



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

Galatians 6:14

MAY 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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## *The Remnant*

*Sadie King, Mifflin, PA*

When a prayer of longing is whispered,  
And the season seems so long.  
When the duties of life are pressing  
And you sing a new song—  
A remnant of beauty remains.

There may be a road that is winding,  
With signs to show us the way.  
There is ever a friend to share with,  
Inspiring our efforts each day.  
A remnant of beauty remains.

There is ever a hope to cling to.  
When death comes to our door.  
There is ever a faith to sustain us,  
Just cling to His promises more and more.  
A remnant of beauty remains.

When the news of the day is so sad.  
And Satan wants you to be stressed.  
There is ever a book that when you read it,  
You will be definitely blessed!  
A remnant of beauty remains.

In the day of all days  
When the Lord shall return to gather  
The faithful to Him, The Church,  
As a Bride will be ready and waiting for Him.  
The beautiful remnant will go with Him!

*“A remnant shall be saved”* (Romans 9:27).

*“The remnant of Israel shall do no iniquity”* (Zephaniah 3:12).



## Are Specifics Legalistic?

**W**e tend to think that if something's less detailed, it's better. That is true in some cases, but not always. Please notice the reprint of the late Yost Miller's writing in this issue which addresses certain fallacies of that thinking.

Paul rebuked the Galatians for beginning in the Spirit but then getting side-tracked and seeking to make progress in the flesh. (Galatians 3:3) By doing that, they began to regress by emphasizing keeping the outdated Law of Moses. In Hebrews 8:6-10, 13, we can see why that disappoints.

Why did the Galatians veer off that way? I believe the two main reasons are given in Galatians 6:12. "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cause of Christ." So one reason for their legalism was to make a favorable impression on those who did not believe the Gospel. The second reason was to avoid persecution for being Christ-followers. Their going along with legalistic Judaizers was actually compromise. While they could more likely avoid suffering for

Christ, that cowardice was spiritually hazardous.

At first thought, it might seem that if someone gets specific in what is sinful, he is legalistic. Where will such thinking take us? Just how does naming transgression equal legalism?

Please note that in Galatians 5:19-23 Paul, inspired by the Holy Spirit, makes two lists. In the first list he names "the works of the flesh." His list of 17 works of the flesh ends with "and such like." So I assume we can rightly name other "works of the flesh" in our time that were not problems at that time. Specific examples today should include, among other things, recreational use of drugs and tobacco.

In the second list he names the fruit of the Spirit, in which he mentions nine fruits—three each for our relationship with God, for our relationship to our fellow man, and also our way of living out our personal lives. Neither of these two lists is legalistic, but they are helpfully specific.


In the negative list, a cluster of impure vices are specifically named. The principles given clearly speak out against other forms of giving the flesh free rein, such as pornography

and gambling.

In the positive list, it is clear that only as Christ indwells our hearts by faith (Eph. 3:17), is it possible to walk in the Spirit. As God's love is shed abroad in our hearts by the Holy Spirit, we are enabled to live by a clearly defined code of behavior without arrogance or self-righteousness.

God assured us through John that His commands are not grievous. If biblical commands seem hard, let us search our hearts and see what we missed in doing what God includes

in His Word for our blessing. Simple obedience to biblical command should not be considered legalism. It is still the path of blessing and gives a God-honoring testimony when we do it to honor Jesus and not to establish our righteousness before God.

Since the Apostle Paul could specifically name "works of the flesh" and "fruit of the Spirit" without being legalistic, let us not hold our peace. "God, give us courage to speak up for the honor of Jesus' name and for His eternal Kingdom!" —PLM 

## reader response

### Re: Randy Alcorn's article

I would like a copy of Randy Alcorn's article on protecting purity in a technological Corinth. I wasn't getting *Calvary Messenger* yet, when that was printed.

I really appreciate this periodical. Keep up the good work!

*Steve Williams, Blanche, NC*  
*[From a telephone conversation.*  
*I sent him a copy of January, 2011.*

—PLM] 

## ANNOUNCEMENT

**Christian Hymnary Publishers is announcing a Conference and Singing to be held June 3-5, 2011, at Roxbury Campground, Roxbury, PA.**

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## *Betrayal — The Dark Side of Close Relationships*

*Aaron Lapp, Kinzers, PA*

### **Bob**

Bob was a well-known pastor with an impeccable reputation for his honesty and uprightness. As a pastor with a heart for people, he was typically at church early. It was common for Bob and his wife to be the last to leave for home.

On one evening of their community tent meetings, Bob's wife stayed home with a sick child. After the meeting, Bob spoke with Sherry, a young widow, who shared some of her financial woes. Her late husband had been a good friend to Bob. Sherry told Bob with tears of a bad experience she had at a garage where they overcharged her for a car problem. The stress it caused was still with her, as well as other financial problems she faced.

When they parted to go home, the lights to the parking area were already turned off. Sherry expressed uncertainty about where her car was in the field outback. Bob offered to walk with her. In a moment of thoughtlessness, he took her hand in his. Nothing more.

Bob then walked to the opposite end of the parking lot for his car and went home.

Was the Sherry incident forgotten? No, not really. Months later it still haunted Bob. Eventually, he felt he had to get rid of guilt. He confided in his deacon. The deacon prayed with him. Bob's conscience was again free.

But the deacon was given to sharing everything with his lovely wife. She mentioned praying for Bob as a prayer request in a ladies' tea party prayer time. One of those present told another close friend, who in all sincerity asked Bob's wife if it was true. Bob's wife was devastated. She felt betrayed that Bob had never told her.

Bob also felt betrayed by his deacon. There was a sense of betrayal in other church members. They felt that he overstepped a clear line of pastoral propriety.

Bob will never again confide in his deacon, nor in any of his own church people. No wonder counseling centers independent of congregational connection exist and have long waiting lines of clients.

We say we are a brotherhood. The problem is that some issues of betrayal and gossip make the sense of brotherhood look weak. Much energy

and resource must be diverted into mop-up operations when we could be bringing encouragement to each other.

### **Sidney**

Sidney was a man in church who had his unique ways. (Who doesn't?) For some time, whenever the offering plate was passed, someone noticed that Sidney wasn't putting anything into it. Sidney was a prosperous business man, well-known and respected in his community.

One day Pastor Richard surprised Sidney by apologizing about broadcasting to various people that Sidney was apparently a tightwad. Pastor Richard had just learned that Brother Sidney had directed his bank to transfer a substantial amount of money into the church's treasury every week for quite a long time.

Now Sidney was actually a strong believer in tithing. The weekly transfer of funds was his way of having the fewer people find out about his very liberal giving.

Sidney felt betrayed by the usher who was in a standing position to observe Sidney's response, or lack of it, and so he told the pastor, who was Sidney's brother-in-law. Sidney also felt betrayed by his brother-in-law, the pastor, who admitted that he had told a number of church members.

Sidney felt betrayed by the church treasurer. He, Sidney, and Sidney's wife were the only people in church who knew about his weekly transfer of funds.

What did Sidney do? To his credit, he didn't make any demands or require a public accounting of the betrayals. He didn't make a scene about the pastor, the usher, or the treasurer. Sidney quietly left that church and he and his wife now attend another church.

### **And So?**

Can Bob's deacon's wife go back to each of the ladies at the morning tea and say she filled in with her imagination a few missing details? What is the deacon's responsibility to Bob in not keeping his confession a secret? Can Pastor Richard go back to all the people he told about Sidney and to the ones they told? Should the pastor confess to the church and maybe the usher, too?

Why are some church-attending people—even some in office or the wives of such—given to being like Mark Twain expressed it? Twain said he can remember 'most anything, whether it happened or not!

*The Bottom Line* is that the tangled web of brotherhood betrayal becomes difficult to unravel. It is like the setting sun on a day of heavy clouds. There is no color—all one gray sameness. Darkness gradually settles in, and the air turns chilly and cold.

Candidness and transparency between spouses and between brothers is always better than saying everything you feel or know—verified or unverified—to others who are not part of the problem and who have no part in the solution.



# *The Condemnation of Man*

*Norman Miller, Dryden, ON*

**T**he condemnation of man is a topic of relevance, due to this universal condition. We will be looking at how man was condemned, how man is condemned, and how man needs to think about his condemnation.

## **How Man Was Condemned**

Mankind has his origin in God. God created Adam, therefore Adam came from God. Since God made Adam, God had the supreme authority to have certain expectations of Adam. God knew Adam had limitations, due to his earthly makeup. God knew Adam's abilities. God is just and fair. Therefore, God gave Adam only one rule that would define disobedience. His rule was that they should not eat of the tree of the knowledge of good and evil. God wanted man to know Him and His divine Goodness. God's heart for man is always good and He does not want us to experience evil. It is the devil who wants us to experience evil.

When Adam and Eve sinned through their disobedience, they chose to obey Satan, the enemy of God, rather than obeying God. This was a breach of the commandment. When they sinned, they chose the desire of the fleshly appetite over the purity of spiritual truths. This

was walking in the flesh. When they sinned they chose death over life. This was the natural outcome of separation from God, who is the source of Life. Adam was responsible for the choices he and Eve made, yet he found himself unable to undo these choices.

God's condemnation fell on Adam by virtue of His character. God is fair and just and would not just overlook or disregard this sin. Man had chosen this destructive path, and God would not keep him from the outcome of man's choices through a breach in God's character. God's holiness and righteousness would never be set aside to redeem man back to Himself. Rather, God sent Jesus to reveal His righteousness, and to redeem us back to Him.

