



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

Galatians 6:14

**SEPTEMBER 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.

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

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

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

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

## *Prayer is The Key*

*Fannie J. Crosby (1820-1915)*

Prayer is the key, the only key,  
To heaven's unfailing store.  
Faith is the hand that guides our own,  
But prayer unlocks the door.

How sweet to hide ourselves away,  
Where only God is near;  
And breathe our utmost secret thoughts  
Where only He can hear.

There's not a wound that sorrow gives;  
There's not a pain we feel.  
But if we go to God in prayer,  
His love will gently heal.

How oft in prayer a sudden light  
Breaks forth through clouded skies;  
And on its beams, to Him we love,  
Our longing souls arise.

In prayer we find a calm relief  
From every throb of pain;  
And they who trust in Christ, our Lord,  
Shall never trust in vain.



## Faces Toward the Light

In God's Word, *Light* symbolizes positive qualities like a clear conscience, unselfish love, personal purity and the new life in Christ. *Darkness*, by contrast, symbolizes unbelief, ignorance, and blindness *here*, and terrible punishment in outer darkness *hereafter*.

Jesus said He is the light of the world but Judas Iscariot refused to walk in that light. After Judas partook of the Last Supper, he was offered his last opportunity to become a true disciple of Jesus. He had seen Jesus' miracles and had participated in an outreach that allowed him to exercise miracle power. Judas was living a double life, so he went where his divided, money-loving heart took him, as John says: **Judas went out and it was night** (John 13:30). That stroll took him away from Jesus into the dark. In the dark, Judas would carry out a treacherous scheme with the priests that for thirty pieces of silver he would identify Jesus so the soldiers could capture Him. Truly, the darkness that enveloped Judas was both natural and spiritual.

Judas led Jesus' enemies into dense darkness lit only by smoky torches held by the soldiers as they stalked their prey. They came upon twelve

men in Gethsemane, where Jesus had been agonizing in prayer. When Judas came toward Jesus, Jesus addressed him as "Friend" and asked why he had come. Judas, who had sold his soul to the devil, apparently said nothing. He simply kissed Jesus.

Then Jesus asked Judas, "Betrayest thou the Son of man with a kiss?" Judas had secretly been nursing a fatal love for money. Jesus, who had nothing to hide, again openly declared who He was. When He did so the soldiers were knocked off their feet (John 18:6). Even though Peter wanted to defend Him, Jesus healed the injuries of the man Peter attacked with a sword. After Jesus had healed the man, He told Peter, "All they that take the sword shall perish with the sword" (Matthew 26:52).

Jesus had earlier stated in the Sermon on the Mount that if one's eye is evil his whole body is full of darkness. (Matthew 6:23) Like the ninth plague in Egypt (Exodus 10:21), darkness of the soul is so dense it can be felt. Such darkness in the soul is so oppressive that some people seek relief in alcohol or other chemical crutches, and even in suicide.

When the Light of the World comes into the heart, the darkness of sin

is driven out. Paul reminded the Ephesians that in their unconverted state, they groped in darkness (Ephesians 5:8), and that they should have no fellowship with the unfruitful works of darkness (Ephesians 5:11). “Now are ye light in the Lord,” he explained and exhorted them: **“walk as children of light.”**

In I John (chapters 1 and 2), John used light and darkness in a series of tests reflecting God’s will for you and me. After an introduction, John makes a series of factual statements useful for personal evaluation:

- Notice 1:5, where he says that God is light, and in Him is no darkness at all. God has so freely expressed His love for His children that all may see it.

- In verse 6, he reminds us that we are living out lies when we say one thing and do another, for we are not walking in the light of God.

- In verse 7, he invites us to walk in God’s light so that we have the benefits of His cleansing through Jesus’ blood, as well as enriching fellowship with other Christians.

- In verse 8, he makes it clear that if we refuse to acknowledge the “sin factory” within, we deceive even ourselves. In that denial, we probably give something a better-sounding name than God does. For instance, what man considers an affliction, God calls an abomination; what man refers to as weakness, God labels willfulness.

- In verses 9 and 10, he assures us

that as we acknowledge sins we have committed, we qualify for cleansing and virtuous living.

- In chapter 2, verses 1 and 2, he makes it clear that we have an “advocate” (defense attorney) and “propitiation” (means of restoration to God’s favor) in Jesus Christ.

- In verses 3, 4, and 5, he explains that the truly converted have God’s power to obey His commandments with joy.

The above statements open with the key word “if,” indicating the power of choice. Let us note carefully these if/then propositions. Walking in the light means much more than not betraying Jesus. It is more than not driving a wicked bargain like Judas did. Let’s face it, “all we like sheep have gone astray, we have turned everyone to his own way.” Walking in the darkness of willfulness and unbelief turns our faces away from God.


Many souls around us persist in walking in the darkness of doubt. Let us walk toward the light. When unbelief darkens our faces, we go away from God. Jesus leads us out of deadly skepticism. When we turn our hearts toward Jesus, He sheds his love abroad in our hearts by the Holy Spirit.

Thank God that if we walk in God’s light, it puts a song in our heart, a smile on our face, a spring in our step, a readiness to help our brother, and a testimony on our tongue that honors

Jesus. And God gets the glory for it all!

• • • • •

We welcome poems for Calvary Messenger. We especially need something inspirational for the first

page, titled "Meditation." Give it some thought. See what you can do for us. While original material is preferred, reprints can be useful. These should come with permission to reprint. Thank you! —PLM 

**reader response**

**Re: Observations, August**

I found this month's column especially good and wanted to let David know. It was appropriate and timely, not merely analytical. Keep up the good work!

*(From a phone call with the editor; 7-31-11)*

*Ernest Hochstetler,  
Abbeville, SC*



**the bottom line**

***Coming to God for Salvation***

*Aaron Lapp, Kinzers, PA*

**T**he intellectual comes to offer his intelligence in exchange for salvation. In the moment it hits the fire of God's holiness on the altar of sacrifice, it is gone in a poof of tiny, invisible vapor.

The richest man in the world comes to offer his billions in exchange for salvation. In the very instant it hits the fire of God's holiness, it is volatilized in unappreciated nothingness.

The religious man approaches the altar of sacrifice to offer all his

righteousnesses for his salvation. He even has record of them all. His brief case is so full that one latch cannot be closed. It is all documented, from the beginning till today. The moment it hits the fire of God's holiness for this transaction, it is consumed instantly into divine annihilation, unworthy of so much as a wisp of smoke for evidence.

The man who specialized in good deeds makes his approach to God's altar. He has made every effort to do his good deeds and by it he has



gained much recognition on earth. He was a most outstanding citizen in his time. The wall plaques and medals as evidence are placed on the altar in exchange for salvation. The moment they hit the fire of God's holiness, they are consumed. The invisible odor has the nauseating smell of filthy rags, but is instantly carried away by the wind of the Holy Spirit.

Finally, then, there is the poor man who feels compelled to come to God's altar. He has seen the intellectual, the rich man, the religious person, the specialist in good works approach God's altar. He takes quite some solace in his poverty, seeing the vanity of different accomplishments come to naught. So he slowly, with bowed head and stooped back, limping for the sake of effect, makes his way to the altar of God. "God will see that I have nothing, am nothing, and have done nothing," he says to himself. So the poor man puts nothing on the altar. When his non-gift hits the fire of God's holiness, it immediately vaporizes into multiplied nothingness, just like the offerings presented before it.


Hear the Word of God, all ye high and low, rich and poor, popular and unknown, great and small—**the gift of God's salvation is to none who assume their strengths or their weaknesses have some merit in**

### **exchange for salvation.**

It is as it has ever been, that whosoever believeth on Jesus as the Christ, the Son of God and upon that confesses his sins and his bent to sinfulness, will be saved in that instant.

Recently a man called an acquaintance of mine to say he is loaded down with sin and guilt. He asked for help. My friend drove 70 miles to talk with him. My friend read Romans 10:9 to this seeker, "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved." The distraught man said, "I didn't know it was so easy. I believe Jesus died to save me." Folks, just like that, he was saved!

Did he know he was a sinner? Yes. Did he make a big deal about his many and long-time sins? No, but he confessed them. Did he bring his intellect, or his riches, or his religion, or his many good works, or his poverty? No. He brought nothing in exchange. He saw his need, his lostness, his sins, and he confessed faith in Christ, and in Him alone. The moment his confession hit the fire of God's holiness, he was instantly transformed into a child of God.

*The Bottom Line* is: "Go, and do thou likewise." 

# Ministers' Meeting Messages — 2011

*This is a condensation of a message given at the annual ministers' meetings held at Ridgeview Mennonite Church, Gordonville, PA, on April 5-7, 2011. The complete set of CD's may be ordered from Victory Music Services, P.O. Box 1498, North Highlands, CA 95660 (Phone: 443-480-1489) for \$50, postpaid.*

## 4. Jeremiah, an Example of Perseverance

*Philip Beachy, Millersburg, OH*

My first conscious thought after I awoke this morning was this verse from Deuteronomy "The eternal God is thy refuge and underneath are the everlasting arms."

