



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

Galatians 6:14

AUGUST 2012

Meditation

My Prayer to You 1

Editorial

Tests—Big and Little 2

Reader Response 4

The Bottom Line

Why Did You Come? 5

Molly 8

I'm Looking for The Sunrise 9

True Masculinity 10

Israel Report 12

God's Will for Me 13

Marriages 14

Cradle Roll 15

Ordinations 16

Obituaries 17

Observations 18

What is the Spirit Saying to the Churches? 23

Our Scattered Lives 25

Joy Above Pain 27

Mission Awareness

Gospel Tract Evangelism 28

Helpers at Home

Simplicity in Today's World 30

Junior Messages

200 Chicks and Epoxy Glue 33

Youth Messages

The Bride of Christ — Part Two 34

Thought Gems back cover

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.

Board of Directors

(*Calvary Publications, Inc.*)

Nathan Yoder, Chairman
 Elmer Glick, Vice-Chairman
 Enos D. Stutzman, Secretary
 Ralph Miller
 Manfred McGrath
 David L. Miller

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.

Editor: Paul L. Miller
 7809 S. Herren Rd., Partridge, KS 67566
 Ph/Fax 620-567-2286
 paulmiller@bttskynet.net

Assistant Editor: Elmer D. Glick
 P.O. Box 400, Slanesville, WV 25444
 elmerg@frontiernet.net

Associate Editor: David L. Miller
 P O Box 73, Partridge, KS 67566

Contributing Editors:

Simon Schrock
 Enos D. Stutzman
 Aaron Lapp

Missions Editor: Floyd Stoltzfus
 186 Skyline Dr., New Holland, PA 17557

Youth Messages Editor: Ernest Eby
 11558 Hwy. 198, Guys Mills, PA 16327
 ec.eby.ar@gmail.com | 814-789-3209

Junior Messages Editor:

Mrs. Mary Ellen Beachy
 11095 Pleasant Hill Rd. NW
 Dundee, OH 44624

Helpers at Home Editor:

Mrs. Mary June Glick
 1080 Return Church Rd., Seneca, SC 29678

Circulation Manager/Treasurer:

Mark I. Beachy
 11095 Pleasant Hill Rd. NW
 Dundee, OH 44624
 markbeachy@afo.net | 330-852-2982

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.

My Prayer to You

Kathryn Schmidt, New Hamburg, ON


My heart is bleeding for those tonight,
Who have wandered away from Your light.
Left You, their upbringing all behind,
Searching for peace they never can find
out in this cold, dark world.

Lord, be with them now and help them choose,
The path that You have planned for them here,
Trusting some day they'll see for themselves,
Just whom they really are to You:
lost and helpless sinners.

I pray that You will bring them all back
To a true relationship with You,
And ever to live their days as if
Tomorrow is the Great Judgment Day
and they can dwell with You.

Be with their families, their aching hearts,
Hurting, as they face every day.
The emptiness, the hole that is there.
Show them Your love and how much You care,
by simple acts of grace.

Help our dear youth to always be true,
In commitments we have made to You.
Not taking for granted what we have,
And serving You all of our days through,
then joyous rest in heaven.

Guide our church; help us ever to be
A beautiful, spotless bride for Thee.
That when our life on this earth is past,
We can enjoy Your mansions at last,
with You forevermore. 

Tests—*Big and Little*

Imagine that the hired man goes from harvesting wheat with a tractor pulling a grain binder to operating a self-propelled combine. His boss tells him how to handle the machine and warns him to watch his speed, lest he plug it up. He pays very careful attention and asks God to help him do a good job.

A week later, with a cloud bank moving in from the northwest, the hired man finds it very tempting to drive faster than the boss told him to, but he doesn't. He finishes harvesting barely ahead of a big storm that would have greatly reduced the value of the crop. He is exhilarated! He passed the test!

Now suppose our man goes home and faces two more tests—surprise tests. First, he is relaxing, reading a good book, and nestled down on a favorite chair. His three-year-old son comes crying to him with a bleeding finger. Before looking at it, he reminds him, "Big boys don't cry." After a glance at the finger, he adds, "You aren't hurt much. Can't you see I'm busy? Run along now." About that time, the phone rings. A brother in the church is on the phone asking for help with a simple project on

our man's day off. He is aggravated. He hems and haws, then he gives his neighbor a lame excuse and hangs up.