Adam could do nothing to redeem himself back to God. He could do nothing to stop the spread of sinfulness in the lives of his sons. I think Adam probably felt the effects of sin every day for the rest of his life. He would have remembered the conversations with God in the cool of the day. He would have remembered the beauty and freedom that he and Eve had in the Garden. He would have remembered taking the fruit and the deliberateness of his



disobedience. He must have cried and wept over the mistake of yielding to temptation and the subsequent condemnation that he felt from God.

### **How Man Is Condemned**

How is man condemned now? First, a story of an apple tree. It is fairly easy to count the apples on a tree, but impossible to count the trees in an apple. We are like the trees in an apple seed. We are in Adam by virtue of our birth. We also have a moral obligation to God, just like Adam had, by virtue of this natural birth. Every person born into this world has this relationship with Adam. We not only have a physical connection to him, but by virtue of our physical connection, we have a connection to his fallen state. When we are naturally born, we are born of corruptible seed—seeds from a fallen tree. This means man is separated from God by virtue of his natural birth.

Man has a way of wishing for the things he lost in the Garden. We could call these memories of Eden. Man feels that he is lost, and makes attempts to restore what was lost though his own physical energies. Every person has tried to make life work on his own, and has never accomplished it. Furthermore, there seems to be a spiritual law that says, The harder we try on our own to make life work, the less it works. We are condemned due to the weakness

of our flesh.

The people that lived after Adam were a wild and wicked bunch. They were acting against God. Man has always done this when left to himself. Man that lives for and of himself degrades fast. I know of several situations where in one generation people have gone from faith in God to promiscuity and homosexuality. In the next generation people in western society might be into pagan worship and cannibalism.

Man has made much effort to turn masses against God. This is not unique to our day, but never before in history has man had the tools to corrupt the masses that he has today. Only one hundred years ago, a man needed to be physically present, or write words to corrupt another person. Now people broadcast their corruption around the world. One person can have as much corrupting influence today as a nation of sinners had merely a hundred years ago. Due to this corrupting influence, man is trying to outdo each other in corrupting, which multiplies the current trend toward heathen thinking and action. If our churches don't take drastic action by repenting of our tolerance for wickedness, our children will fall into the traps the world has set for them. Man left to himself is condemned for his wickedness and lack of pursuit of God.

God in His sovereignty called Abraham to follow Him. Abraham responded rightly to God and obeyed in faith. This was counted to Abraham as righteousness. This was the beginning of the redemptive work that God was doing for man. Abraham was justified due to his faith, just like the believer in Christ is justified by faith. God chose Abraham to do some very specific things. One of those things was to provide a people that would serve and glorify God. To this group of people came the law. This law was never meant to be an end in itself, but rather a definition of how God was to be worshiped and served.

The Jews, in their carnality, turned the law into a set of regulations that was even harder to observe and maintain. The Jews did not universally serve God through the keeping of the law. Many walked in wickedness and were condemned by the law. Those who tried to keep the law lacked the spiritual power to live it from the heart. This led to their confusion and rewriting, adding to, and general disobedience to the spirit of the law. Many resorted to hypocrisy, thereby breaking the law. The law had a purpose but was incomplete in that it had no power to effect obedience to itself.

By all this we see that all the world is condemned. Romans 2:12 shows that condemnation is universal to

the law keeper, and those that do not know the law. Many today do not keep or know the moral law of God. This causes alarm in the church community. However, the condemnation of the world is not changing as the world corrupts. The world has always been condemned. The world has never sought after God. The world has always been on a mission to eradicate God from their hearts and thoughts. While it seems like everything is changing in modern society, the condemnation of the world is not changing. We are all part of the world due to our birth, even from Christian parents.

### **How Man Needs to Think about his Condemnation**


Christians have an understanding of Christ, and faith in Him is our key to salvation. We are only as effective in living for God as we deal with our condemnation and wickedness. There is a push in churches, again not a new push, that would deal with sinfulness of man by minimizing it, and maximizing the grace of God. We need to maximize both the sinfulness of man *and* the grace of God. This is a shift that requires faith. There again, does the new birth not require faith?

How can there be a reason for new birth if there is no understanding of the problems with our natural birth? The church needs to teach the fallen condition of man, the weakness of the flesh, and the lack of power of the

law. Though this doctrine is in many of our creeds, it is too seldom in our pulpits, in our homes, as evidenced by the average Christian's life.

By saying all these things, I risk being misunderstood. I want to affirm that man is made in the image of God, but is fallen. To say he is fallen means that at one time he was in a non-fallen condition. Man is not condemned merely because he

is made of matter, and is not fully a spiritual being. Gnosticism is not the answer. Asceticism is not the answer. **Jesus Christ, the Son of God, born of a virgin, crucified under Pilate, raised by the power of God ascended into heaven, is the answer!**

[From *Mid-Atlantic Informer*, March, 2011. Used by permission of the author.] 

## *How Shall We Preach?*

*Yost H. Miller (1918-2009)*

**T**here are two types of preaching coming from Amish Mennonite pulpits, stemming from differing views of what constitutes the gospel message. The one is often referred to as being *spiritual* and the other as *legalistic*. Although they should complement each other, they are often seen as contradicting one another.

To make it clear and simple as the Holy Spirit enables me to make it, please consider the following description of the two.

The so-called *spiritual* view assumes that if our preaching is Spirit-empowered, and composed of prayer-saturated, Christ-centeredness, it will not be necessary to name things that pertain to righteous and holy living, and that we must trust the Holy Spirit to do that for us. If any specific applications are made of what is holy

or sinful, it is labeled as *legalistic*. Even though the applications are based on New Testament principles, it is seen as departing from *grace* and reverting to *law* for righteousness.

The other view likewise emphasizes total dependence upon God, the need for prayer, and the imperative of preaching Christ and Him crucified. In contrast, however, these also believe that Spirit-led preaching includes making clear what identifies with Bible principles of holiness and, on the other hand, what identifies with the world, the flesh, and the devil. The spirit-led preacher is not fearful of being labeled *legalistic*, but he is fearful of depreciating the Word of God by not making proper applications to life. He trusts the Holy Spirit to bring effective conviction to both the principles and their applications. He understands this

is a proper requirement for true spiritual ministration of the Word. Paul spelled out many applications along with the principles. (See 1 Corinthians 6:1-8; and chapters 7 and 8).

Mennonite churches of Holmes and Wayne counties, Ohio, witnessed a very effective demonstration of spelling out proper applications in 1951-56. Bro. George Brunk II was used of God to bring sweeping revival at that time. We were given to see the positive side of what many call legalism today.

Brother George preached the Word of God vigorously and profoundly. He made applications and named things in a way that all who heard could understand clearly what obedience to the principle required of them. People repented with visible evidences. Restitutions were made. Worldly and sinful items were burned. There were testimonies of deliverance from tobacco, liquor, immorality, foul language, bitterness, worldly dress, jewelry, and so on and on.

Sinners were testified to and invited to come to Christ and the church. There was no room for abstract conversions without exterior evidence, as is often the case. Store owners threw their tobacco out and quit selling it. Women wore their veils during the week, not only when they went to church. The Word

of God grew mightily and prevailed.

An entire sermon was preached on the evils of television. There was no blushing about making applications of Bible principles against this tool so effectively used for evil mind control. Many ministers testified in the tent meetings of Sunday morning confession and testimony services in their churches taking up all the time, so that they didn't get to preach.

I mention this so that we may be bold to make applications and name things that need to be named. Let us not be intimidated by the fear of being labeled as legalists. Those who operate in the misty indefiniteness of *super spirituality* and its claims of pietistic excellence, have yet to prove the validity of their view.

Of course, as in all our preaching, we must guard against extremes, with a godly, Spirit-led sense of moderation and balance. We need straight forward preaching of the Word in a commanding Christ-centered way, making appropriate, well-defined applications. Things that obviously pertain to the sinful, fleshly, worldly life of lust and pride need to be exposed. That which identifies with holiness, godliness, and righteousness needs to be promoted. Having done our duty we must still trust the Holy Spirit to bring conviction unto repentance, with visible evidence to the glory of God.

Some visiting evangelists refrain


from this type of preaching, reasoning that they should just preach the Gospel. This leaves the making of applications entirely for the home ministers. This unwittingly leaves the impression that the Gospel is distinct from its practical applications to life. That tends to undermine the efforts of the home ministerial team to keep biblical order in the church. But when evangelists and pastors all speak basically the same message (1 Cor. 1:10), the church is edified and strengthened.

In summary, then, the first manner of preaching is essentially *pietistic* in its content. Its message is confined to the inward aspect of the Christian faith which, of course, is essential. But that alone ends in a certain incompleteness, without addressing also the exterior responses of the faith. "Show me thy faith without thy works, and I will show thee my faith by my works" (James 2:18). When the inward aspect of faith does not bring our outward responses

into proper balance, our faith is in question and our testimony is empty.

Unknown to far too many of our people, this was one of the basic distinctions between our Anabaptist heritage and mainline Protestants. Where Bible principles are taught without brotherly agreement on how they should be applied to life, there is always a predictable result, well-proven by history. There will be drifting toward the lifestyle of acculturated churches, and of the non-professing world as well.