I like to use several Scriptures as foundational whenever I address a subject. Here is the first one I have chosen for this subject: 1 Corinthians 10:11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Another one: James 5:10, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."

Jeremiah, the longest book in the Bible, is one of the prophetic books. Endurance and perseverance mean about the same thing. Endurance is used in speaking about continuing physical stamina. Perseverance goes much deeper than a mere physical

challenge. It includes the strength of character that comes by rejoicing in the reproaches that come by following the ways of God. It is possible to endure something, but there is an added aspect that only God can give: enduring joyfully. That makes a great difference in impact. To endure is to persevere, to tenaciously hang on until the goal is reached.

My aim today is to draw encouragement from this book. We need the first chapter in Jeremiah to understand the rest of the book. One writer wrote this about the theme of this book: "Attack you they will. Overcome you they can't." That truth was fulfilled many times in this biblical narrative. Jeremiah was attacked by his own brothers; he was beaten;; he was put in stocks by a priest and a false prophet; he was imprisoned by the king; he was threatened with death; he was thrown into a cistern; he was opposed by a false prophet; but then when Nebuchadnezzar seized Jerusalem, he ordered Jeremiah to be set free and treated well.

Jeremiah was very unpopular with his people. He was called of God to



be a prophet in about 626 B.C. His ministry continued till after 586 B.C., when the temple was destroyed.

The meaning of his name may be: “Jahweh exalts.” He prophesied to the Southern Kingdom, which was Judah. The Northern Kingdom, Israel, had fallen in 720 B.C., when Assyria came in and took them captive. Thus those ten tribes were lost to history. Judah, meanwhile, had better kings and so they were more faithful to God.

God called Jeremiah to a life of singleness. He was born into a priestly family. He was given a task that was greater than his natural abilities. The first words he heard from God were words of comfort. In chapter 1:4 and 5: “Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations.”

“I formed, I knew, I sanctified, and I ordained—you, Jeremiah!” Is it not a comfort in our ministry that the God of creation not only formed us, He knew us before we were born. He also sanctifies. “Jeremiah, you were born for a specific reason. I am setting you apart for a specific work.” I can almost hear God saying, “Now don’t let me down.”

Some of the most critical questions youth and all of us face today, are: “Where did I come from?” “What am I here for?” and “Where am I going?”

The most significant yearning of the human heart is for significance. Here God addresses that very thing to Jeremiah. When we consider all that Jeremiah went through, it is remarkable that he never seems to have considered quitting. He accepted the work God had called him to do.

When he was given this assignment (verse 6), he objected, “Then said I, Ah, Lord God! Behold, I cannot speak: for I am a child.” The word *speak* comes up in this book 36 times. Jeremiah and Moses show us that one of the great fears of the human heart is standing in front of people to speak, but when God gets hold of that heart, a supernatural power can fill us and take that fear away. Let us make sure that what we say is what God wants us to say. God countered Jeremiah with, “Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.” There is a fearlessness in the life of Jeremiah because he knew whom he belonged to, and he knew that God would give him the words to say. God continues to speak, “Be not afraid of their faces, for I am with thee to deliver thee.” Though you are rejected by the whole nation, don’t be afraid. Proverbs 29:25 says, “The fear of man brings a snare, but whoso putteth his trust in the Lord shall be safe.”

In verse 10, a six-fold charge is given to Jeremiah: “To root out, to pull down, to destroy, to throw down,

to build, and to plant.” This is what Jeremiah took with him into life as his assignment. One bishop told me that when he was given his charge, the charge seemed so long, he wondered when those giving it would quit. Perhaps Jeremiah felt that way, too.

Jeremiah saw what God saw in the almond tree. That’s the challenge for us, to see what God sees. If we do, we have clear vision. Then we have nothing to be ashamed of—nothing to back away from.

In verse 17, God commands Jeremiah, “Gird up thy loins, and arise, and speak unto them all that I command thee. Be not dismayed at their faces, lest I confound thee before them.” Say everything I tell you to say, but say only that. Don’t speak your own doctrine. Preach the Word! Stand solidly upon it. Don’t waver!

Your congregation will probably see a turning point in your approach to the ministry when it begins to dawn on you that if you would preach every Sunday for the rest of your life, you wouldn’t make much more than a dent in the Book. With that comes a renewed fire, a passion, a strength, a desire to use every opportunity that comes your way to lift up the One who has called you and charged you and given you a vision.

In verse 19, we see this, “They fight against thee, but they shall not prevail against thee; for I am with thee, to deliver thee.” Fight against him? Ouch!

But they shall not prevail. The secret that Jeremiah claimed for his ministry was God’s promise that He would be with him. God told him that he would meet resistance, but He also told him not to sweat it. “I’ll be with you.”

This thought crossed my mind that maybe our ordination charges should read differently. I say this tongue-in-cheek: “Now brother, you’re not going to be liked by too many people. They’re going to fight against you. It’s not going to be easy. Your reputation might be put in the dirt, but don’t worry. God is with you.” My ordination charge (and yours) didn’t read that way, but Jeremiah’s did. He was told that his task would be a difficult one. The people wouldn’t listen. They would reject what he had to say.

God had given him a message to preach. In this I see that our God is a merciful God. His people would refuse the message that Jeremiah was bringing. Never at a later date, could they say, “God, you didn’t warn me. I didn’t really know what you meant.” Jeremiah spoke doom, destruction, and judgment, but there was also a note of mercy. They could not say they hadn’t heard. Neither can we.

In verse 18, we see that he was to be speaking against kings, princes, priests, and the people. In 2:8, “pastors” are also added to the list. Not one of these classes of people would stand with Jeremiah. But God seems always to have someone standing by. We

are not totally friendless. Even in our worst situation, there is usually someone we can turn to. But for the majority of Jeremiah's life, most people said, "No, thanks, we don't want to hear what you have to say." What a lesson in perseverance! It fits what James 5:10, says, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." We don't expect to face such things. Most of us enjoy a certain level of respect and honor that is given to the office. Jeremiah did not have that! He preached a message no one was willing to listen to.

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (2:13). Jeremiah was the last prophet to speak to Judah before Nebuchadnezzar took the people into captivity to Babylon in three separate invasions and exoduses. The final invasion "just totalled" Jerusalem. Jeremiah lived through that whole period. His ministry spanned the reigns of five kings in Judah. We sometimes wonder why God allowed the destruction to be so "total." I think it was because of the people's rejection of God was so "total."

I expect that those of you who have been in the ministry for any length of time bear some scars. There are misunderstandings you could talk

about; there is rejection you could point back to; you have been the object of slander—so how do you go on? This song comes to mind: "Often weary and worn, on the pathway below, when the burden is heavy and the heart throbs with woe. Oh, there comes a sweet whisper to quell every sigh, do not faint neath the load, there is rest by and by."

The familiar Isaiah 40:28-31 speaks about weariness. This Scripture has a hinge that allows us entrance into another room. We are offered relief from weariness. "But they that wait upon the Lord, shall renew their strength, they shall mount with wings as eagles, they shall run and not be weary, and they shall walk and not faint" (41). What gives admittance? It is for us when we wait on the Lord.

People do burn out. Many times when ministers try to push their own agenda, they burn out. Probably one of the most difficult things to do for the human heart to do is to wait on the Lord. Saul experienced that. Samuel said, "Don't sacrifice until I come." The enemy was coming. Samuel wasn't there. He felt he had to do something, so he did what he shouldn't have done—and was punished for it.

Where is the secret of your strength when you feel like throwing in that proverbial towel? What keeps your engine running? Let's go back to Jeremiah. What did he face? He felt he could not speak. Rejection.

Discouragement. Abuse. Persecution. Ridicule. Mockery. Threats of death. How many of those have you faced? If Jeremiah could be faithful in all he faced, then why can't I?

Jeremiah was an example of perseverance. He was told not to marry, not to attend a wedding feast, or go to funerals. He was a single man all his life, but he was quite fearless in proclaiming the message that God gave him. Do I have a reason for throwing in the towel? I don't think so.

There were times when Jeremiah was discouraged. I would point out one of them: He was from Anathoth. His own relatives from Anathoth wanted to kill him, thus to shut up the message coming from his lips. He seems to have complained to the Lord about that. In chapter 12, God asks Jeremiah some questions. He is feeling, *The mission's impossible. They won't listen. Do I have to keep on? I'm getting tired of this.*

It would be nice to have a picture of God cuddling him and giving affirmations to him. In verse 5, God asks him questions that seem to say, *If you think this is bad, it is going to get worse.* How consoling is that?

Beginning in chapter 20, there is physical abuse and "big-time" opposition. In verse 9, Jeremiah says, "I will not make mention of him, nor speak any more in his name..." Have you been there? Have you felt at times, *I'll just be quiet. I won't say anything*

*anymore.* If so, you're not the first one. This verse goes on to say, "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing..." There was passion within that could not be quenched because it was lit from the altar of God.

Jeremiah (as well as Elijah and Job) coped with the wish for death. It is a lesson in endurance and perseverance. In 2 Timothy 2:3, "Thou therefore endure hardness as a good soldier of Jesus Christ." Let's get rid of the idea that we're going to be treated with velvet gloves or that people will say all kinds of nice things about us. We might say, "After all, I'm a minister. I mean, I've been ordained." That does not shelter us from people saying things against us. Satan has his cross hairs right on you. He knows he can destroy your ministry.