Clearly, our man passed the first test and failed the next two. Had doing well on the first test made him so pleased with himself that he failed the next two? Our man earned an "A" on the combine, but he got an "F" on the easy chair.

But just what is a big test? A little test?

Different Tests

Often it's not the big "final tests" but the little "daily quizzes" over which we stumble. For instance:

- It is fine to manage well and get ahead financially. That is one way to measure success. But we should not hold our own opinions above the opinions of the brother whose net financial worth is clearly less than ours.

- It is great to offer good words in a Bible discussion, but it is no less significant to patiently communicate one-to-one with a difficult brother who seems long on opinion and short on insight.

- It is gracious (though sometimes not wise) for a pastor to listen to the anguished stories of the wife of an

inconsiderate husband. It is even more important for that pastor to take a sincere, unhurried interest in his own wife's concerns and insights.

•It is important to say we love God whom we have not seen, but if we don't love our brother whom we have seen, the Apostle John says we are living a contradiction. If we make good sense to ourselves while we vex those close to us, something's wrong. Fortunately, the Great Teacher still offers remedial classes.

God's Perfection

Many years before the Great Teacher came to earth, God offered this challenge in Isaiah 40:25, "To whom then will ye liken me, or shall I be equal?" Earlier, in verse 12, Isaiah explained that He is the great God of creation, "Who measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" What awesome power!

Notice the verse before that (40:11). It offers the reminder that God is also there in the everyday experiences of life. "He shall feed his flock like a

shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Obviously, God is equally present in the little things and the big things. He perfectly does them all.

Passing Life's Tests

We prepare for life's tests by asking Jesus to teach us. We go into each day, trusting Him for wisdom for the tests He allows to come onto our path that day. The Great Teacher promised, "Call unto me and I will answer thee, and shew thee great and mighty things which thou knowest not" (Jeremiah 33:3). His help and power suffice for both the big tests in life that we see coming and also for the sudden, little tests that take us off guard.

Only at Calvary do we find mercy and grace to help in time of need. He does not test us unfairly. Just before the Great Teacher ascended to heaven, He gave this promise, "Lo, I am with you always, even to the end of the world." Let us walk hand-in-hand with Him. He will help us pass both the big and the little tests of life. *Praise the Lord!*

Please be reminded that I would welcome responses about maintaining good family altars. So far, I have only six responses and would like to have quite a few more. Please see what you can do for our readers yet in July.

Re: “Who Owns Israel and Jerusalem?” (June, page 3)

This article raises a few questions in my mind. It appears that it puts many things about the Kingdom of God into the future when the Bible places it into our present time, the present-day church of Jesus Christ.

Old Testament Scriptures point to a specific time in their future. Consider the following Scriptures: Daniel 2:44; Isaiah 9:6-7; Isaiah 62:4, 5; Isaiah 65:17-19; and Isaiah 66:22.

New Testament passages reveal a present reality: Hebrews 12:22-24; Revelation 21:1,2; and Revelation 21:9-11.

The New Testament church is the new heavens and the new earth. The Old Testament system of laws and sacrifices for sin and the first heaven and the first earth were totally dismantled and destroyed in the destruction of Jerusalem along with the temple, in A.D. 70. Just as Jesus Himself predicted in Matthew 24:2, “Verily, I say unto you, There shall not

be left here one stone upon another, that shall not be thrown down.” Then in verse 34, “Verily I say unto you, this generation shall not pass, till all these things be fulfilled.” Additional note: Research reveals that the book of Revelation was written prior to the destruction of the old Jewish system, around 60-66 A.D, rather than 90 A.D.

Question: Would it not greatly enhance our perception and appreciation of the Church, the Bride of Christ, if we would take literally plain Scripture such as Hebrews 12:22-24 and apply it to the present-day, universal Church of Jesus Christ? And does it not belittle or set at naught the Church by relegating these Scriptures into the future?