So we must preach the Word of God "as they that must give account" (Hebrews 13:17), with an urgency that commands unto "the obedience of the faith." Even as Paul instructed Titus, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:15).

[From *Calvary Messenger*, November 1993. Submitted for re-publication by Wilmer Peachey, Ellisburg, NY.] 

## ***Breaking Granddad's Bent***

*Dale L. Schnupp, Lebanon, PA*

**W**e all have things passed on to us from our parents and grandparents. Some of these cycles are good and we want to maintain and continue doing them. Some new cycles need to be initiated and there are cycles that

need to be broken and discontinued.

Abraham's bent to lie was passed on from one generation to the next. In Genesis 20, Abraham said of his wife, Sarah, to Abimelech, "She is my sister." He did it with the intent to mislead Abimelech so although it was

a partial truth, he wanted Abimelech to believe a lie.

In Genesis 26, Abraham's son, Isaac, was asked about his wife, Rebekah, and he answered with a lie just as his father Abraham had, "She is my sister."

In the next chapter of Genesis, Isaac's son, Jacob, followed in the same bent to lie when Isaac asked him, "Art thou my very son Esau?" and Jacob answered his father, "I am."

Lying continued in the next generation when Jacob's sons came back with Joseph's coat of many colors they had dipped in goat's blood and they said to their father, Jacob, "This have we found; know now whether it be thy son's coat or no." They pretended not to know it was Joseph's coat, yet all the time they knew it was and they did a false pretense by dipping it into the blood of a kid. This was the fourth generation with the bent to lying.

Through forgiveness, Joseph broke that bent to lie and lived a life of integrity! Potiphar saw that the Lord was with him and made all that he did to prosper. Joseph found grace in his master's sight. He was a goodly person and he was well favored.

Just as Joseph broke that bent to lie, so must we break the bad cycles handed to us. We can never say we inherited it from our father or blame it on our mother. Each of us need to take responsibility for our own actions and choices. Our sinful responses are of our own making. We need to bring them to the Lord, put them under the blood of Jesus, forgive others and be forgiven by God. Be accepting God's grace on our lives, we can make choices that will bring us joy for today and for eternity.

[From *The Mid-Atlantic Informer*, March, 2011. Used by permission of the author.]



## *Intrigued by Technology*

*Stephen R. Burkholder, Burns Lake, B. C.*

The individual screens on the seats in front of us went blank as the speaker crackled into life. "We have begun our descent into Minneapolis. We ask at this time that all electronic devices be turned off." A flurry of activity arose as men scrolled down their touch screens to hit the shut-down button. Women

pulled their iPod ear buds out and proceeded to untangle themselves from the wires. A series of beeps, chirps, and dying chords sounded as screens went blank.

Our society is surely addicted to the entertainment of electronic technology. Should God's people be different? Opinions vary concerning

technology use, but our level of fascination with technology surely reveals something about us.

How fascinated should God's children be with man's accomplishments? Men are building another Babel today. Technology has united our world once more, and men (judging by advertisements) are proud of how high they have built. We should marvel more at God's handiwork and less at man's inventions.


A hearing aid specialist recently asked an older brother, if his cell phone was "blue tooth compatible." "I never looked in its mouth," our brother answered with a smile. He was not ashamed to be ignorant about the world of gigabytes and satellites. He lived in the real world of warm garden soil, with the wind singing through pine trees. Something is wrong if a Christian thrills to the latest capabilities of a new cell phone yet rarely speaks up in Sunday School.

Does technology affect our family life? The traditional family evening is pleasant to contemplate: Father reading a book to himself or his children, Mother knitting, and the children occupying themselves with

various hobbies such as carving, drawing, reading, or cross stitching. Must this be replaced with Father in his office checking his e-mails, Mother trying to program her sewing machine, and the children preoccupied with texting or playing electronic games? Surely, when technology repeatedly robs us of our focus on our children or our guests, it has gone too far.

It will be hard to convince our youth not to be fascinated with electronic gadgets if we fail to be reserved in business technology. We believe in a simple, conservative lifestyle—a pilgrim-and-stranger mentality. Do we consistently practice economic conservatism? How much money we borrow, how we advertise, how broad a market we try to reach, and how large we aim to become will make a difference in how dependent we become on the Internet.

"By faith he sojourned in the land of promise, as in a strange country... for he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:9,11).

[Reprinted with permission from *The Eastern Mennonite Testimony*, March, 2011.] 

***Only when it gets dark, can we see the stars.***

## marriages

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

### **Beiler-Ropp**

Bro. Glen, son of Kenneth and Anna Mary Beiler, Paradise, PA, and Sis. Angela, daughter of Lamar and Lois Ropp, Kalona, IA, at Fairview Mennonite Church for Sharon Bethel A.M. Church on March 19, 2011, by Alvin Stoltzfus.

### *Correction:*

### **Earl-Wadsworth**

Bro. Matthew Alan, son of Dennis and Gayle Earl, Marysville, OH, and Sis. Kristy Kyle, daughter of Roger Wadsworth and Suzy Ables, Laurelville, OH, at Bethesda Fellowship, on Jan. 2, 2011, by Elmer Stoltzfus.

### **Miller-Oatney**

Bro. Vernon, son of Jerry and Sara Miller, Arlington, KS, and Sis. Grace, daughter of Brent and Suzie Oatney, Partridge, KS, at Arlington Amish Mennonite Church on March 5, 2001, by David Yoder.

### **Schrock-Overholt**

Bro. Justin, son of Willis and Edna Diener, Russellville, KY, and Sis. Lisa, daughter of Arland and Dorothy Overholt, Auburn, KY, at Plainview Mennonite Church on March 18, 2011, by Dannie Diener.

### **Troyer-Stoltzfus**

Bro. Ryan, son of Marvin and Margaret Troyer, Goshen, IN, and Sis. Elizabeth, daughter of Mahlon and Rhoda Stoltzfus, Millington, MD, at Chesterton Baptist Church for Harmony Christian Fellowship, on Feb. 12, 2011, by Steve Stoltzfus.

## cradle roll

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

**Beachy**, Walter and Ramona (Miller), Galena, MD, fifth child second dau., Leah Katherine, Feb. 26, 2011.

**Coblentz**, Marlin and Amy (Stutzman), Kalona, IA, fourth child, third dau., Amber Dawn, Jan. 19, 2011.

**Eby**, Ernest and Cathy (Horst), Mountain View, AR, second child and dau., Heidi Renae, March 17, 2011.

**Freeman**, Homer and Martha (Graber), Pulaski, TN, sixth child, second son, Elson Homer, Jan. 24, 2011.

**Good**, Ryan and Teresa (Miller), Circleville, OH, fourth child, third son, Axtyn Emmanuel, born Nov. 29, 2008; fifth and sixth children, second and third daughters, Annalise Bella and Amberise Leanne, born Nov. 19, 2009. All three were received for adoption March 21, 2011.



**Graber**, Myron and Joanna (Wagler), Montgomery, IN, fourth child, second dau., Hadassah Rose, Feb. 23, 2011.

**Helmuth**, Joel and Joyce (Miller), Nappanee, IN, first child and dau., Mabel Irene, March 8, 2011.

**Hochstetler**, Paul and Sarah (Yoder), Martinsburg, OH, fifth child, second dau., Heidi Renee, July 31, 2010.

**Hostetler**, Loren and Berneice (Otto), Martinsburg, OH, third child, second dau., Danika Jo, Feb. 7, 2011.

**Kauffman**, Linfred and Rosetta (Yoder), Hartselle, AL, first child and dau., Kayla Michelle, April 6, 2011.

**King**, Ivan and Verna (Hostetler), Lyndon, KS, third child, first son, Jesse Andrew, Feb. 17, 2011.

**Lapp**, David and Angela (Mullet), McConnelsville, OH, fifth child, fourth dau., Madison Grace, Feb. 7, 2011.

**Mast**, James and Glenda (Hochstetler), Huntsville, AR, first child and son, Braden James, March 18, 2011.

**Miller**, Alan and Laura (Plank), Arthur, IL, fourth child, second son, Micah Adam, Feb. 28, 2011.

**Miller**, Brandon and Yvette (Otto), LaGrange, IN, second child, first dau., Ariana Jayne, March 12, 2011.

**Miller**, Darell and Hannah (Gingrich), Uniontown, OH, first child and son, Lucas Scott, March 25, 2011.

**Miller**, Marlin and Leanna (Burkholder), Rural Retreat, VA, third child, second dau., Kierra Lachelle, March 14, 2011.

**Miller**, Timothy Paul and Lisa Arlene (Steven), Meadville, PA, first child and son, Dominic Jose`, Feb. 27, 2011.

**Overholt**, Matthias and Sarah (Mohler), Sarasota, FL, second child and son, Zachary Joseph, Feb. 24, 2011.

**Rivera**, Juan "Chico" and Marlene, Catlett, VA, fourth and fifth children, second and third sons, Ethan Derik and Vladimir Isai, March 11, 2011.

**Schlabach**, Kevin and Amber (Chupp), Plain City, OH, (serving at Fairplay, SC), first child and dau., Paitlyn Lily, March 23, 2011.