Expect to get hurt. Sometimes it is unintentional, sometimes not. Endure hardness. Endurance is based on hope. A runner will endure rigorous and painful training for the hope of winning the race.

Phillip Brooks said, "Do not pray for tasks equal to your strength, but for strength equal to your tasks." Revelation 2:10 says, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation...: be thou faithful unto death, and I will give thee a crown of life."



# Book Review

Ronald J. Border, *Minerva, OH*

**T**he *Ornament of a Spirit*, by Cory Anderson, is printed by Ridgeway Publishers, Telephone: 888-822-7892. It is available from various bookstores.

We are living in an age when many things are being challenged. Spiritual and biblical practices are being assailed, and the saints of God are feeling pressure from different directions.

Bro. Cory's well-documented and carefully-structured book comes as a breath of fresh "spiritual" air. The world so easily dismisses the scriptural mandate for the women's devotional covering, but this book holds forth the "Who-What-When-Where-and-Why?" the all inclusive nature of God's command. A brief review of the book's structure reveals much in the full-scope treatment of this subject. Section I deals with the doctrine of the Head Covering. Here you will find chapters covering the biblical principle for the covering, appropriate times and places to cover, and common worldly objections to wearing the covering, answered by scripturally-based responsive teaching.

Section II details the evolving covering style changes to be found in recent years in conservative Anabaptist churches. This portion of the book is geared specifically for

the aid of those churches who are grappling with their decision as to what style of head covering would be the most appropriate to honor scriptural principle. Chapters address "Constituencies in Conflict," "The Motivations Driving Change," "The Symbolic Meaning of Covering Styles," "The Historical Practice," "Disunity and Style Diversity," "Tangible Issues, Honest Concerns," and "Covering Styles and Church Brothers." Drawing from a wide scope of source materials (acknowledged in the attached bibliography) and from the assistance of Bro. Steve Kooistra, LaGrange, Indiana, Bro. Cory has been faithful to offer a balanced and fair presentation of the head covering to the certain blessing of the church.

This highly-recommended book represents a tremendous contribution to the Amish-Mennonite tradition. I personally, have passed out several copies to friends and acquaintances across the Amish-Mennonite spectrum. Our church has put a copy of this book in each one of our homes. I believe that a proper understanding of the women's head covering will help us to pursue its godly and consistent application and usage. It is my prayer that God would use this book to bless and to further strengthen His Kingdom on earth.



## marriages

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

### King-Stoltzfus

Bro. James, son of Mahlon and Elsie King, New Holland, PA, and Sis. Anita, daughter of Lester and Hannah Stoltzfus, Honeybrook, PA, at Sunnycrest Home, Morgantown, PA, for Summitview Christian Fellowship Church on April 2, 2011, by Leroy Lapp.

### Kline-Hershberger

Bro. Joas Kline, Pickens, SC, and Sis. Barbara Jean Hershberger, Montezuma, GA, at Cold Springs Mennonite Church, Abbeville, SC, on June 10, 2011, by Clyde Wagler.

### Martin-Raber

Bro. Andrew, son of Jeff and Bonnie Martin, Hicksville, OH, and Sis. Arlene, daughter of Harvey and Mary Raber, Millersburg, IN, at Woodlawn A.M. Church on July 16, 2011.

### Schrock-Troyer

Bro. Philip Wayne, son of Omer and Miriam Schrock, Burlington Junction, MO, and Sis. Harmony, daughter of Lloyd and Betty Troyer, Belleville, PA, at New Life Assembly in Barnett, MO, for Gospel Light Mennonite Church on June 10, 2011, by B. Truman Yoder.

### Stoltzfus-Stoltzfus

Bro. Lamar David, son of Merle and Doris Stoltzfus, and Sis. Rosalyn Joy, daughter of Alvin and Lily Stoltzfus, Oxford, PA, at First Baptist Church of Pequea for Mine Road A.M., on July 2, 2011, by Alvin Stoltzfus.

### Yoder-Stoltzfus

Bro. Albert, son of Ben and Leah Yoder, Munnsville, NY, and Sis. Karisa, daughter of Marvin and Ruth Stoltzfus, Leola, PA, at Ephrata Business Center, Ephrata, PA, for Summitview Christian Fellowship Church on June 4, 2011, by Leroy Lapp.

## cradle roll

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

**Beachy**, Wendell and Judith (Overholt), Circleville, OH, second child and dau., Sophia Raine, July 2, 2011.

**Coblentz**, Jonathan and Loretta (Helmuth), Owenton, KY, second child, first dau., Alayna Brooke, July 1, 2011.

**Czekalski**, John and Karen (Metz), Milford Center, OH, fourth child, second son, Cooper Lee, July 13, 2011.

**Gingerich**, Ernie and Karen (Yutzy), Arcola, IL, third child, second son, Dominic Markeice Vincenzo, born Dec. 16, 2005; adopted July 1, 2011.



**Gingerich**, Marcus and Melissa (Miller), Free Union, VA, first child and dau., Haylie Nicole, July 19, 2011.

**Hochstetler**, Landis and Andrea (Miller), Millersburg, IN, first child and dau., Avery Kalet, June 26, 2011.

**Kinsinger**, Elmer and Saloma (Kinsinger), Garrett, PA, first children (twin sons), Jason Elvin and Justin Ervin, May 7, 2011.

**Kuhns**, Jeremy and Sarah (Kauffman) Arthur, IL, first child and dau., Tiara Jade, July 8, 2011.

**Lengacher**, Brent and Julianna (Witmer), Loogootee, IN, second child, first son, Mason Wade, June 14, 2011.

**Miller**, Craig and Rachel (Kuepfer), Thailand, currently Partridge, KS, second and third children, first and second daughters, Daisy Annabelle and Hazel Anastasia, July 11, 2011.

**Miller**, Freeman III, and Lydia (Graber), Oskaloosa, KS, first child and son, Konrad Joel, July 6, 2011.

**Miller**, Joe and Regina (Miller), Eden Valley, MN, fifth child, third dau., Laina Lucille, July 2, 2011.

**Miller**, Philip and Jessica (Graber), Oskaloosa, KS, first child and dau., Alexis Brielle, July 11, 2011.

**Overholt**, Lewis and Marge (Wagler), Oskaloosa, KS, fourth child, second dau., Dianne Elizabeth, June 23, 2011.

**Raber**, Doug and Lorene (Shirk), Bloomfield, MO, fifth child, second son, Donovan Wayne, July 7, 2011.

**Shirk**, Orion and Lynnette (Horst), Ephrata, PA, third child, first son, Myles Philip, July 13, 2011.

**Sommers**, Jonathan and Twila (Zook), Hiddenite, NC, fifth child, third son, Ryan Andrew, April 22, 2011.

**Stoll**, Darris and Karla (Yoder), Abbeville, SC, fifth child, fourth son, Colby Scott, July 6, 2011.

**Stoll**, Tristan and Lisa (Wagler), Odon, IN, second child and dau., Aleigha Clair, June 28, 2011.

**Stoltzfus**, Larion and Cheryl (Spicher), Kennedyville, MD, fourth child, third son, Sawyer Patrick, June 6, 2011.

**Weaver**, Levi, Jr. and Glenda (Stutzman), Russellville, KY, fourth child, third son, Wade Matthew, May 26, 2011.

**Yoder**, Justin and Nettie (Graber), Lincoln, MO, first child and son, Carson Benedict, May 28, 2011.

**Yoder**, Luke and Christina (Beiler), Middlebury, IN, second and third chil-

dren, first and second daughters, Hannah Lynn and Chloe Ann, July 6, 2011.

**Yoder**, Jesse and Teresa (Yoder), Owenton, KY, second child, first dau., Crystal Dawn, July 8, 2011.

**Yoder**, Sam and Brenda (Miller), Goshen, IN, first child and dau., Morgan Kiana, May 29, 2011.

**Yoder**, Shadd and Karin (Gingerich), Bloomfield, MO, first child and son, Jensen Brock, July 8, 2011.

## obituaries

**Peachey**, Mahlon J., 78, of Belleville, PA, died April 22, 2011, at his daughter Anna's house. He was born Feb. 1, 1933, son of the late Jonathan C. and Katie L. (Peachey) Peachey.

He was a member and faithful supporter of Pleasant View A.M. Church. He enjoyed spending time with his children and grandchildren, as well as hunting with his boys. He was known as a faithful prayer warrior by his family.

On Nov. 3, 1953, he was married to Bertha E. Kurtz. She preceded him in death on April 19, 2008. Surviving are their children: Erma J. (Kore) Kauffman, Adams, NY; David J. (Rhoda) Peachey, Belleville, PA; Anna M. (John) Zook, Allensville, PA; Linda J. (Luke) Kurtz, Cherry Tree, PA; Joseph J. (Mary) Peachey, Allensville, PA; Mary R. (Ervin) Hostetler, Belleville, PA; Mervin R. (Lois) Peachey, Nakuru, Kenya; Jonathan C. (Sarah) Peachey, Belleville, PA; 44 grandchildren, 22 great grandchildren; two sisters, Arie (Jacob) Byler, Timewell, IL; and Nannie (Ezra) Peachey, Belleville, PA; three brothers-in-law, Jonas Byler, Friedens, PA; Jesse Yoder, Woodville, NY; and Joseph (Julia) Kurtz, Belleville, PA;

and one sister-in-law, Amanda (Noah) Yoder, Lewisburg, PA.