[Editor’s note: To save space, I have simply given the references of the Scriptures referred to above instead of writing them out.]

Elmer M. Yoder,
Montezuma, GA



They think too little who talk too much.

“Why Did You Come?”

Aaron Lapp, Kinzers, PA

You have heard the question, “Why did you come to church?” A Sunday School superintendent might say, “Why did you come to Sunday School?” Then he may say, “Did you just come because your parents always bring you along.” The tone of the words themselves sound as though it was (and is) an unworthy idea.

We thank God for the practice of going to Sunday School every Sunday and of trying to be there on time, of taking the whole family, health permitting. If this is not a good practice, pray tell, what alternatives could the superintendent recommend?

If the devotional leader gets up and says first off, “Why did you come to church?” then, in all seriousness, he asks, “Did you come from force of habit?” I get the idea that I must have come for some wrong, self-satisfying reason. I have been going to church every Sunday morning for over 60 years.

Does the question mean that going to church by habit is bad? Should one pursue other options? Would sometimes sleeping in on Sunday

morning and spending the afternoon watching the Philadelphia Phillies play ball be better? Some “Christians” do this and seem to get away with it. At least, they don’t go to church for a regular Sunday morning service for the wrong reason. They aren’t there at all.

Doing a good thing or a right thing for not the very best reason should not be compared with not doing it at all.

The moderator asks, “Why did you come to church this evening?” may be followed by the guilt-trip question: “Did you just come to hear what our speaker has to say?” Now I am really confused. Our church has tried to get this speaker in for some time; the ministers announced it and encouraged people to come; it was further given prominence in this morning’s church bulletin.

The church house is well filled. Our expectation has been duly elevated. Yes, we are here to hear our brother’s presentation. We never guessed that coming here this evening is somehow suspect.

Since neither the S.S. Superintendent, the devotional leader, or the moderator say what would be a good, sanitized,

spiritual reason for being present in church, could not a practical brother just stand up and ask the moderator why he is here? The leader usually doesn't say why he came. Maybe he came for a nobler reason than the rest of us.

Before our children or grandchildren decide not to go to Sunday School every Sunday morning because the parents always did so, let's applaud our parents and grandparents for this good, consistent practice. This generational practice of regularly being at Sunday School is good. Superintendents, let's call it a worthy exercise for generations past, present, and future.

Tradition among us is suspect enough already, without adding regular attendance of Sunday School to the list. Some churches would be excited if the whole congregation would show up for Sunday School. These churches try to cope with a tradition of not bothering to go for Sunday School, if one chooses to stay home to mow the lawn or wash the car. Then with a bit of time to relax with a cup of coffee and a sweet roll, they might suddenly realize they can't be at preaching service on time, so they just skip it and finish their coffee with leisure and read the Sunday newspaper. At least, they weren't in church that day for the wrong reason, either from family tradition, or personal habit, or just to hear the preacher!

A sixteen-year-old from one of

our families said he goes to church sometimes to please his mom. He is not saved, has not been baptized, and apparently is not a seeker. Imagine how he would feel if the devotional leader asked, "Why did you come? Did you just come to please your parents?"

Let's stop giving people another reason not to attend church.

Questioning why people come to church is neither wise nor spiritual. It also is not evangelistic. Weeding out church attendees who are there for the wrong reason might somehow purify us culturally, but it surely takes away from us evangelistically.

Philip Keely grew up in Lancaster County, Pennsylvania, under foster care. His mother was unable to care for him, so the state had Philip stay at several homes. One of those homes claimed to be Christian, but the father lied and cheated. His main aim in life was to make money. This man even offered Philip \$1,000 to burn down his barn so he could collect insurance. Philip refused.

Philip got married. His wife thought he might be a Christian. Philip wasn't. She went to church without him. One Sunday, Philip felt God calling him. He went to a local Bible church.

After dismissal, Pastor Steve was at the back of the church and met Philip. Philip said, "God sent me. I need your help."

Pastor said, "I can't now; I must greet these people."

Philip was amazed! *He can't talk to me now!* He said, "You don't understand. I need your help. I'm in trouble. God sent me." He was introduced to another man who helped Philip find the Savior.