**Schmucker**, Alvin and Doretta (Schrock), Bealeton, VA, third child and son, Elliot Reed, March 6, 2011.

**Schrock**, Ivan and Nicole (Miller), Manassas, VA, second child and son, Ashton Tate, Jan. 21, 2011.

**Sharp**, James and Joyce (Hostetler), Belleville, PA, third child, second son, Anthony James, Feb. 2, 2011.

**Stoltzfus**, Lamar and Marcia (Yutzy), Kennedyville, MD, first child and son, Lincoln Amos, Jan. 16, 2011.

**Stoltzfus**, Michael and Linda (Huyard), New Holland, PA, ninth child, third dau., Katelyn Michelle, Feb. 19, 2011.

**Stutzman**, Kevin and Carrie (Gingrich), Irwin, OH, fourth child and dau., Olivia Mary, March 8, 2011.

**Troyer**, Hosea and Bernice (Schrock), Plain City, OH, ninth child, fifth son, Elijah Raphael Monroe, March 26, 2011.

**Wagler**, Lavern and Ruth (Wengerd), Paris, TN, second child, first son, Darin Lavern, March 15, 2011.

**Wagler**, Tommy and Marji (Overholt), Hartville, OH, (serving in Kisumu, Kenya, East Africa), fifth child, third son, Kristian Neil, March 16, 2011.

**Wagler**, Wes and Kendra (Lapp), Harrison, AR, first child and dau., Olivia Brooke, Feb. 19, 2011.

**Yoder**, Arlen and Rhonda (Hamilton), Weatherford, OK, seventh child, fifth dau., Amanda Gail, Mar. 3, 2011.

**Yoder**, Jesse and Sarah (Holofshak), Cottage Grove, TN, third child, second dau., Alyssa Renae, Feb. 25, 2011.

**Yoder**, Joe and Martha (Yoder), Falkville, AL, first child and dau., Delilah Miracle, March 7, 2011.

**Yoder**, John and Renita (Kuepfer), Arlington, KS, third child, second dau., Rachel Joy, March 6, 2011.

**Yoder**, Marlin and Anna (Raber), Cedar Creek, TX, fourth child, first son, Patrick Wayne, Dec. 13, 2010.

**Yoder**, Steve and Delilah (Schrock), Bealeton, VA, third child and son, Logan Stence, March 14, 2011.

## ordinations

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

**Bro. Nathan Byler**, 41, of Paris, TN, and **Bro. Lewis Bender, Jr.**, 31, of Henry, TN, were ordained as ministers in a double ordination at Bethel Fellowship, Cottage Grove, TN, on March 27, 2011. Preordination messages were given by Dave Stoltzfus, Honey Brook, PA. The charges were given by John Mast, assisted by Lavern Eash and John Smucker. Lavern Wagler and Milan Wagler were also in the lot.

**Bro. David L. Yoder**, 48, was ordained as minister at Ebenezer A.M. Church, Oskaloosa, KS, on March 13, 2011. Wayne Yoder, Cynthiana, KY, gave preordination messages. The charge was given by Rudy Overholt, assisted by Devon Miller and Freeman Miller. Roger Miller was also in the lot.

**Beiler, Barbara** (Schrock), 92, of Stuarts Draft, VA, died Feb. 17, 2011. She was born Oct. 5, 1918, in Princess Anne, VA, daughter of the late Simon and Sadie (Yoder) Schrock. She had her aortic heart valve replaced in 1999. The Lord gave her 12 more years until the valve failed, which caused her death.

She was a member of Mt. Zion A.M. Church.

On Jan. 9, 1941, she was married to John S. Beiler, of Princess Anne, VA. Survivors include 10 children: Freda (Milton) Yoder, Carrier Mills, IL; Elmer (Miriam) Beiler, Clayton, IL; Sarah (John) Miller, Harrodsburg, KY; Paul (Connie) Beiler, Huntland, TN; Melvin (Elizabeth) Beiler, Grove City, MN; William (Esther) Beiler, Gap Mills, WV; Esther (Marvin) Yoder, Roodhouse, IL; John (Dorothy) Beiler, Oakland, MD; Allen (Linda) Beiler, Stuarts Draft, VA; Mary Ellen (Jesse) Hershberger, Staunton, VA; 61 grandchildren, and 186 great grandchildren. Other survivors include three brothers: Alvin, Staunton, VA; Elmer, Stuarts Draft, VA; Noah, Costa Rica; and one sister, Mary, Stuarts Draft, VA.

Preceding her in death was her husband (in 1995), one son, one grandson, one great grandson, one brother, and two sisters.

The funeral was held at Pilgrim Fellowship on Feb. 20, with Bishop Eli Yoder and grandson Tim Miller serving.

The burial was conducted at the Amish Cemetery by grandson John Beiler and nephew Simon Schrock.

**Schrock, Addison James**, stillborn son of Darrell and Naomi Schrock, of Bealeton, VA, was born Jan. 31, 2011, after six months of gestation, as a complication of his mother's ongoing battle with cancer.

Besides his parents, he is survived by two sisters, Jolynn and Carina. Grandparents are James and Janet Schrock of Catlett, VA, and Jim and Linda Gochnauer, of Plain City, OH. Other survivors are aunts and uncles: Glendon, Andrew, Janina, Tryphena, and Austin Schrock, all of Catlett, VA; John and Mark Gochnauer, of Plain City, OH; great grandparents, Andy and Saloma Schrock, Catlett, VA, Lucy Graybill, of Juniata County, PA, and Helen Gochnauer of Gorin, MO, and other extended relatives.

The funeral was held on Feb. 4, with Nate Beachy, Dave Nisly, Ivan Schrock and Simon Schrock serving. Interment was in the Faith Christian Fellowship cemetery.

**Shetler, Anna** (Stoltzfus), 77, died after an extended illness March 12, 2011, at home. She was born April 2, 1933, in Wyoming, DE, daughter of the late Jonas and Rachel (Beiler) Stoltzfus.

She was a member of Gap Mills Mennonite Christian Fellowship. She found joy in Christ and in homemaking, gardening, bird watching, quilting

and especially in her children and grandchildren.

On May 5, 1955, she was married to Joni M. Shetler. He survives. She is also survived by four sons: James (Janet Nisly) Shetler, Hutchinson, KS; Jason (Jeanette Grove-Helline) Shetler, Navarre, OH; Jadon (Charlene Rutter) Shetler, St. Thomas, PA; Jesse (Marianne Petre) Shetler, Gap Mills, WV; and four daughters: Arlene (and Jerry) Miller, Friedens, PA; Leona (and Alvin) Stoltzfus, Romney, WV; Rachel (and Mark) Stoltzfus, St. Thomas, PA; and Naomi Shetler, of the home; 24 grandchildren; five sisters: Elizabeth Yoder, of Sarasota, FL (who died one week after Anna died); Emma Byler, Ronks, PA; Katie Beachy, Oakland, MD; Rachel (Uria) Shetler, Farmville, VA, and Naomi (Alton) Yoder, Meyersdale, PA.

She was preceded in death by a daughter, Elmina May Shetler; a brother, Isaac Stoltzfus, and two sisters: Lydia Hertzler and Rebecca Yoder.

The funeral was at Gap Mills Mennonite Christian Fellowship on March 15, with William Beiler and Tim Miller serving. Eli Hershberger conducted the committal at the church cemetery.

**Stoltzfus, Isaac J.**, 76, of Sarasota, FL, died after a two-month battle with cancer at his daughter's home in Lynchburg, VA, Oct. 27, 2011. He was born in Dover, DE, son of the late Jonas and Rachel (Beiler) Stoltzfus. Residing in Florida since 2003, they had previously lived at Midland,

VA, Farmville, VA, Blackville, SC, and Oakland, MD.

He was a member and usher at Tourist Mennonite Church, Sarasota. For 18 years he was employed as a driver for Martin-Brower Co. in Manassas, VA. He was known for his friendliness and sense of humor. He liked singing and expressed his faith through good music. Isaac had a heart for global missions.

His marriage and family is recorded in the following obituary.

The funeral for Isaac was held at Dayspring Mennonite Church on Oct. 30, with Robert Yoder, Joni Shetler, Simon Schrock, and David Graber serving. Burial was in the church cemetery.

**Stoltzfus, Mattie (Yoder)**, 76, of Sarasota, FL, died March 6, 2011, at Doctor's Hospital in Sarasota, following a brief bout with lymphoma. She was born at Dover, DE, on Nov. 10, 1934, daughter of the late John A. and Mary (Byler) Yoder. She was preceded in death by her late husband of 56 years, Isaac J. Stoltzfus, who died on Oct. 27, 2010.

She was a fervently committed member of Tourist Mennonite Church, Sarasota, FL. Her hobbies included quilting, embroidery, jigsaw puzzles, playing games and collecting seashells with her grandchildren.

She is survived by 11 children and their spouses: Rhoda and Norman Yutzky, Hutchinson, KS; Ruth and David Mast, Midland, VA; Ellen and Nelson Troyer, Farmville, VA; Omar and Charlene

Stoltzfus, Farmville, VA; Chester and Christina Stoltzfus, Culpeper, VA; Dora Stoltzfus, Sarasota, FL; Mervin and Dawn Stoltzfus, Catlett, VA; Timothy and Linda Stoltzfus, Watsonstown, PA; Rachel and Quincy Hochstetler, Aiken, SC; Joseph and Joyelle Stoltzfus, Midland, VA; and Naomi and Joseph Hostetler, Lynchburg, VA. Also surviving are 34 grandchildren and eight great grandchildren; one sister, Lydia Bender; and three brothers: William, Alton and Daniel Yoder, and brother-in-law, Vernon Nissley.