He was preceded in death by six sisters, Lydia Hershberger, Bertha Peachey, Olive Byler, Martha Yoder, Mary Etta Peachey, and an infant sister.

The funeral was held on April 26, with David Peachey, Luke Kurtz, and Jesse Spicher serving. Burial was in the Locust Grove Cemetery.

**Stoll**, Enos, 86, of Loogootee, IN, died on Feb. 9, 2011, at his home. He was born on Jan. 7, 1925, in Daviess County, IN, son of the late Amos and Fanny (Richer) Stoll.

He was a member of Mt. Olive Menonite Church.

On Jan. 1, 1949, he was married to Dorothy Stoll. She preceded him in death August 15, 2009. Survivors include sons and daughters-in-law: Clyde and Mary Stoll, Ernest Stoll, Owen and Marie Stoll, Dwight Stoll, Leonard and Lana Stoll, all of Odon, IN; Richard and Ruth Ann Stoll, Indianapolis, IN; Darrel and Naomi Stoll, Greensburg, KY; daughters and sons-in-law: Diann and Gary Wagler, Odon, IN; Rosann and Omar Miller,

Leon, IA; Linda and Darrell Wagler, El-nora, IN; Sharon Stoll, Odon, IN; Sondra and Jason Bainbridge, and Ruth Stoll, of Sarasota, FL; 33 grand children, 25 great grandchildren; one brother, Isaac (Clela) Stoll, three sisters: Lydia (Simon) Lengacher, Rosann Wagler and Emma (Howard) Stoll. One brother, Herman, preceded him in death.

The funeral was held on Feb. 13, at the Pleasant View Mennonite Church gym with Loren Graber, Kevin Graber, Dave Wittmer, and Gerald Graber serving. Interment followed in the Mt. Olive Cemetery.

**Wingard, Irene, 73, of Thomas, OK, died July 22, 2011. She was born at Thomas, OK, August 24, 1937, daughter of the late Toby D. and Barbara (Beachy) Yoder.**

She was a faithful member of Zion A.M. Church, Thomas. She enjoyed her children, grandchildren, helping her husband on the farm, gardening and

cooking, and was a busy farm wife for more than 50 years. Her family treasures the memories of the meals she brought to the harvest field for many years.

On Oct. 8, 1957, she was married to Earl Wingard. He survives. Also surviving are five children: Larry (Merlene) Wingard, Thomas; Darrel (Linda) Wingard, Paris, TX; Paul (Loretta) Wingard, Thomas; Mary Ellen (Ben) Yoder, Montezuma, GA; and Ruth (Nevin) Kuhns, Chambersburg, PA. Also surviving are 12 grandchildren; two sisters: Verna (Larry) Keim, and Dorothy (Ivan) Keim, one brother, David (Sylvia) Yoder, all of Garnett, KS; and many nieces, nephews, and friends.

She was preceded in death by an infant daughter, Letha Ann and a sister, Susan (Yoder) Miller.

The funeral was held at Pleasant View Mennonite Church on July 25, with Leroy Peachy, David Yoder and Gary Miller serving. Burial was in the Zion Cemetery.



## observations

Some bad habits are addictive and hard to break. Other undesirable habits can become deeply ingrained even though they do not involve the use of forbidden substances.

Punctuality is a good habit. Tardiness is also habit-forming. Presumably, it can be overcome without professional help, but just

maybe some creative incentive would be a big help. Cheryl Stutzman works at Freedom Hills. In her article in *The Woodlawn Chronicle*, May-June, 2011, I've gleaned this interesting tidbit. Staff morning devotions are scheduled at 7:30, Tuesday through Friday. Late comers are required to pay one dollar per minute, up to \$10.

I wonder what would happen if

congregations would try this method. Maybe at first a committee would need to be appointed to decide what should be done with the money thus generated. Perhaps it would be appropriate as a token of appreciation to some family with young children and farm chores who are regularly on time.

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Occasionally the local newspaper has items that I consider useful for my monthly column. It is unusual that one issue has three usable items, but such is the case with the June 16 issue.

- Reader Dwight Goering, Moundridge, KS, shares gleanings from historian Eric Foner about Abraham Lincoln and the Civil War era. President Lincoln was firmly opposed to slavery. But the war was fought to preserve the Union. At one point, the South sent negotiators to Lincoln, offering to end the war if they were allowed to keep their slaves. Lincoln rejected this proposal in 1864, even though his re-election was very much in doubt. At this point, Lincoln is considered to have been a most outstanding president, even though he was often discounted and ridiculed while he led the nation.

- Columnist Ross Douthat discusses the effects of modern inventions on the culture. His use of the word “culture” simply means our way of life. Nonconformity touches many areas of the Christian life. While I do not

have a computer and am essentially computer-illiterate, it is easy to see that fingertip access to persons worldwide is fraught with grave dangers. Aside from inherent dangers, it can also take precious time from persons close to us to whom we are obligated. When concern is raised from the secular community, it reminds us that the church cannot afford to be passive. The fact that internet access may be as damaging as TV exposure calls for a principled response. Our children should be protected from free access, and adults should be willing to submit to filters and accountability.

- During the week before Father’s Day, President Obama urged Dads to be more involved with their families. He has often told America how his own father left his family when he was a small child, leaving a hole that no government program could fill. The article reports a very high incidence of out-of-wedlock births and single parent homes in America today. U. S. households with married couples have now fallen below 50% for the first time. In all, 46% of fathers age 15-44 say they fathered at least one child out of wedlock. There are many similar reminders that families in America are being undermined by irresponsible moral behavior. Truly Christian marriage involves much more than respecting the boundaries of sexual behavior. Ephesians 5:33 sums it up this way, “Nevertheless, let

every one of you in particular so love his wife even as himself and the wife see that she reverences her husband.”

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Richard A. Brown is retired president of Krause Plow Company which had humble beginnings in making tillage tools for agriculture. This company, located in Hutchinson, had 150 employees in 2006 and is now on its way to 300 employees. Krause was recently purchased by the Kuhn company from Europe and is now called Kuhn Krause.

Mr. Brown, in a letter to *The Hutchinson News* (6-22-11), says that adequacy of production workers both in quantity and quality was their greatest impediment to growth. This, in spite of what appears to be a very respectable and competitive offer of wages and benefits and many persons wanting work. The letter says that to secure one new employee who is retained for at least one year, passing proficiency standards, random drug tests, and policy compliance requires nearly 25 applicants.

This struck me as worthy of interest, perhaps yielding useful information. Why such a poor rate of applicants and stable employees? When I called Mr. Brown, he was gracious and had ready answers. He gave two main reasons for this situation: He called the first “culture.” Some applicants do not have a background of an orderly and stable lifestyle. Almost one in five

(18%) will have used illicit drugs. This is poor preparation for predictable, stable employment and production.

A second reason is a sense of entitlement. Such persons may have had some college classes with the expectation that that would make them eligible for higher wages. Never mind that the college classroom is generally not geared to enhance the dignity of manual labor. Mr. Brown regrets that this situation made it necessary to out-source production in some cases to foreign countries. His plea is that we do not allow this needless loss of revenue to the local community to continue.

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The following is gleaned from *The Hutchinson News* (7-6-11). In October, 2009, over 100 leaders from many denominations met in Manhattan, NY. Their goal was to seek common ground while minimizing their differences. Their 4,700-word document is called the Manhattan Declaration (MD).

Originally there were 150 signers. The number of signers has now grown to just short of 500,000. Their closing paragraph follows: “Because we honor justice and the common good, we will not comply with any edict that seeks to compel our institutions to participate in abortions, embryo-destructive research, assisted suicide, euthanasia nor any other anti-life act, nor will we bend to any rule purporting us to bless

immoral sexual partnership, treat them as marriage or the equivalent, or refrain from speaking the truth as we know it about morality, immorality and marriage and the family. We will fully and ungrudgingly render to Caesar what is Caesar's but under no circumstances will we render to Caesar what is God's."

I am impressed by the courage of this statement to speak out boldly in a social climate that is increasingly antagonistic toward solid moral values and practices. Their strong pro-life statements apparently do not include consideration of Christian non-participation in armed conflict.

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James Verone, 59, walked into a bank and handed the teller a note requesting only a dollar bill. He then took a seat in the lobby and waited for the police to pick him up. While in prison, he was interviewed by a reporter. He told them he was hoping for surgery for two ruptured discs during the three years of his anticipated prison time. When released, he hoped to begin collecting Social Security. (Reported by Daniel Price, *The Hutchinson News*, 7-12-11).

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In 1919, a daughter was born to Dan and Anna (Yutzy) Mast in Reno County, Kansas. In 1923, the Mast family moved to New York state. Conditions seemed favorable for growth in that church group but the

location failed to attract significant numbers, including church leadership. For this reason, the Mast family then moved to Dover, Delaware, where there was an established Amish settlement.

