memories and kept mostly the good memories. Perhaps we portrayed

missionary life to look more attractive than it actually was to our family. Some reminders of this on our trip were a minor accident which took much police negotiation. Also the roads are MUCH better than they were 30 years ago, and all the unexpected incidents that our grandchildren called “a Belize experience.”

Belizean people reminded us frequently that Belize is not as safe anymore, that it has much more crime. Therefore, in my mind returning to the States felt safe, only to have a prowler in our back yard two nights later. Here we ended up replacing all our house locks and thanking God for His protection in our “safe” United States.

We especially enjoyed hearing our Belizean friends tell us we had come “home.” Belize will always feel like home to us. A special bond envelopes believers all over the world.

As I relate to missionary mothers, let me share a few observations that make an impression on my heart as a visitor and I believe will make an impression on those to whom God calls us to minister:

I am impressed with the missionary house that looks like a home. I also appreciate seeing native décor. I like to see a family enjoying their place, the flowers, and their gardens. As a visitor, I enjoy eating native foods. Living on the level of the native



people helps me feel at home with you. Happy, helpful children are an asset to any home.

Contentment is vital and always challenges me. A mother who has found peace and serenity in her environment will be a blessing as a missionary. Do not even consider going to another country if you are not satisfied where you are now.

I like to know you love people. I like to hear the BEST about the people. Love never knows a language barrier. You do not need to know all the proper mission theory, but you do need LOVE.

God's love will give you a burden for the hearts of the people. One of the greatest heartaches in a missionary's life is the disappointment of watching someone turn away from God. We must remember that God calls us to be faithful in teaching the Word; the Holy Spirit will do the convicting.

As I shared with some of these

missionary mothers, I felt encouraged to see their zeal in finding joy in the place where God where has called them. I also felt their discouragement in some of the struggles they are facing. How can we encourage and bless these women?

**Pray.** When a missionary comes to your mind—PRAY. We never know why God brings that name to you at that moment, however, that person may be facing danger, is discouraged or even struggling to know how to help a troubled heart, so pray.

**Keep in touch.** You can write a letter, send a card or simply e-mail a note. Read their newsletters. Keep informed about their country, the people, and the problems your missionaries are facing.

**Care.** Let them know that you care. God may be calling you to bless some missionary today. Ask Him to lay a name upon your heart and respond to His call to care.



## junior messages

### *A Narrow Escape*

*Based on a true happening*

*Louisa Friesen, age 11, Shishewana, IN*

**Y**ou're it!" Amy called, "can't catch me!" Amy and Monica took off with their little five-year-old sister, Lillian, puffing after

them.

Just then Mom called from the porch, "Girls, I'm going to Josue and Maria's to give them some milk. I'm

also taking a dead chicken for their dog.”

Lillian knew about the big black German Shepherd tied by their neighbors’ house and she never planned to get too close to him. He really scared her!

The girls skipped ahead of their mom and reached the house first. “Hi, Lucia!” shouted Lillian, “Mom came to bring some milk for you because our cow is giving so much right now. She said we can stay a while and play.”

“Good!” Lucia answered and they skipped out the back yard to play. Soon they were busy running and jumping, playing another game of tag.

A little while later Lillian remembered something. “We brought a dead chicken for him from our broiler barn,” she said, pointing to the dog.

“Let’s go watch Mama feed it to him,” Lucia said running back to the house. By this time Lillian’s mother had left for home and Maria had just thrown the chicken to the hungry dog. He was gobbling it up as fast as he could. Lillian wanted to get a better look so she edged forward.

“Lillian!” Amy shrieked, but it was too late. The big dog knocked her over and sank his teeth into her ankle. She screamed and tried to get away, but the dog leaped again, this time his teeth sank into her upper leg.

By this time Amy called Maria to help and she pulled Lillian away. Maria was trying to help her, but Lillian didn’t wait for help. She ran up the lane towards home, screaming all the way, with Monica running after her.


As they neared the house, Mom came running out. “Did a snake bite you?” she shouted.

“No!” Monica answered for Lillian, “The dog!”

By now Mom could see the need for stitches in Lillian’s leg. Quickly, she called Daddy who was working at the mill just down the road. “Lillian was bitten by the neighbor’s dog,” she told him.