While we may not expect someone to come for spiritual help, we should be ready to give biblical and spiritual help to those seeking God. It works against a good atmosphere for worship if we suppose people attend church for selfish or ulterior reasons.

At one of our churches in Kenya, a man came to church and stood outside. He was invited to come inside, but refused. He merely came to watch through the entrance (no windows there). The next Sunday, he went inside but insisted on sitting on the back bench. Later, he sat closer to the front.

Eventually, he joined an instruction class, was baptized and became a contributing member. Previously, he had always refused to go to church because he heard people say Mennonites offer babies in sacrifice at their services. He would never join such a church! Originally, he went to church just to watch? But he came, his curiosity was satisfied, he heard the Gospel and he saw the church in fellowship. And, praise God, he was saved!

From hearing the pious question, "Why did you come?" one wouldn't think any good could come from anyone being at church Sunday morning for the wrong reason.

Certainly not where one such could, in spite of it, actually be saved from sin and born into the Kingdom of God.

"Why did you come?" is little more than a burst of hot air that dries the soul and suggests looking elsewhere. It starts the meeting off on the wrong foot. Joy and holy expectation must come from another source.

The Gospel is inclusive. "Why did you come?" has an odor of exclusiveness. It would be much better if we would skip the trite question and give a good reason to be at church. We could say, "We are here to worship God," or "We have met together today to be spiritually fed," or "We appreciate the presence of everyone here today," or "We anticipate good things from the Lord here today." There are many such things to say to highlight good brotherhood fellowship and meeting with God in a church service, Sunday morning or evening, mid-week prayer meeting, or whatever.

The inclusive nature of the Gospel is enhanced by noting all participants with welcome. It is a favorable overture in support of their decision to come to church. I doubt that God will put anyone on a guilt trip for being in church for the wrong reason. But if that is not the case, He is certainly willing to help them change that, if we are.

The Bottom Line is that we can sincerely welcome everyone to church or we can ask, "Why did you come?"



Molly

Elmer Schrock, Stuarts Draft, VA

“He that answereth a matter before he heareth it, it is folly and shame unto him” (Proverbs 18:13).

Coming behind Brother Joe’s pickup, I was a bit shaken by what I saw. Joe was not what I would call a super-spiritual person. He seemed pretty straight in his conduct, and we progressives sometimes got a bit impatient with his conservative views. The thought of finding a flaw in his conduct that might damage his reputation was tempting. But I didn’t really want to ruin his image.

Joe was about 70 and pretty much minded his own business. I respected him, in spite of our differences. He came from a background that was more traditional than mine. Abandoning tradition was harder for him than for me. I recalled what a man once said to me, “Often ultra-conservatives are covering up some flaw, or even sin, with their traditional views.” His hints in church about drifting would be weakened. Maybe future voting would even go differently if I found him in the wrong.

Without getting closer, I couldn’t see what was going on in his truck. But I was sure that what I was seeing would shock most people. I thought, *Wait till others hear about this. This will really humiliate him.*

Then I asked myself, *Is this really what it looks like or am I imagining things? It is true! I see it with my own eyes.* I wondered how I could approach him about such a serious matter.


In the middle of the pickup’s seat was another passenger, not his wife. Not only that, but frequently the lady leaned over and, I was quite sure she kissed him on the cheek. That can’t be! Joe wouldn’t do anything like that! But I was seeing it right before my own eyes. I cared enough for Joe to nudge the pedal down to get a closer look. I had to know!

As I got closer, all doubts vanished. I saw that she was neither a relative nor his wife! It is true that they were immensely enjoying each other’s company, unabashed! But what I saw brought tremendous relief. The next

kiss was by none other than Molly, the family dog!

As I thought about it, Deuteronomy 13:14 became more meaningful, “Then shalt thou inquire, and make search, and ask diligently; and behold if it be truth, and the thing is certain,

that such abomination is wrought among you;”


I loved Joe. I was glad I had searched for truth in the matter. When he passed to his reward, I was glad his friend had been Molly—and that I had cared enough to investigate. 