She was preceded in death by two sisters and one brother-in-law: Saloma and Clyde Bender and Mary Nissley.

Visitation was scheduled at Tourist Mennonite Church, Sarasota, on March 7. The funeral was held at Dayspring Mennonite Church, Midland, VA, with Robert Yoder and Bennie Byler serving. Burial was in the church cemetery.

**Stoltzfus**, William B., 90, of Paradise, PA, died Feb. 21, 2011. He was born June 6, 1920, son of the late David F. and Lydia (Blank) Stoltzfus.

He was a member of Weavertown A.M. Church, Bird-In-Hand, PA.

On Dec. 3, 1942, he was married to Susan S. Dienner, who survives. Their children are Mary E. Nissley, Paradise, PA; David D. Stoltzfus, Gordonville, PA; and Sara Jane Stutzman, Gap, PA. Other survivors are 11 grandchildren, and 31 great grandchildren. One sister, Anna (Henry) King survives.

He was preceded in death by a brother, Crist Stoltzfus, whose wife, Lena (Esh)

(Stoltzfus) Beiler survives.

The funeral was held on Feb. 24, with Wilmer Stoltzfoos serving. Burial was in the church cemetery.

**Wengerd**, Alvin H., 79, of Millersburg, Ohio, died Jan. 21, 2011, at his home surrounded by family after a period of declining health. He was born on July 29, 1931, at Millersburg, OH, son of the late Homer I. And Cora (Yoder) Wengerd.

He was a charter member of Messiah Fellowship Church, Charm, OH.

On Nov. 26, 1953, he was married to Magdalena "Maggie" Erb. Surviving are his wife and six children and their spouses: Ferman (Fannie) Wengerd, Liz (Andy) Miller, John (Arlene) Wengerd, all of Millersburg; Homer (Sharon) Wengerd, Mobile, AL, John (Arlene) Wengerd, Millersburg; and Martha (Perry) Yoder, Sugarcreek; one brother, Dan Wengerd, New Philadelphia, OH; 20 grandchildren, and six great grandchildren.

He was preceded in death by an infant sister, Mary, and one infant grandchild, Samuel Yoder.

The funeral was held on Jan. 24, at Messiah Fellowship Church with Philip Miller, Adin Troyer, and Philip Beachy serving. Burial was in the church cemetery.

**Yoder**, Mary Catherine, 52, of Falkville, AL, died after a valiant fight with cancer for almost three years at her home on March 2, 2011. She was born May 22, 1958, daughter of Elvin and Clara

(Troyer) Yoder.

She was a member of Emmanuel Mennonite Church, Hartselle, AL, and left a radiant testimony for Christ.

She is survived by her father, Elvin and step-mother, Barbara (Weaver) Yoder; four brothers: Ray (Gladys Amstutz), Liberia, Africa; Herman (Sharon Weaver) Yoder, Temple, TX; Nathan (Julie Troyer) Troyer, Lott, TX; Paul (Juanita Coblentz) Troyer, Rosebud, TX; two sisters: Deloris (Broaddus) Massey, Olive Hill, TN; Glenda (Emanuel) Yoder, Sterling, AK;

four nieces and nine nephews.

She was preceded in death by her mother, Clara (Troyer) Yoder, and a sister, Rosetta (Mrs. Owen Yoder), four infant siblings, paternal grandparents: Allen and Lizzie Yoder; maternal grandparents: Ezra and Amanda Troyer; two nieces: Valerie Hostetler and Cynthia Yoder and one nephew: Joel Yoder.

The funeral was held at Emanuel Mennonite Church with Sam Nisly, Milt Kinsinger, and Leonard Weaver serving. Burial was in the church cemetery with Millard Yoder in charge.



**observations**

**H**aydon Rahe is a third-grader, son of Chris and Carolyn Rahe who attend Holdeman Mennonite Church, Wakarusa, Indiana. The father was dismayed at some of the patriotic activities that their young son was required to take part in while attending public school. He was actually unaware that the son had been asked to write to a Vietman War veteran to thank him for his service to our country.

The 63-year-old recipient of the boy's letter had been in the Air Force. He was in a veteran's hospital in Indianapolis when the letter came. His answer included the following: "Hayden, please do not allow yourself to get caught up in veteran's or military affairs. Many of us are anti-

military. We joined so that we would not be drafted by the Army or the Marines. Our military interferes with other countries and wastes so much money that could be spent for health care and a better quality of life for all."

(Reporter, Winter, 2010. Note that the Holdeman Mennonite Church is affiliated with Mennonite Church USA and the Indiana/Michigan Conference.)



A Dutch evangelist and building contractor is building a full-size replica of Noah's Ark. Johan Huistres of Dordrecht, the Netherlands, expects his ship to be ready for visitors by May, 2011. Huistres plans to keep the completed project in Dordrecht until the middle of 2012 when he plans to take it around

the world, beginning with London. (*Mennonite Weekly Review*, 2-28-11)



The destructive potential of nuclear energy is widely considered immeasurable. So to harness such energy for peaceful purposes can seem like a good idea.

The recent 8.9 earthquake (later given a 9.0 designation on the Richter scale) and the resulting tsunami has served notice to Japan and the watching world that nuclear energy designed for peaceful purposes is also vulnerable to damage from natural disasters. Suddenly a friendly, energy-producing facility has become a poison-spewing monster with repairmen desperately trying to get things under control.

Columnist Bob Herbert (*The Hutchinson News*, 3-21-11) wrote a column entitled, “Is Nuke Power Worth the Risk?” Herbert concludes that such disasters could happen here. It does not take an earthquake to pose serious danger. The accident at Three Mile Island (1979) is remembered as having posed great risks. He says that the 104 commercial nuclear plants in the U. S. are getting old and many have had serious problems. His opinion is that it is not justifiable to continue building these high risk, high cost nuclear energy centers.

From the start of using nuclear energy for peaceful purposes, there has been an unresolved problem.

That is the still “hot” radioactive waste. Early on, some lone voices of concern were raised, but the perceived “need” for it prevailed.

The Associated Press reports that the U. S. has 171, 862 tons of nuclear waste. The nation has no safe place to store this waste that continues to accumulate. Scientists tell us that this waste will remain dangerous for thousands of years. (*The Hutchinson News*, 3-23-11)

On another note, there are about 3,000 baptized Mennonites in Japan. All Anabaptist-related church communities and mission workers are reported to be safe. (*MWR*, 3-21-11)



Donald B. Kraybill is a noted Mennonite historian who has written a book, called: *A Concise Encyclopedia of Amish, Brethren, Hutterites, and Mennonites*. The 302-page volume is published by Johns Hopkins University Press. Reviewer Marlin Jeschke writes that “concise” is an apt description. He says the reader can sort out the differences between Old Order, New Order, and Beachy Amish. At the end of each article there is a list of pertinent sources for the subject covered. (Reviewed in *MWR*, 1-10-11)



Robert Schrag, 76, former editor of *Mennonite Weekly Review* has the unusual distinction of having

succeeded his late father, Menno, in that role. His son, Paul, is the present editor. Robert plans soon to retire from his present role as publisher.



In a letter from Jerry Yoder, a good friend and houseparent for CASP here this winter, he reports that after an enjoyable trip, the best part was coming home. He wondered if this might be symbolic and a foretaste of coming to our life journey's end. I like that, Jerry.



Ecclesiastes 12:12 includes this phrase, "In the making of books there is no end." Two volumes just entering the book world stand apart from the usual run of books entitled, *Unser Leit,\* The Story of The Amish.* \*(Our People) This work was more than 25 years in the making. The author, Leroy Beachy, began his chronicles with events that occurred several decades ahead of 1693. He credits Ulrich Mueller with having been more influential than Jakob Amman during that time. The study is remarkably detailed and has hundreds of footnotes.

•The story abounds with human interest. This includes a vivid portrayal of human nature which, when unbridled or misguided, can become harsh and cruel.

•It reminds us that people who are committed to following the Lord with their whole heart are not always

immune to unwise and hasty action.

•The author has a keen sense of geography, both in Europe and the United states. In Europe, this includes many cases of people being forced to move because of their faith.

•This probably contains the most comprehensive Amish genealogical record in print. Arrival dates from ship lists have been carefully researched. Making the trans-Atlantic voyage was extremely perilous, especially for young children. Over-crowding, poor sanitation, contagious diseases, hunger and thirst took a heavy toll. On one voyage in 1750, 32 children perished and were buried at sea. Among the worst reports was a ship that left Rotterdam with 300 souls that arrived with only 50 people left. In another report, there were 94 survivors out of 254. Rarely were there no deaths during those voyages. (Page 271, Volume 1)

Daniel Swartzentruber had come to Philadelphia in 1819. In 1836 Daniel and his wife Barbara moved from Somerset County, Pennsylvania, to Holmes County, Ohio, with nine children.

In 1839, Daniel was cradling wheat and Barbara was binding the sheaves. Their month-old baby was put in a basket and placed on a sheaf in the shade of a tree. While the parents were working a bear came from the woods and gently took the handle



of the basket with the sleeping baby and was returning to the woods before the parents noticed. Daniel urged his wife to remain quiet, while he observed from a safe distance. Eventually, the bear placed the basket at the trunk of a tree and covered it with leaves and bounded off through the woods. The father quickly took the baby to its mother, then watched till the mother bear returned with two hungry cubs. When she discovered that the intended feast was missing, she stood on her hind legs and roared furiously. (Page 426, Volume 1)

In another case, a two-year-old boy wandered away from home and was lost in the woods. Only the boy's shoe

with a foot inside was found. Life on the frontier was not easy.