In 2008, Fannie (Mast) Miller, (the baby of 1919) now widow of John H. Miller, moved from Guthrie, Kentucky, to the community of her birth. She came with her son, John, his wife, Frieda and their six children, ages 2 to 22 years.

Several days ago, I received an article taken from the *Lancaster New Era* (7-18-11) from Bro. Floyd Stoltzfus. It is an interesting update on the Amish in New York state. The article says the first Amish districts were established there in 1949. Migration to this new location was merely a trickle for several decades. But by 1991, there were 3,900 Amish people in the state. According to Donald Kraybill, professor at Elizabethtown College, ten new church districts have been formed since early 2010. Amish population in NY, at present, is about 13,000.

The attraction in New York is productive land, far cheaper than in large Amish settlements. Furthermore, remote locations are typically friendlier to traditional lifestyles.

Alvin Miller, from the Madison, NY, area reports that Amish persons have purchased a large block of land in their



area, which is being developed into family-sized farms and residences. The surrounding community watches these developments with fascination, which included several barn raisings.

Amish settlements are located in 28 states and Ontario. Their total number is about 267,000.

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New York Amish were recently in national news when a traffic accident claimed five lives and left some others with critical and serious injuries. Richard Miller from the congregation at Madison, provided the details of the accident as reported in their newspaper.

A tall crop sprayer was traveling a bit slower than car traffic when a

car came from behind on a curve and passed the sprayer in a “No Passing” section. A large van with Amish passengers was traveling in the opposite direction. He side-swiped the van and it ended up under the sprayer, damaged beyond recognition as a van.

Fatalities included a father of 12 children, eight months to teen-age. The wife and mother’s injuries were critical. (A later report says she died.) Those riding in the front and back seats escaped serious injury. Sixty-one children were bereaved of a parent in this accident. The driver of the car was intoxicated and had previous citations for drunken driving.

—DLM 

## *The Back Door*

*Jeff Jarmon, Barnett, MO*

**M**ore than twenty years ago I received an unsettling phone call. The caller was a Mennonite minister whom I had met earlier during some church meetings. He told me that he had just concluded a conversation with a group of church brethren in which he had mentioned that a non-Mennonite couple in Pennsylvania had just been baptized into a conservative Mennonite church. The remainder of their conversation was rather short and ended with the brother flatly

stating, “Give the couple three years and they will be gone!”

We continued our conversation, but my mind kept returning to his statement: “Give them three years and they will be gone.” Trying to keep the tone of my voice calm, I asked if I could know who it was that had made the comment. He replied, “I will be very happy to give you his name and phone number in four years.”

Why do so many church members from non-Mennonite background leave conservative groups? Why

do some who so joyfully enter the front doors of our churches, exit with sorrow via the back door? Each person would doubtless have unique reasons for their departure, but some patterns emerge.

• *We joined this church, but were very disappointed when we discovered it was something very different from what we thought it was.*

People become disappointed as a result of unmet expectations. Doubtless, some people come to the Mennonite church with unrealistic expectations. No congregation is able to meet every expectation of all its members. Seekers may be, and often are, very enthusiastic to place their membership in one of our congregations. Fortunately, many members are glad to oblige.

Wise church leaders will allow ample time for both the congregation and the prospective member to gain an honest and realistic understanding of each other. Too often, painful insights are gained only after membership is established. Seeking souls come to our services and hear messages that are solidly based on God's Word. They observe the solemnity of our worship and see the congregation at its very best. They hear us "talk the talk" and have enough faith to believe we mean what we say. When they observe someone who does not "walk the talk," they are initially confused and then discouraged.

In a well-intentioned effort to encourage this seeking family to become a part of God's family, do we portray an accurate picture of our congregational life? To pretend that everything is as it should be, while deliberately avoiding mention of known needs sets new believers up for disappointment and points to the back door.

• *We joined the church, but soon discovered that we would always be viewed as different. We would always be the ones who were not born Mennonite.*

It takes a strong person to be different. Many of those who seek association in our churches understand what it is to be different. They are different from the rest of their family. They are different in their recreational pursuits. Many of them are different in their view of education and child training. They dress differently, speak differently, and live differently than their neighbors. True seekers understand and accept this reality as a part of the Christian life. The one area that they long to be the same as those they would join, is in their relationships with them. A congregation that continues to emphasize the dichotomy of backgrounds reinforces the message: "You are different from the rest of us."

Some people seem to think that it is better to be born into a Mennonite family. They believe that it somehow

makes it easier to follow Christ. The early training of a Christian home is invaluable, but does being raised in a Mennonite family make it harder to be different?

While many who have been taught to apply scriptural principles from childhood find it hard to be different from the world, few of those coming into our circles from the world share that struggle. They have purposed by the grace to God to be different from the world, but the same as God's people. To magnify the differences in culture, education, or experience will continue to portray to our brothers and sisters that they are somehow different. Is it any wonder they head for the back door?

• *We joined the church, but could never seem to gain acceptance with some of the people in the congregation.*

Why do congregations who strive to be seeker-friendly often fail in keeping first-generation members? This is a complex problem. Many churches experience a seeker cycle which slowly, but surely erodes their intentions to reach out. The cycle begins with a vision for reaching out to those from non-Mennonite background. Some in the congregation become very enthused, while others may have fairly strong reservations. Those with a heart for the work make contact with seeking souls and begin to build strong relationships. There is a refreshing newness in

sharing with an individual or family interested in Anabaptist church life and close relationship with Jesus Christ. Others in the congregations may feel overwhelmed or threatened by the challenges these new believers bring to the church. If membership is indeed established, one part of the church rejoices and another says, "Give them three years and they will be gone."

They leave for various reasons, but the result is often the same. Those who had reservations feel vindicated in their reserve and those who extended love and acceptance are devastated by the loss. The first group is now even more closed. The second group is now a bit more cautious. They do not want to repeat the pain of dissolving a relationship they cherish deeply. They are slower to form the strong personal bonds needed to establish someone in a conservative church. The next seeker may visit a congregation that is a little slower to show the love and acceptance required to build a lasting church relationship. What will our Lord have to say to those who have refused to accept these babes in Christ, who by His command have rejected the acceptance of a sin-sodden society?


In fairness, some first-generation Mennonites have struggles that overwhelm the local congregation's ability to minister to their needs. Despite the church's support, prayers,

and loving encouragement, the individual opts to leave. We must always remember that church membership is voluntary. But Jesus tells us that reaching out to the lost is mandatory.

Have we allowed ourselves to be convinced that a certain amount of back-door exits are inevitable? Do arms and legs fall off a healthy body? One individual offered 1 John 2:19 as the reason that new believers leave our churches. He declared, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they are not all of us." Perhaps we would do better to

remember the words of Jesus in John 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."

It will be this focus that best keeps first-generation Mennonites faithfully serving Jesus Christ and His church and far away from the back door.

[From *Pilgrim Witness*. Submitted for publication by Richard Mummau. Used by permission.] 

## *The March 12 Bible Reading*

*Simon Schrock, Catlett, VA*

**T**he One Year Bible is an arrangement of 365 daily readings. For each day, there is a portion from the Old Testament, a Psalm (or part of one), one or several proverbs, and a selection of the New Testament. By daily following this plan, the reader goes through the entire Bible in one year and through the Psalms twice. Some of the contrasts between the Old and New Testaments can become exciting and encouraging. That was the case for me on March 12.

The Old Testament reading was Numbers 16:14 to 18:32. It contains

the account of Israel grumbling against Moses and Aaron. "You are the ones who have caused the death of the Lord's people." They blamed Moses and Aaron for the death of Korah, Dathan, and Abiram. These men rebelled against God's chosen leaders. Because of their rebellion, the Lord caused the ground under them to split open and swallow them. Then the people grumbled against Moses. Because of their grumbling, the Lord brought a plague upon them that caused the death of 14,700 people.

Moses instructed Aaron to take a

censer and put incense in it, along with fire from the altar and bring it quickly to the congregation and make atonement for them. Aaron did as Moses instructed. He stood between the living and dead, and the plague was stopped. What a price was paid for grumbling against God's appointed leaders!

Prior to reading this account, I had read through many of the laws from God for the people of Israel. How could a person remember all the requirements? I concluded that keeping the law without a flaw was impossible. As the Scripture reminds us, "There is none righteous, no not one" (Romans 3:10).

George Whitefield was known to have been a very effective evangelist. He did open air preaching where crowds reached 20,000 persons. History indicates numerous well-known Christian workers who began their walk with Christ through Whitefield's preaching. He came to America where he founded an orphanage near Savannah, Georgia.