“I’ll be there!” Daddy slammed the phone down and raced home. After Daddy had fixed the bites up a little and loaded her into the car, he sped away to the hospital. At the hospital, Lillian could see the doctor getting a needle ready. She squeezed Daddy’s hand and soon the job was done. The bite on the ankle needed two stitches and her upper leg had five.

As they drove home, Daddy told her, “Thank God you got away when you did, or that dog might have gotten your throat.” Then looking at Lillian’s leg again, he said, “You’ll probably have those scars for the rest of your life!”

*[Hopefully, this shows this dog’s instinctive aversion to interference when he’s feeding rather than a more generalized ferocity. –PLM]* 

## *Personal Evangelism*

*Dwight Peachey, Middleburg, PA*

**T**he call of every Christian is to spread the Gospel. In Mark 16:15, Jesus said, “Go ye into all the world, and preach the gospel to every creature.” Unfortunately, there are still people in this world who have never heard the Gospel. Even in America, many people do not know Jesus. As a Christian, it is your duty to bring the teachings of Jesus to those who do not know them. Many people are searching for answers that they will not find unless someone tells them. If we Christians are not willing to help them, how will they find the true answers to their questions?

As Christians, we are to live our lives according to the way Christ lived His. This also includes evangelism. Christ was very active in spreading the Gospel and being a servant to those around Him. Evangelism is not always easy or fun. Yet, there is no feeling like the one after you tell someone about Jesus. The fulfillment it brings to life is something that cannot be understood unless it is experienced.

God enjoys blessing us for doing His work and doing it brings endless satisfaction to life.

When you evangelize, you are forced to rely on God for courage to present the Gospel. When you do it in your own strength, you will quickly run out of things to say. But when you depend on God, He will give you the words to speak. Depending on God gives a strength and boldness that cannot be found anywhere else. It allows God to speak through you and to present the Gospel as the answer to that particular person’s needs.

Why are we so afraid to tell other people about Jesus? Every time I evangelize, I am scared. The fear of man can be overwhelming. Yet, when I think of where their souls are headed, it helps take away the fear I have of them. God also gives strength to overcome the fear we have of people we meet. The fear of man is something we all face. It is also something we can overcome with the help of God.


How often do you not tell someone

about Jesus simply because you are ashamed of Him? “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mark 8:38). When you are ashamed of Jesus, it is a sign that your life is not right with Him. If you have a good relationship with Christ, you will not be ashamed of Him or His Word.

Telling others about Jesus is a way to show God’s love to them. If you have His love in your heart, you will do everything you can to save someone from the horrors of hell. How can you be a true follower of Christ and not tell others about Him? Jesus commanded us to do it and it is our duty to obey Him. Spreading the Gospel should be the main work of the Christian. We need

to get out of our comfort zones and tell others about Christ.

Why are we so willing to spend a lot of time on the things we like, but when it comes to telling others about Christ, we are reluctant to do it? We get so absorbed in our comfortable lifestyles that we are not willing to get out of the box and work for God. Jesus said if we are not willing to sacrifice our fun and time for him, we are not fit for the Kingdom of God.

Stand up and face your fears. Tell God that you love Him enough to spread His Word. Learn to love the people around you and remember that their souls are going to heaven or hell. Listen to the voice of the Holy Spirit and gain a burden for lost souls by spending time in prayer for them. Always remember that you may never have more than one chance to let them know that Jesus loves them. 

*Next Month's*  
**QUESTION**

**What has helped you or what do you think could help you be a better witness for Christ? -EE**

***Perhaps the pessimist has no motor  
and the optimist has no brakes,  
but the realist has both.***

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Periodicals

## THOUGHT GEMS

The secret of polite conversation is not to open your mouth  
until you have something to say.

• • • • •

Death does not come from a heart enlarged by sympathy.

• • • • •

Blunt words usually have a sharp edge.

• • • • •

The worker who steals *for* his boss will steal *from* his boss.

• • • • •

You can learn much about a man by what he doesn't say.

• • • • •

What every couple should save for their old age is each other.

• • • • •

The truth doesn't hurt unless it ought to.

• • • • •

Money can build a house, but it takes love to make it a home.

• • • • •

Sometimes virtue and prosperity have trouble living together.

• • • • •

We tend to see things not as they are, but as we are.