The illustrations drawn by the author are remarkably well-done. This includes many buildings, people, and some natural scenery. The bear with the baby basket's handle in its mouth is one of those illustrations.

These two volumes are indexed in such a way that it is easy to trace what is written about any individual. These books are likely available at your local bookstore. They may also be ordered from the author at Goodly Heritage Books, 4234 SR 39, Millersburg, OH 44634. (Phone: 330-893-2883)

—DLM 

## *Musings of a Former Teacher*

*(Now a mother of three)*

I had a view into a lot of homes that others did not because I taught your children. I was the teacher that came and spent the evening with you and your family. Some of you even allowed me to live with you while I taught school. I learned a lot about your family while we sat around the supper table. The supper table was a good gauge to see what kind of relationship you had with your children. I also noted how each child was valued by the other one.

A child sometimes had to be reminded to wait their turn to talk, or to chew with his mouth shut. You would direct the conversation to my recent trip. You taught me a lot because I saw how Daddy might have to eat a cold plate of food, because he had to deal with an unruly child. I never saw anger in your eyes or hesitation in your voice. You didn't just demand respect, you modeled it and your children lavished it upon you. I became your children's friend and yours too. I'd even drop in to help

with your Saturday cleaning. These are things I saw:

Daddy would read from the Bible, then kneel before the Lord in prayer. When I first walked into your home, I was instantly greeted by warm, friendly, little leg huggers and pint-sized people. The children wanted to show me every corner of their home. It was their little castle, because they had a part in keeping it nice, neat, and clean. The house was old, but the children had been taught to take care of the things they had. When your children were giving me a tour of their rooms, I noticed a little yellow sticky note sticking to the top of the older girl's mirror. It said:

“I really appreciate the way you've been helping Mama without complaining. I'd like to see some improvement in obeying Mama right away. Love, Daddy”

As I began the new school term, I was excited to know that your child would be one of my pupils. I was hopeful that with the relationship that the children had with their father this child would be a pupil that would demonstrate a joyful spirit. When a child has learned to come under authority at home, he'll handle it better being under a teacher's authority.

You see so many pupils today that don't know that no means NO. Many have the warped concept that no

means “Negotiate.”

I did enjoy the many “flavors” of families that added to the classroom setting. I noticed how your child befriended all those around her and was even able to have close friendships that were healthy. If she would have offended anyone she would have been quick to make things right to those who were offended.

Before bursitis sets in, I want to relate to you the time I had to step outside the classroom for a few minutes to tend to some other business. My pupils knew that when the teacher was out of the room there should be no disruptions. Well, I walked into my classroom to find your daughter finger wrestling with the boy across the aisle. I said nothing. I simply walked across the room, wrote her name and the boy's name on the chalkboard. I then proceeded to loudly make check marks! We continued with our studies. When recess came each child who had received the check marks sat at his desk for three minutes for each check mark behind his name. The next day I received a note of apology for the way your child had disobeyed while I was out of the classroom. I was shocked. Not because you sent the note of apology but because your little girl went home and shared with

you the happenings of her day. What love is this! You had your child's heart. Like Job, you "made sacrifices" for the folly of your children.

I enjoyed my visits to your home. I felt like an important visitor, but I never took precedence over your children. Yet if they came in to interrupt, they waited until a lull in the conversation, then quietly spoke to you. Generally, you responded just as gently. I thought your family as virtuous. I caught myself drinking in every scene. Families whose parents echo the love of Christ to their children are refreshing to the soul. You see, another one of your children was asked if they ever saw his parents cry. Your child responded that she has heard her daddy crying in the bedroom. Why were you crying? Your child knew you were crying out to the Lord for your children. Thank you for being real.

The thing that really stands out to me the most is that your agenda was to raise a godly family. Not to point out the wrong in other families but to teach your children the truths in God's Word. I watched a man and woman toil, sweat, and cry over raising a family for the Lord. I watched a father walk beside his

children teaching, directing, and training his "soldiers" for the Lord.

However, I remember another incident that will permanently be etched in my mind. I was visiting in the home of a young mother with four children. The husband was a day laborer. The children were a lively bunch as are my own. The youngest of the children had needed to be disciplined and Mother let it wait until Father came home. Do we like to sit in guilt all day? The visit was enjoyable talking about many different subjects.

Soon the husband came through the door. Wife quickly proceeded to tell him about the child that needed discipline. She told her husband that he should spank the child. The mother never left the chair to speak to her husband who was still just standing inside the door wanting to clean up. The other children were silent waiting to see what would happen. The daddy gave the child three lame swats. Quickly the mother retorted by saying, "You should have spanked him harder."

I know life can be pretty overwhelming for us young mothers, but do we think the Lord was pleased with that?



***Quality is the best advertising.***

# *Propriety in Public Assemblies*

*Harlan Martin, Latham, MO*

**G**athering together for worship is a blessing to our Christian lives. “I was glad when they said unto me, Let us go into the house of the Lord” (Psalm 122:1). The experience will be more inspiring and refreshing if common courtesies are exercised. “Finally,...be courteous” (1 Peter 3:8). Respectable manners are becoming for those who are “fitly framed together [as] an holy temple in the Lord” (Ephesians 2:21). A spirit of kindness should prevail.

Visitors should be met at the door with a warm smile and extended hand. A friendly, “Hello. Welcome to our service!” can be very heartwarming. Kindly pointing out the location of the restrooms, nursery, and clothing rack is helpful. Visitors who would not be familiar with our forms of worship will be more at ease if our segregated seating, kneeling prayer, Sunday School class locations, and other procedures are explained.

Proper hygiene is necessary to avoid residual odors related to farm chores that may be necessary before coming to the church service. A clean, dry face is becoming to the practice of the holy kiss. The Christian salutation is often not appropriate in the restroom.

When meeting houses become

crowded, we should be conscious that we do not become an obstacle to those who may be attempting to reach the restroom, nursery, or clothing rack. At special events where the group is very large, we need to be considerate of each other. Well-intended interactions may at times inconvenience others. When meeting the newly-married couple at a wedding, we should wish them God’s blessing with a few words and move on. This may require more effort when the parents are in the same line and we may be inclined to have an “old friends” interchange. But, remember, there are others waiting to be ushered out.


When attending a viewing, our words should be sincere but few. Our presence is meaningful in itself. What we have to share is not likely so exceptionally profound that it justifies delaying the many waiting in line while we have an extended interchange. A little math may help us to pace ourselves. If 500 people attend a viewing and each person talks one minute, the time will total over eight hours. Keeping remarks brief and sending a sympathy card with a personal note later will probably be of more benefit to them.

The physical and emotional drain that the family is going through should be taken into consideration. They are in a time of grief and possible shock. The viewing assembly should be kept reverent and quiet in consideration of the family and the solemnity of the occasion.

Ordinations are another very important part of church life. The good support for these special services is an extraordinary blessing. It is especially encouraging to those who are directly involved. The one chosen for this new responsibility will appreciate your interest and prayers. Although the interest in meeting the couple is good, this can also become long and tiring. We should be sincere but brief in our expressions of support.

Remember how long it takes if 500 people each talk a minute! Keeping the contact brief does not make it less meaningful. It will likely be more positive. Sometimes people give up and go home because they do not have time to wait to meet the couple. A letter or a visit in the home will be much more meaningful than a long line of well-wishers.

Our courtesy and consideration for each other should complement our profession, “Wherefore, my brethren, when ye come together...tarry one for another” (1 Corinthians 11:33). May those who observe the “sitting of [our] servants” glorify the Lord as did the Queen of Sheba.

[Reprinted with permission from *The Eastern Mennonite Testimony*, March, 2011.] 

## mission awareness

*We can learn valuable lessons from missionaries: living sacrificially, being witnesses for Christ wherever we go, and being faithful supporters of those who serve on the front lines, which may include writing letters to such workers.*

*Parents might read the following biographical sketch to their children and ask them such questions as: “How did God prepare Evelyn to be a missionary, even as a child? How did God call Evelyn to the mission field in India? What can we learn from Evelyn’s godly character traits that will help us to endure hardships and be faithful in God’s service until the end of our lives?”*

—FS

# *Evelyn “Granny” Brand*

## *(1879-1974)*

*Gail Emerson, Harrisonburg, VA*

**E**velyn Constance Harris was born in London, England. She was one of 11 children, the ninth of nine girls and two boys. Her father, an honest man, was a wealthy merchant who provided a comfortable life for his family. That did not, however, have debilitating effects on their spiritual well-being. They were involved in charity work, missions, and ministering to the spiritual needs of people of the street. Evelyn’s mother was a very godly woman, always giving to the poor and needy.

With a protective father Evelyn felt secure and happy at home. Mr. Harris would have been happy to have had his children remain at home for the rest of their lives but eventually they all left to begin their own families.

A clear sense of right and wrong pervaded the Harris home, but the atmosphere was not restrictive or repressive. Love was the heart of all of life both spiritual and domestic. Sunday was observed as the Lord’s day and even the servants had the day off. In living out his faith, Evelyn’s grandfather had once turned down a job that required him

to work on Sunday.

God worked in Evelyn’s heart and at age 11, she was baptized upon her profession of faith in Christ.