In 1740, he wrote about Christ: "He was God and man in one person that God and man might be happy together again." [1] He also wrote, "True faith is not merely in the head, but in the heart." [2] True happiness is in the heart—that is not where George began his search for the real meaning of life. When he was about 20 years old, he joined a group of eight

dedicated members who were called themselves The Holy Club. "The focus of The Holy Club was on religious self-discipline. They woke up early for lengthy devotions, took communion each Sunday, fasted every Wednesday and Friday, and observed Saturday as the Sabbath in preparation for the Lord's Day. Exhorting each other to live piously and do good works, they were motivated by the belief that they were working for the salvation of their souls. Yet, their self-discipline brought them neither happiness nor salvation." [2]

The New Testament reading for March 12 was Mark 16. It is the account of Mary Magdalene and the other Mary taking the spices to anoint the body of Jesus. When they arrived at the tomb, they saw a young man sitting on the right side, dressed in a long, white garment. They were alarmed! "And he saith unto them, be not affrighted; ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there ye shall see him, as he said unto you" (Mark 16:6,7).

Later, Jesus appeared to the eleven disciples while they were reclining together and eating. He gave them these instructions: "Go ye into all the world, and preach the gospel to every creature. He that believeth and

is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:15,16).

What good news! He that believes and is baptized shall be saved. What a contrast to the Old Testament reading! Jesus Christ submitted Himself to the death of the cross. He made complete atonement for our sins.

Then I read the March 12 devotional in the book, *Soli Deo Gloria*, a verse-by-verse devotional on the book of Romans. The verse for this day was Romans 3:24 (NRSV): “They are now justified by his grace as a gift, through redemption that is in Christ Jesus.” That is the good news of the Gospel. God revealed himself and his grace in Jesus Christ. In his divine love, He gave his only begotten Son to be the sacrifice that atoned for my sins. He identified with us, the human race, and offers forgiveness to those who truly believe and come to Him for salvation from the curse of sin. The writer wrote, “He hung with us in our rebellion, even when the antagonism led to death.” God’s forgiving grace is a gift to us. This is the “good news” of the New Testament.

“Whitefield was the first Holy Club member to question their practices. He read a book where, in his words, ‘God showed me that I must be born again or be damned! I learned that a man may go to church, say his prayers, receive the sacrament, and yet not be a Christian.’ Having hit bottom

in his efforts to earn his salvation, Whitefield described what happened next: ‘God was pleased to remove the heavy load, to enable me to lay hold of his dear Son by a living faith, and by giving me the Spirit of adoption to seal me, even to the day of everlasting redemption. O! With what joy—unspeakable joy—even joy that was full of and big with glory, was my soul filled with when the weight of sin went off and an abiding sense of the love of God broke in upon my disconsolate soul! Surely it was a day to be had in the everlasting remembrance. My joys were like a spring tide and overflowed the banks.’ [1]

Years later, he wrote, “My strength is daily renewed; still I desire to cry, ‘Grace! Grace!’” [1]

I think of Old Testament laws and how God’s wrath and judgment were poured out against the people who disobeyed. I think of the need for animal sacrifices that were required. It behooves me to bow my head and pray, “God, how can I express my appreciation for your love and grace? How can I show my gratefulness for your atoning mercy?”

Paul answers that question in his letter to Titus: “For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and glorious



appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (2:12-14).

For George Whitefield, life made a turn around from attempting to earn his salvation to experiencing God’s grace. Then he truly lived a holy life for the Lord. A person who experiences God’s grace is called to holy living in today’s world; called to turn from sinful pleasures and self-

exalting pursuits and Godless living to righteousness and a deep devotion to God. Persons redeemed by God’s grace are instructed to look for that blessed hope and glorious appearing of our Lord and Savior, Jesus Christ. We are called to live exclusively for Him in this present sinful world.

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Sources:

[1] “An Almanac of the Christian Church,” Bethany House, 1987.

[2] “The One Year History,” Tyndale, 2003, page 252. 

## *Wrong Ways to Freedom*

*Clair E. Schnupp, Dryden, ON*

**M**y wife, Clara, and I meet all kinds of people in our ministry travels. One type of people we meet is lukewarm Christians. As we talk with them, they tell of their first love for Christ. They tell about the freedom and openness they had experienced. They talk about the glory of God and the quenching of the thirst in their souls. There is a sparkle in their faces. They speak of things they did, places they went and things people did. But as they speak, the sparkle on their faces turns to a sorrowful and pained expression. Even their posture and general demeanor change.

In listening to them we often

recognize one of **four biblical pictures** of wrong ways people use to try to find freedom, peace and contentment without turning to God Himself through Jesus Christ. You might find these pictures interesting or even useful in your life and ministry.

The first biblical picture is **fig-leaf makers**. This way of covering shame and guilt is very old. In Genesis 3:7, Adam and Eve used this method. It did not work. The fig leaves brought no relief and God was not pleased.

Today people try many kinds of fig leaves to compensate for their guilt and shame. Some of these ways include sports, business success, always helping others, fake smiles,

and being very nice. In spite of doing all this, they do not have the freedom that confession and repentance bring. Their guilt and shame only cause them to use more fig leaves until they experience “burn out.”

The second biblical picture is **city builders**. When God punished Cain for his sin of murder, he was a fugitive and a vagabond on the earth. He was not to have a permanent place of abode. In other words, he was to be a traveling tenter. In Genesis 4:13, Cain simply tells God, “My punishment is greater than I can bear.” Genesis 4:16-17 tells us that Cain then went to the land of Nod and built a city. He made a place of permanence for his time on this earth. There was no repentance, no confession, and no obedience. He put together his own world (empire) of permanence in direct disobedience to God.

Sin and disobedience multiplied in Cain’s family line. In Genesis 4:23-24, we read that Lamech, the seventh man from Adam in Cain’s line, was also a murderer. He was the first man recorded to have violated God’s marriage plan of one man and one woman for life. Interestingly enough, the seventh man from Adam in the line of Seth was Enoch “who walked with God; and he was not; for God took him” (Genesis 5:24). What a contrast in the two family lines! One

family line took the path of faith and obedience. The other took the path of the flesh and disobedience.

Many lukewarm Christians try to make a place of permanence and security, only to find that they end up empty and alone without any hope of eternal permanence or security. All their efforts evaporate into vanity of vanities (Ecclesiastes 12:8).

The third biblical picture is **the firefighters**. Isaiah 50:11 says, “Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire... that ye have kindled...ye shall lie down in sorrow.”

When people turn from the light of the glory of God, they find themselves groping in darkness (Isaiah 50:10). They lose their way. Darkness shrouds their souls. They turn to vain philosophies and worldly pleasures and pursuits to try to find light in a dark world. An increasing number of carnal Christians are turning to soothsayers, palm readers, and the occult to bring a little light to their world of darkness. Their little self-made fires lead them only to increased darkness and misery. Their self-sufficiency has propelled them down the path of the flesh to multiplied sorrow. Their own resources for light in a dark world fail. They discover, often too late, that

they cannot survive alone without God. The path of life simply cannot be found by lighting their own fires. In the end they lie down in sorrow.

The fourth biblical picture is **well-diggers**. In Jeremiah 2:13 God said, “For my people have committed two evils; they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns...”

There is a thirst for God in every person. The psalmist in Psalm 42:1 says, “As the hart panteth [thirsts] after the water brooks, so panteth [thirsts] my soul after thee, O God.” The psalmist drank from the fountain of living water that flowed from God and His Word. When he sinned, he confessed his sin and repented. He was forgiven! He turned to the Holy Scriptures and even wrote some of them!

But many people, when they lose their first love for Christ, stop drinking from the fountain of living water. In the path of the flesh and disobedience they dry up. Thirst overtakes them, so they start digging their own water holes of pleasure and success to quench their thirsty souls. They move farther from God and the living water. The water from their water holes is unclean, dirty, and sickening. Their thirst increases, so they dig more wells, only to be left

dying of thirst.

People drink from many broken wells. These wells include overwork, sports, romance novels, pornography, good works, and the accumulation of money and material goods. The list could go on. The point is that this “water” does nothing to quench the deep thirst within.

One 45-year-old backslider was an unmarried father of five children. After my message on biblical manhood and fathering, he came to the altar weeping almost uncontrollably. He said, “I have lost my first love. I have sinned. I have tried to make life work without God. Tonight I repent. Tonight I confess my sin.”

He found forgiveness. This man’s fig leaves fell off. He turned his eyes from his job to the heavenly city. He saw God’s glory again. Darkness turned to light. He is finding his way in the light of God’s Word, glory and grace. The thirst in his soul was quenched with the living water. Within two weeks he and his common-law partner were married.

It thrills our hearts to see people drop their “fig leaves” and become clothed with the robes of Christ’s righteousness (Isaiah 61:10)! Joy and freedom come to their faces. They walk with more confidence. They can help people at a new level

of meaningful impact.

It's exciting to see people turn from their "city-building" to becoming strangers and pilgrims unattached to this world. They are people who are attached to and looking for a city whose builder and maker is God (Hebrews 11:10). They look forward to a "mansion over the hilltop." In John 14:2, Jesus said, "I go to prepare a place for you." This promise brings joy and contentment that carries these people through hardships,

trials, and tears of this old world.

We rejoice as people turn to Jesus as the only light of the world (John 9:5). Yes, we look forward to living in the heavenly city where there is no night or darkness. The Lamb is the light (Revelation 21:22-24; 22:5).

It brings us great joy to see thirsty souls come to Jesus and drink of the water of life, the living water (John 4:14).