I'm Looking for the Sunrise

Author unknown

I'm not looking for the sunset
As the swift years come and go;
I am looking for the sunrise
And the golden morning glow,
Where the light of heaven's glory
Will break forth upon my sight,
In the land that knows no sunset
Nor the darkness of the night.

I'm not going down the pathway
Toward the setting of the sun,
Where the shadows ever deepen
When the day at last is done;
I am walking up the hillside,
Where the sunshine lights the way
To the glory of the sunrise
Of God's never-ending day.

I'm not going down, but upward,
And the path is never dim,
But the day grows ever brighter
As I journey on with Him.
So my eyes are on the hilltops,
Waiting for the sun to rise--
Waiting for the invitation
To the home beyond the skies. 

True Masculinity

Alfredo Mullet, Lott, TX


Sovereign Lord, You had a specific plan
When you brought me into this world as a man.
But in a society so confused about gender roles,
Sometimes I struggle in the depths of my soul.
Is it possible to function today as a godly male,
And fulfill Your perfect design for me without
fail?

If so, please teach me how:

- To love with passionate intensity,
but always in absolute purity,
- To boldly take a biblical stance,
without an attitude of arrogance.
- To exercise the authority of my position,
without using force or manipulation.
- To submit myself to those over me,
yet never override Your divine authority.
- To accept every race, age, class, and gender,
without a hint of condescension whatsoever.

- To laugh, cry, and get very emotional, but never to the point of being irrational.
- To be always circumspectly judicious, without being unnecessarily suspicious.
- To exert my physical and spiritual powers, without intimidating my sisters and brothers.
- To enjoy life's pleasures while on earth, but not indulge in them to seek my worth.
- To rejoice in my eternal salvation, without a falsely religious ostentation.

I feel the burden of manhood on me is tough,
And oftentimes I am not sure if I have enough
of what it takes to face the great task at hand,
especially with today's many pressuring
demands.

Nevertheless, it is my privilege in this generation
to dignify masculinity by Christ-like
dedication! 

Israel Report

Donnavon Graber, Jerusalem, Israel

May 13 – In 2006, during Hebrew studies, I saw firsthand the bewildered and amazed Israeli reaction to the forgiving and loving Amish responses to the Nickel Mines shooting. Jesus’ call to overcoming evil with good has certainly been proven effective. Unfortunately, it is considered ineffective because of the difficulty of practicing it. Indeed, it is only possible to exercise Jesus’ love through His power and it is precisely the impossibility of loving like Jesus that makes us turn to Him for the power to love as He loves.


This region needs more examples of responses like Nickel Mines. Instead of this attitude, there is an attitude of “an eye for an eye and a tooth for a tooth.” Earthly kingdoms have to operate on this principle to restrain evil and it is not our business to interfere with their business. God has ordained them for this. However, God’s children must not descend to that level of operation when God has called us higher. We Anabaptists