Having her father’s talent in art, she turned to painting but by the time she was in her twenties, art was not enough to fulfill her life. On a trip home from Australia, where she had gone to help her sister, Evelyn felt God’s call to missions. Even though Evelyn was now 30 years old, she did not know how she would break the news to her father.

She attended a missionary meeting where a young missionary named Jesse Brand was telling of the work he was doing in India. Then and there she felt God wanted her to go to India and share the Gospel, despite the hardships that could bring. She believed God was able to take her through whatever difficulties and trials might lie ahead. She knew this would put an end to her frilly dresses and plumed hats but she was willing to give those all up to follow Christ. Now she was able to tell her father.

Her announcement was hard for Mr. Harris to receive. He tried to persuade her to be a missionary to

the unsaved in London but Evelyn told him she had to obey the Lord's calling. Finally, her father gave in but said she must allow him to provide for her financial needs on the mission field.

When she met Jesse Brand at the missions meeting he was not to her liking as a person. However, when she landed in India and was assigned to the plains of Madras, she discovered that Mr. Brand had been assigned there, too. Her opinion of him soon began to change. She not only fell in love with him, but also with his vision for the lost souls living in the mountainous areas of India.

God worked in Jesse's heart as well and before long (1913) they were married. Their honeymoon was quite an introduction to life in the hill country. The treacherous trip to their destination included wild pigs, mud, thunder, steep precipices, and getting lost in the dark. Evie survived all this in her white wedding dress!

The following years were not easy ones but they were fulfilling. Their first convert to Christ was a dying man. It was seven years later before they saw anyone else accept Christ in that area.

Jesse's vision was to reach people in five ranges of hills. This was a hard area in which to labor for the Lord, not only because of the

terrain, but also because of spiritual darkness. However, Jesse and Evie were passionate about their work. Many people wanted to accept Christ but were afraid because of the resistance of the Hindu priests. The Brands went from village to village preaching, giving Bible stories, and healing the sick, as well as helping the people build their houses, do their farming, and helping them fight their tax battles.

God blessed the Brands with two children of their own, Paul and Connie, as well as many orphan children over the years while in India. Paul and Connie would travel with them to villages and although they were very young, they would hand out tracts and Gospels as well as helping their mother by holding the Bible pictures. At an early age they knew what it meant to be loyal to the Lord and His life calling. This was part of their daily experience. As young children they caught the vision for missions.

Their father was very good to them and taught them much about God's wonderful world all around them. They lived where there were many animals and insects to study and from which to learn.

Evie knew that the time was fast approaching that they would have to take their children back to England for boarding school. This was her greatest test of loyalty to the Lord.

Although it was hard, she passed the test with flying colors.

In 1922, the Brands planned to return to England on furlough, having waited an extra year before leaving. Unfortunately, before they could return, Evie received a telegram with the very sad message that her father had died.

Sadness again befell the Brand home when Jesse was stricken with Blackwater Fever and died. Paul and Connie received word in England that their father was dead. After Evie visited with the children, she determined to return to India to finish the work which she and her husband had begun. In some ways, her story had only begun.

Evelyn Brand believed that the missionaries in India would continue on with the mountain work which she and Jesse had started. However, this was not their plan. Sister Brand then petitioned the mission to open another mountain area to her where she could carry on the work. However, the mission denied this request in 1947—after all, she was 68 years old!

“Granny,” as she was affectionately called, was determined to keep the vow Jesse and she had made years before to reach five mountain ranges with the Gospel. Seeking for one last chance she approached the mission, asking them to let her continue her work for one more

year. They agreed but assigned her to the plains. During that year, she had a little house built from scrap materials in the mountains. Any vacations time would be spent there.

At the end of the year, her workers came to say good-bye and to present her with a gift at her retirement. She happily informed them that although she was done with the mission, she was going to work independently with the mountain people she loved. Granny would continue at 70!

Granny took up the challenge and continued the work of evangelism. She still went from one village to the next on a pony. She would camp along the way teaching, dispensing medicine, and rescuing abandoned children. Due to her age and frailty the work was harder than before, but she continued on. Then she had an accident and lost her sense of balance. She used bamboo canes for the rest of her life in order to walk. She suffered fevers, broken bones, and other infirmities but kept on going.

God used His willing servant “Granny” to evangelize seven mountain ranges in all with mission works established in five of the seven. She faithfully proclaimed the Gospel wherever she went, giving all the glory to God for the souls that were saved.

Beautiful as a young woman,



the hot sun of India and the rigors of missionary life took their toll on Granny and robbed her of her physical beauty. However, in her old age she was more “beautiful” because the love of Christ shone brightly from her life.

Granny underwent treatment for torn ligaments but before she could return to her work, her memory failed her and her speech was

impaired. Seven days later, on December 18, 1974, she died in her beloved India and was buried there by the people for whom she had given her all. Granny Brand was 95 years old.

You may remember her well-known son, Dr. Paul Brand—leprosy doctor of India.

[From *Sword and Trumpet*, August, 2006. Used by permission.] 

## helpers at home

### *Mother's Day*

*Mary June Glick, Seneca, SC*

**W**hy do we celebrate Mother's Day? What is the origin of Mother's Day? I was curious myself so I did a little research. I learned that Mother's Day, as we know it today, began in England in the early 1600's. However, it was called “Mothering Sunday” and was held on the fourth Sunday of Lent. It was a day set aside to honor mothers. Servants, apprentices and other employees were encouraged to return home to visit their mothers on that day. Children brought gifts and a special fruitcake for their mothers.

Anna Jarvis is recognized as the founder of Mother's Day in the United States. Even though she herself was never married, or had children, Anna Jarvis fulfilled her

mother's desire to have mothers recognized on their own special day. After her mother died in 1905, she sent carnations (her mother's favorite flower) to her church in Grafton, West Virginia. She encouraged people to follow her campaign for a national day to honor mothers and by 1914, President Woodrow Wilson signed a bill designating the second Sunday in May as Mother's Day. It is unfortunate that Anna Jarvis who worked hard to establish this special day was later disappointed to note the commercialization of the day.

My earliest memories of Mother's Day are picking violets and lily of the valley bouquets for my mother. She always acted very grateful for my little gifts of love. As a mother, I

treasured the homemade cards from my children and later the letters and cards of appreciation along with gifts of flowers. Today I still anticipate Mother's Day. A special gift from my grandchildren was a doll given to me with a note explaining they had saved their pennies in a jar and their mother had added money from selling pie crusts. The doll was one that they had wanted themselves, instead they bought it for Grandma. I will always treasure it. My dear husband always remembers me with flowers on that day, beginning the year we expected our first child. He thanks me for being the mother of his children.

What gift can you give your mother, mother-in-law, or grandmother this year? Many of us would gladly give a gift to our mother just one more time, but cannot. Perhaps we can reach out to someone who does not have children, an older single woman in church or an elderly woman in the community.

Allow me to share a few suggestions of gifts I believe your mother would appreciate, not only on Mother's day, but throughout the year:

### **1. The Gift of Love and Affection**

Your mother needs assurance of your love regardless of her age and physical condition. Be sensitive to her aches and pains, aging is not an easy process. Tell her you love her; give her an affectionate hug. Speak

kindly and respectfully to her. She needs affirmation, to feel she is still an important part of your life. She does not want to be a burden to you, but wants to feel needed. Ask her for counsel, her advice even if it is only a small matter. Remember, she has invested much in your life.

### **2. The Gift of Time**

Take time to visit her. Talk with her, share about your family, your work, your walk with the Lord. Listen to her; give her opportunity to express her feelings, her fears, her joys and discouragements. Take an interest in the things she is doing, whether she is confined to her chair or still active. It means a lot to know her family is interested in her activities. I have not reached what I consider elderly, which is possibly a matter of perspective; however, I love it when the children or grandchildren take an interest in the things I enjoy.

### **3. The Gift of Honor and Respect**

The best way to honor your godly mother is to live a godly life yourself. Nothing brings more joy to a godly mother than to see her children and grandchildren "walking in the truth." You show honor by passing on good values to your children. Respect your mother's lifestyle even if it is different from your own. Mothers and even grandmothers love to talk about the past, your growing-up years, so take time to reminisce and laugh together about the days gone by.

#### 4. The Practical Gifts

Know your mother well enough to know her interests and her needs. If she loves flowers, you will not go wrong by giving her flowers. Especially on Mother's Day, she may enjoy a hanging basket for the porch or a new perennial for her flowerbeds. She may enjoy a birdhouse or a birdbath. Take her out for dinner or somewhere she would

enjoy going, such as a flower show or a new store—or somewhere. If she lives alone, fix some meals to put in the freezer or a basket with special treats. Does she enjoy reading? If she crochets or knits, she could always use yarn. Use your imagination and some knowledge of her wants and you will find a gift especially for her.

**Give a gift of yourself to someone on this Mother's Day!**



## junior messages

### *A Hard Lesson Learned*

*Timothy Gearin, age 11, Warsaw, IN*

One Friday afternoon the Miller family went to the city park. Their children, Anthony and his younger brother, James, enjoyed playing together. Joe and Margaret Miller were watching happily as their sons played in the swings.

James shouted out, "Let's go down the slides!" as James climbed the ladder to the slide, Anthony climbed up right behind him and tried to get around him on the ladder. James still got to the top first, but Anthony wanted to ride down first!

He yelled loudly at James and then got so mad that he pushed James off the slide. James fell and hit the ground. "Ouch!" he yelled and started to cry. "My leg hurts bad! I can barely move it."