[From "The Focus," April, 2000. Used with permission.] 

## mission awareness

# Gospel Tent Meetings

Floyd Stoltzfus

The purpose of this article is not to draw attention to a particular community or church group, but to bring praise and glory to God. May it serve as encouragement for other places to conduct evangelistic and revival meetings where community people might feel less threatened in a tent than in a church building. It is a valuable way to strengthen and encourage Christians to a deeper walk with God and to bringing salvation to the unsaved.

The Amish Mennonite churches in Lancaster County, PA, normally

conduct tent revival meetings every three years. Some brethren, seeing the marvelous effects and results of such evangelism, had a burden for the lost in the community and encouraged our churches' area ministers to consider conducting tent meetings more often. At the time of this writing (July, 2011), we are enjoying sound Bible preaching by Pablo Yoder. Dozens of small signs have been placed along roadsides in view of people driving by. Brochures printed for the public are placed in businesses. A person can dial a number and listen to preaching on the telephone.

We realize that a church can have necessary committees functioning, all the mechanics in place, and the technology in place—without experiencing revival. What a waste that is! We know that God is so willing to send His people revival without tent meetings, but revival does not come easily. There is always a price to pay. There needs to be a deep spiritual thirst.

Secondly, there must be prayer and patiently waiting for God. One writer said, “Judging by most of our church calendars, we want revival, but we want it fast. The days of revival meetings scheduled for six weeks or more are long past. This is the era of four-day revival crusades or mini-revivals. Over and over again, God’s Word reveals that God is found by those who are willing to wait for Him ‘I will hear what God the Lord will speak’ (Psalm 85:8). ‘Ye shall seek me and find, when ye shall search for me with all your heart’ (Jeremiah 29:13). The sad fact is that most of us are simply too busy to be quiet, to listen to God, to give Him our undivided attention, and to seek Him with all of our hearts.”

Thirdly, instant and wholehearted obedience is a prerequisite to revival. Sometimes obedience is costly. A story is told of a man in Houston, Texas, who admitted, “I have been more faithful in paying my taxes than my tithe. I’ve honored Caesar, but not

God.” He later paid \$22,000 in back tithes to the Lord.

Richard Magnussen, a Canadian furniture manufacturer, paid thousands of dollars as restitution for stealing designs from other manufacturers, even though the practice is fairly common in that industry. Then God dealt with him about the fact that on four Sundays of a year, at furniture shows, he was open on Sunday. Those four Sundays normally accounted for 60% of his business, so when he made the decision not to open his display on the Lord’s Day, he knew it might cost him his business. In this case, God honored Richard’s decision. Instead of costing him sales, buyers have been impressed by his stand and his business has been growing rapidly.

Revival is to experience holiness of life—that is, to be clean through and through. It certainly includes that which is visible—in speech, dress, music, and lifestyle. But it runs far deeper than what can be seen of men. True holiness is produced in the heart by the Holy Spirit. It is to be like Jesus—holy, harmless, undefiled, separate from sinners (See Hebrews 7:26).

We have invited other conservative Anabaptists to attend and participate in these meetings. Tent crusades have a way of melting barriers, breaking down walls, exercising loving and understanding attitudes

in spite of differences—and without compromising the faith.

It seems the tent crusades of yesteryear were much greater in attendance than presently. I remember as a lad in the mid-1950's when Mennonite churches in the community organized tent revivals and there were audiences of 6,000 or more. My first exposure to tent revival was with the Spirit-filled preaching of Andrew Jantzi. He preached on the world burning up with fire. As a bashful eleven-year-old Amish boy, I did not walk down the sawdust trail to the altar, but I invited the Lord Jesus into my life beside my bed that night. I remember how clean and different I felt after that.

But the tent revivals in this community I remember best and that were most pivotal in a spiritual awakening went from June 3 to July 22, 1951. George R. Brunk II preached. On some nights, during that campaign, people packed and overflowed two tents. Estimates of the largest crowd ranged from 12,000 to 15,000. The crowds overflowed to standing room only on both sides of the tent. Great doctrines of the Bible were highlighted and expounded including assurance of salvation. Sins were exposed and named. God's judgment was pronounced. The following years many other communities in the U.S. were revived with the Holy Spirit energizing the dynamic preaching of Bro. Brunk.

Some years later, when Bro. George was elderly, we invited him to preach two messages on a Sunday at the Pequea church. In addition to the evening message, we asked if he would be willing to share something about those earlier days of revival. He humbly hesitated and mentioned that he does not want to receive any praise for it. How noteworthy for him in his mid-80's, not to glory in his earlier ministry or claiming them as personal accomplishments! One of George's oft-used Bible phrases was "to the praise of His glory." He spoke about conditions that allowed God to work during those days. The time was ripe and the soil was prepared. People attended night after night. Many responded to the mighty conviction of the Holy Spirit. There was loud weeping for sin, open confession, and great rejoicing. Bro. George said how many evenings during the invitation he was convicted and felt like hiding. The fear of God came upon that place. You see, people prayed, sometimes long after dismissal. Others met at the tent early in the morning to pray. Some prayed all night. "The name of the Lord Jesus was magnified...So mightily grew the word of God and prevailed" (Acts 19:17b,20).

[Quotes and excerpts from *Sword and Trumpet*, "The Price of Revival" and *Weavertown Church History*, Aaron Lapp.]





## Management of Work

Mary June Glick, Seneca, SC

September brings a quiet closure to the fast pace of summer time for moms. The children return to the classrooms, vacation time is ended and the house is restored to a daily routine. Many busy moms breathe a sigh of relief as they look forward to a more scheduled, quieter life again.

I remember those busy summer days of what seemed never-ending work, caring for the garden and lawn, canning and freezing, cooking, baking, and laundry for a growing family. I also remember the baskets of tomatoes, beans, corn, peaches, grapes, apples waiting to be peeled, sliced and processed. I especially think about those lean years when I canned just about anything that I could put into a jar. However, I also remember the joy and fulfillment that came with it as I looked at the finished product and knew that we had food to feed the family through another year.

Recently, in our Sunday School class someone challenged us with the thought that we can work because we have to or we can work because we want to. What a difference it makes

in our attitude when we choose to work because we want to. Work is not a punishment for the sin of Adam and Eve, but is a creation principle. God gave Adam and Eve dominion over the garden; He placed herbs and fruits in the garden for them to pick and eat. Their bodies did not get tired; their joints did not ache, and sweat did not run down their faces. It was only after sin entered their lives, that weeds and thorns made work difficult. I believe we will continue to work in heaven, however, it will be in a perfect environment and with new bodies. So, how do we learn to enjoy work or work because we want to? It is a CHOICE.

### **A lot depends on our perspective.**

Many people in the world do not have the opportunity to work because of various circumstances: war, famine, loss of jobs, poor health, and so on.

Thank God for the privilege to work. Thank Him for your family and the ability to care for them. Thank Him for your health, both physically and emotionally. Thank God for your husband, who provides for his family. There are many single mothers who

have lost their husbands and need to carry the responsibilities of both parents. If you are a single mother, you can still thank God for the blessings He has given you and ask for help when you need it.

Praise God as you work, either by song or audibly. Thank Him for his blessings. It is good for your children to hear you praising God.

**Don't be a procrastinator.** I believe one of the greatest causes of frustration in a woman's work can be procrastination. All day long you may be putting off doing the very things that now cause you to feel frustrated.

You walk into the bedroom and realize the bed is unmade, simply because you did not make it as soon as you got up in the morning. The dishes are in the sink, the floor isn't swept, the children are still in pajamas, the day is nearly done and you haven't gotten anything done that you wanted to get done! You're frustrated because you procrastinated. Does that sound familiar? I know you are being torn in different directions, but let me assure you: It is possible to do it, as Elizabeth Elliot says, "Just do the next thing." Just do it; do it now. I guarantee your children will be happier if Mom is not frustrated and Mom will be happier, too.

**Keep your priorities in place.** What is your main priority for yourself, for your family, for your day? A schedule helps. You don't have to write down

everything you need to do unless it helps you to cross off items. In your mind you need to form your daily and weekly schedule. Simple things like laundry, cleaning, baking, and daily meals work better if you have a systematic way of doing them.

When you wake up each morning, determine your daily activities like meal preparation, getting the children off to school, having your own quiet time, then fill the extra time slots with your weekly work. Time robbers for Mom may include those extra shopping trips, talking on the phone, Facebook, e-mail, or Internet, reading—you fill in the blanks for yourself. These things—not necessarily wrong in themselves—can be problems if they cause us to neglect more important things. A mom can feel so overwhelmed by her work that she may just give up and accomplish almost nothing. If you find yourself at that place, ask someone you trust to help you or even hire help, if possible, to get your house cleaned up, uncluttered, or whatever it takes to get back in shape.

Don't give up; it is possible to be a happy, adjusted Mom. God does not ask you to do something that you are not able to do.

**Learn to delegate responsibility and work to your children.** This sounds simple, but actually, it is not. Sometimes we think it is easier and quicker just to do the work ourselves

rather than taking the time to teach the child to do it. However, children need to learn to work at a young age. Preschoolers can pick up toys, wash dishes, set the table, or sweep the floor. Of course, it may not be done right, but they are learning to work.

A mom can even teach her child to work by teaching them how to play. As they grow older, children should have daily chores and learn to do them without being reminded. No, they do not need to be paid for those jobs. I believe it is okay to give a small

allowance as they mature enough to handle it wisely, and this also gives you an opportunity to teach financial principles. Teenagers (boys or girls) should know how to do the laundry, bake cookies, fix a meal, mow the lawn, and wash the car—plus many other jobs. Moms, it is up to you to see that your daughter is prepared for marriage so that she can become a happy wife and mother.

**Mom, work is a blessing. Enjoy it. Today!**



## junior messages

### *A Drunk On The Road*

*Mary Ellen Beachy, Dundee, OH*

**E**l Salvador is a beautiful tropical land with a dense population. It seems there are people and more people—just multitudes of people everywhere—people who need the Lord. Who will tell them about Jesus and the way to heaven? Who will love them? Maybe some day God will call you to be a missionary to El Salvador.

It was a hot Sunday afternoon in El Salvador. We were on our way to visit David, a man who attended church regularly. We also wanted to meet his new maid, Yolanda. The girls and our

three youngest sons went along.

David graciously welcomed us into his house. He brought out chairs, saying, “Sientise.” (Be seated.) We weren’t there very long before Ermis, a young man who attended church came too. His home life is unhappy; his father works in the United States and Christian friends in this village are scarce. We had an enjoyable time visiting.

Our boys got a bit bored, teased the goat a while, and then walked out and perched on the roof of the van to watch people, dogs, and cows as they

went by on the dirt road.

After some time, Marcellus came in and said, “Dad, we saw a drunk man staggering down the road..” Marcellus loves to imitate, so he gave us a rendition of the man’s unsteady gait. He said, “and then we saw him fall down right in the middle of the road and he is still there lying on the road.”

I went out to look. Far down the road, I saw a man lying flat on his back. Some dogs were sniffing him. People looked and just passed by.

The men decided it would be good to, at least, take the poor man off the road. The boys were happy to go along. Working together, they picked the man up by his arms and his feet. They decided to carry him to his house, and put him in his hammock. There was a cut on his head from where he hit a rock. It was bleeding. Ermis got some water and washed his wound. The drunk man began to sing.

I don’t think our boys will ever forget that scene. Some day, if they are tempted to drink, I hope they will remember that poor derelict in El Salvador.

Meanwhile, the girls had gone with Yolanda into their kitchen where a little fire was crackling cheerily on the hearth. Yolanda was patting out pupusas (an El Salvadorian treat of corn tortillas, filled with mashed beans and cheese). She made enough for all of us and also served us cold soft drinks.

It was interesting to hear how David went illegally to the United States and was there till he got deported five years later. He said he liked many things about life in “The States.”

I remarked that maybe God sent him back to be a missionary to his own people. We had a pleasant evening at his home.

The next day Mark stopped in at the house of the poor drunk man. He was told that the man wasn’t home. How sad it was to know that most likely he was out drinking again! How true the words from Proverbs 23:29, 30 and 35: “Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of the eyes? They that tarry long at the wine; that go to seek the mixed wine. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.”

Strong drink has wrecked many a home. Many men have done terrible things when intoxicated. Proverbs 20:1 tells us, “Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.”

You may never see a poor drunk man lying on the road like our boys did, but you can resolve never to touch a drop of beer. You can decide to live your life for Jesus Christ. A life for God is what really matters.



Sometimes Christians get very self-centered as they absorb themselves with their projects and interests. Others become so

focused on their future that they overlook present needs in their community. —EE

## *This Month's* **QUESTION**

**What are some practical ways youth can live in the present and use the month of September to bring glory to God in their community?**

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

In order to live for God's glory in the present, it is important that we have a proper outlook on life, work, and ministry. We tend to view our lives in segments, with our service/ministry separated from our work and daily activities and relationships. We often make the mistake of thinking that we can only have an impact on the world by dedicating a special segment of our lives to God's service, when in reality, everything we do should be done to God's glory. In our everyday life—our work, recreation, relationships, etc., we should be totally focused on doing things of eternal value. We must be content where God has placed us NOW; if we are totally committed to glorifying Him in everything we do, then we can be as fulfilled in working a day job as we would be evangelizing a heathen tribe in

Africa. If we are doing what God asks of us with a cheerful heart, then we are glorifying Him even if our tasks seem insignificant and we can therefore be fulfilled in the present.

If we are focused on eternity, the present will yield endless opportunities to bring glory to God. God is most glorified in our lives when we allow His love to flow through us to others. This can take many forms. It may mean befriending people who are outcast by society (even within our own youth groups).

It may be manifested in helping a neighbor mow the lawn or rake the leaves. God's love in us may prompt us to pick up a hitchhiker, buy lunch for a beggar, or help someone change a flat tire. Living to glorify God in the present is not always fun or safe, but it is the only way to find fulfillment

now, and it will yield abundant rewards in eternity.

*Tim Kauffman, Huntsville, AR*



As I thought on this question, I had to think of the quote that says, “Live each day as if it were your last.” I believe it is very important for us to live each day to its fullest, and to strive to reach out and bless the lives of the people around us.

I was challenged as I considered my life and ways in which I can bring glory to God. I find too many times I become wrapped up in self and fail to reach out to others.

The needs are great in the world today. Many people are lonely and hurting. Someone may need a listening ear or a word of encouragement. We must be looking for opportunities and ways to show others the love of God. I believe that serving others is a way of serving God. And as we serve God faithfully, we bring Him glory.

*Wilma Beiler, Sabina, OH*



I can be one who gets so caught up in my own things that I don’t recognize the needs around me. However, I think that the activities we engage in shouldn’t isolate us from other people. By including others in the things we are involved in, we can

be a blessing to others and we will receive a blessing from it also.

It doesn’t always have to be somebody we know either. We should be able to step outside of our comfort zone and be a friend to strangers. By building solid relationships with people, we make it easier for them to trust us. Having people trust us makes it easier for them to trust in the Savior we believe in and what better way to bring glory to God in our community than by leading people to Christ?

*Lucas Kuhns, N. Bloomfield, OH*



Living in the present is often harder than it sounds, especially for teenagers, who have their whole life in front of them. This often comes through at home, or even at youth activities. One way to change that, I suppose, is to focus on the people around you—whether they are your friends, family, or co-workers. Ask them what is going on in their lives, and if you see a need, do your best to fill it—even if it’s difficult.

*Lois Byler, Huntsville, AR*



“How shall we bring glory to God?” How did Christ honor His Father?

In reading through the stories of Christ’s life, He often associated with people who were the rejects

of society. He cared about hungry stomachs, sick mothers, and the dilemma of wedding hosts faced with a shortage of wine. He didn't mind spending time with lepers, promiscuous women, and dirt-poor widows.

How can we exemplify His life of compassion for people? Invest in relationships with the needy around you—the widow in the next pew, the neighbor's energetic little girl, the fatherless teenager at school. God will definitely bring them to your attention if you're willing to get your heart involved and relinquish some of your "me" time. The extent of your love for Christ is proved by your love for what He values most highly.

*Julia Byler, Windsor, OH*



The youth of today are busy. Everyone knows that in order to be a true "Beachy" youth, you need to have something happening nearly every evening, if possible. Whether it be youth group volleyball, an evening at a coffee shop, a shopping trip, or just "hanging out" at a friend's house—something must be happening at all times, at least, that seems to be the attitude among many of today's Beachy youth. While I definitely agree that there is nothing wrong with volleyball, coffee shops, being

with friends, is it really necessary to be socializing with friends so much of the time? Would it be too much to sacrifice just one evening a week to help someone?

I invite you to look around with me. Do you know of any older people who could use your help? They don't even have to be from your church. What about your neighbors? Maybe they need help watering or weeding their flowers. They might welcome an offer to mow their lawn. You could go grocery shopping with them. Remember, it isn't as easy for them to get around as it used to be. Maybe they are simply lonely and would love a chance to talk to someone. Be observant and creative. What are their needs?

Are there young mothers at church? Chances are, they would be very grateful for your help! Offer to babysit, make a casserole, help clean their house, or volunteer to do laundry. Even just a few hours of your time would make a huge difference in their day.

You are not required to change the world. Start with one person. Establish a friendship and help out where there is a need. They will be blessed and so will you.

*Connie Bontrager, Arlington, KS*





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Periodicals

## THOUGHT GEMS

Signs of a strong church: wet eyes, bent knees, broken hearts.

• • • • •

Putting your best foot forward does not mean kicking about everything.

• • • • •

A man of integrity listens to his conscience.

• • • • •

Coming together is *beginning*; keeping together is *progress*; working together is *success*.

• • • • •

A little oil of courtesy will save a lot of friction.

• • • • •

We die by living to ourselves; we live by dying to ourselves (if we give our all to Jesus).

• • • • •

Christ offers a crown only for those who take up his cross.

• • • • •

Selfless deeds of kindness, done with desire to help others and please God, build God's kingdom here.

• • • • •

Just keep on doing what God wants you to. It will bring the smile of God, even if it brings the frown of man.