Joe and Margaret ran towards their son James and yelled for Anthony to come down. "Do you think we should take him to the hospital?" asked Joe.

"I think so," Margaret replied. They scooped their son off the ground, got in their car and headed towards the hospital. When they got there, a nurse came out with a wheel chair and wheeled James in.


Some time later, after some x-rays and an examination by Dr. Brown, they got back the news. "Your son has a broken leg. We will have to put a cast on it. He will need to take it easy for several weeks. We would like to keep him for the night."

"I'll stay with him, Joe. You go home and relax," suggested Mother. So Joe and Anthony went home. They exchanged no words during

the ride home. When they got home, Anthony was told to go straight to bed.

Through the night, Anthony looked down at the bottom bunk where James usually slept and thought a long time about what he had done. He remembered the night before during devotions when his family had gathered around. He loved everyone so much! Then he thought of the verse his dad had read, “But the fruit of the Spirit is love, joy, peace, longsuffering,

gentleness, goodness, faith meekness temperance: against such there is no law” (Galatians 5:22, 23). He climbed down from his bed and knelt down and asked God to forgive him for what he had done.

The next morning, he got out of bed and got dressed to go with his father to pick up James and his mother. When they got there, Anthony ran in to hug his brother and ask him for forgiveness for what he had done. James forgave him and they grew up to be the best of friends. 

## youth messages

### *What He Really Wants*

*Jewel Yoder, Partridge, KS*

**T**here’s got to be more than this! There’s just got to be!” I was driving to town on a lovely spring day nearly two years ago and beating the steering wheel in frustration.

“Why do I have this strange ache—this hunger? I’ve watched all the adults in my church and learned how to walk and talk and dress so that everyone thinks I’m a Christian. I’ve spent the last years trying honestly to ‘grow in Christ,’ but sometimes it feels more like I’m growing a mask than anything else.

“God, what is it, really, that You want from me? I’m a ‘good’ girl. You

know that. You know how hard I’ve tried to measure up and fit in. I work for my mom. I teach a ladies’ Sunday School class (and I’m 18). I volunteer my time at the library. I go to church and youth group. Everybody who knows me would say, ‘She’s a straight arrow.’

“Maybe I know really well what it *looks* like when someone is a Christian, I just don’t know what it’s like to *be* one. If You are the God of the universe, yet call Yourself my Father, what could it mean to be your child? It’s got to be more than I’ve got! What is it, Jesus? What is it?”

Several months before this outburst

I had spent six weeks at Bible School. I signed up for a class called “Christian Worldview and Ethics,” which I assumed (subconsciously) would merely confirm what a good girl I was and give me yet another opportunity to pat myself on the back. It did not. Instead, it forced me to compare my *stated* beliefs with my *functional* beliefs: to compare what I said to what I actually lived.

Many of my peers publicly professed faith and joined a church in their early teens; I did the same. Growing up in this network, I found it nearly effortless to talk this talk and to adapt to my peers. It’s a pretty clearly-defined life that Mennonites accept as “the Christian life” and I wondered how hard it would be to merely mimic it with no inner commitment.

In the months following Bible School, I began to wonder if I understood the costs and implications of all I professed, or if I had, in fact, merely yielded to my family and church’s expectations. Glaring inconsistencies and thoughtless decisions reared their heads and stared at me. *Was I following Jesus or was I living a comfortable life and calling it Christian?*

I kept pondering. *What are the defining characteristics of someone who is living like Jesus Christ? With so many sincere, obedient youth and adolescents filling our pews, who’s to*

*say who’s truly part of Jesus’ Kingdom and who’s just walking the path of least resistance. Whose responsibility is it to discern this? Does it truly matter?*

Reading the Gospels twice in two weeks showed me that Jesus had little room for the self-satisfied. He called all who believed He was the Son of God to metamorphosis, to rebirth. All the rejects and the needy, the grieving and the surrendered, He welcomed, but those whose lives were comfortably full usually just got mad at Him. I was comfortably full. He upset all my carefully-constructed achievements and priorities and brought me to look squarely at my own failures and immaturity. I learned, too, that I had harbored anger and bitterness toward Him for the difficult circumstances of my life.

When I longed to go further in being a Christian, I took a second look at the relationship I claimed, and began to wonder what my role was in it. Making the metaphor of being Christ’s bride literal, I felt that I had been caught in a child marriage, jumping in blindly, and realizing afterward who I had wedded. I knew very well what people expected of me as a Mennonite girl. I knew very little of what Jesus wanted in His bride.

Unexpectedly, I began to learn in the next months what He did *not* want. He did not want me to prove myself to Him. He did not want me to ignore Him. He did not want me

to say what I do not mean, and give without any personal cost. He did not want me to pretend I am who I am not. Above all, He did not want me to merely tolerate Him—as I had been doing.

It was at my lowest point, about eight months later, that I realized what He really wanted. Finding myself blocked at every point of spiritual “achievement,” and sinking into a morass of grief, my mask finally came off and I let him have me with no reserves.

It was then I learned the profound truth that God is, and He will not let us usurp His sovereignty.

I had tried to “be a Christian,” assuming that I was in charge and responsible for making it happen. But becoming a Christian is not choosing a religion, as one chooses a brand of baked beans; nor is it taking on responsibilities, as you would work a second job for extra benefits. It is, instead, becoming His bride. It is surrendering yourself, as a woman surrenders herself to the man who chooses her for his own.

Two metaphors help me put words to the mystery of life in Christ. He calls me to a relationship, that at once resembles a parent-child relationship, and yet resembles a marriage.

When Jesus described rebirth, He spoke not of physical labor and delivery (which is impossible for an adult), but instead of a rebirth

by the Spirit of God. Delivering human spirits into a new world, His kingdom, He brought all who followed Him under His reign. They were known as His followers because they literally left what they were doing and traveled with Him to hear Him teach. It was an entirely new life.

That change goes further than a physical life change. Peter Kreeft says, *“The only thing in me that could endure this Total power was total weakness. I found out in that moment that all my life, with incredible folly, I had thought the essential religious choice—to believe in, to hope in, and to love this transcendent Mystery—would be like a multiple-choice test in school. Instead it was like going back to a pink, shivering, quivering little thing that has just emerged from its mother’s womb, naked and defenseless.”*

As we experience the transforming presence of the Spirit, we will die, and be reborn. Jesus called us to enter the Kingdom as children. A baby is dependent: needy, vulnerable, helpless. Parents spend all they have to meet its needs. Unless we die and are reborn, we cannot lay down our pride to admit our need, and pry our hands open to accept His charity. We cannot live unless we die.

That same surrender is required at a wedding. When two people come to the altar, they are not married, but they are fully committed to each other. As they take their vows,

they formally, publicly express their personal commitment and take on an entirely new identity. They become husband or wife, a spouse. Yet, it takes the grind of daily life for this identity to sink into their souls and to change their souls.

If I had wished to get married at thirteen, my parents would likely have cautioned me to consider the requisite self-sacrifice, self-discipline, and self-effacing love in a good marriage. Even more likely, they would have forbidden it altogether.

Jesus was frank about the difficulty of becoming His disciple. "Small is the gate, and narrow is the road that leads to life, and only a few find it," He said. Later He warned the crowds, "Whoever wants to be my disciple must deny himself and take up his cross and follow me." If we think following Christ is the way to avoid difficulty, we are badly mistaken.

If we think, however, that not following Christ is the way to ease and satisfaction, we are also badly mistaken. After Jesus warned of the cross that we are to carry in discipleship, He continued, "For whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it do for someone to gain the whole

world, yet forfeit his soul?" Refusing His invitation is to invite our own destruction, while accepting it is to undergo redemption.

Just as in human marriage, becoming the Bride of Christ does not happen without cost. He chooses His own, and as we live with Him, we become like Him. Satan opposes this process at every step and the battles are fierce. Yet we discover an unexpected joy: we aren't alone against a cruel, cunning enemy. I have found that there is No One Else with whom I would rather work, build, struggle, and rest. And we will never find a fulfillment greater than knowing the price is nothing compared to His Approval.

Though I no longer beat the steering wheel in frustration, I still wonder what it is to be a Christian. Yet I rest in knowing that it is less about what I do than about what He intends to do. I used to think spiritual growth is achievement: studying the Bible, reining in my thoughtless tongue, volunteering my time. Now, I understand that growth is dying to my own pride and my independence from my Father, and surrendering to the ravishing of my Lover.

It is loving him, and knowing He loves me.

*Next Month's*  
**QUESTION**

**Why do you think many youth enter adulthood without ever discovering the real meaning of life?**

—EE 

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Periodicals

## THOUGHT GEMS

Often when advice is most needed it is least heeded.

• • • • •

When you were born, you cried and the world rejoiced. Live so that when you die, the world cries and you rejoice.

• • • • •

One thing worse than hearing the alarm clock is not hearing it.

• • • • •

It is better to be alone than in bad company.

• • • • •

An antique may be an object that has made a round trip to the attic.

• • • • •

Unfortunately, one thing bigger than our stomachs is often our appetites.

• • • • •

When arguing with a stupid person, make sure he isn't doing the same thing.

• • • • •

Contentious people never seem to lack words.

• • • • •

Apparently, a modern artist is one who throws paint on a canvas, wipes it off with a cloth, and sells the cloth.

• • • • •

He who covets is always poor.