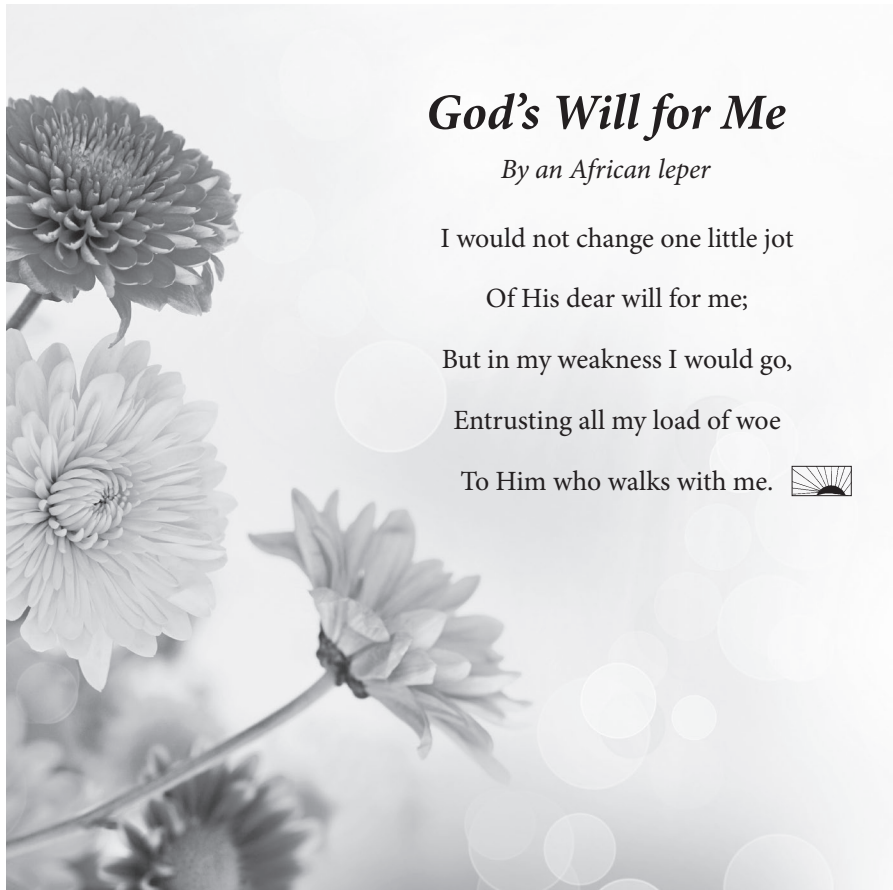
must beware of this trap. I well remember speaking to a conservative Anabaptist during Operation Cast Lead who told me he wonders why “they don’t just go in there and take care of them.” I have heard many similar responses from among our people that seem to come from an unforgiving attitude rather than a loving one.

Jesus forgave us completely and unreservedly for sin that deserved death and He died for us to redeem us from this deserved death and judgment. Jesus also said that in the same way that we forgive, we are forgiven. When we have the attitude of “an eye for an eye,” we forget that in this judgment of others we are judging ourselves. We are condemning ourselves because we are insisting that others pay the price for their sin, while we ourselves have been forgiven and someone else paid the price for our sin. If we truly recognize how amazingly generous God has been to us, we will be truly generous in

our attitudes towards others. When this attitude spreads, the world begins to change!

Lag BaOmer fell on Thursday of the past week. This is the 33rd day of the 49-day countdown from the firstfruit offering of barley to the firstfruit offering of wheat. This 49-day period is generally a period of mourning because according

to the Talmud, 24,000 disciples of Rabi Akiva died during this countdown. However, a certain respected rabbi died on the 33rd day of this countdown, and because he told his followers that his death should be marked by celebration instead of mourning, today is being celebrated with bonfires, music, and (segregated) dancing. 



God's Will for Me

By an African leper

I would not change one little jot

Of His dear will for me;

But in my weakness I would go,

Entrusting all my load of woe

To Him who walks with me. 

marriages

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

Fisher-Spicher

Bro. Jethro, son of Joseph and Faith Fisher, Gordonville, PA, and Sis. Mary Ellen, daughter of Jesse and Ruth Spicher, Belleville, PA, at Locust Grove Mennonite Church for Pleasant View A.M. Church, on June 1, 2012, by David Stoltzfoos.

Glick-Stoltzfus

Bro. Arlin David, son of Dave and Ruthie Glick, Port Royal, PA, and Sis. Sara Nicole, daughter of Phil and Norma Stoltzfus, Amanda, OH, at Circleville First Church, Circleville, OH, for Emmanuel Mennonite Church, Amanda, OH, June 9, 2012, by Dave Glick, father of the groom.

Hershberger-Miller

Bro. Kristin, son of Virgil and the late Elizabeth Hershberger, Lagrange, IN, and Sis. Andrea, daughter of Curtis and Lorene Miller, Hutchinson, KS, at The Father's House for Cedar Crest A.M. Church on June 2, 2012, by Lee Nisly.

Overholt-Yoder

Bro. Jamison, son of Jonathan and Susie (Schmucker) Overholt, Whiteville, TN, and Sis. Jessica, daughter of Kevin and Malinda (Byler), Whiteville, TN,

at First Baptist Church for Whiteville Mennonite Church, June 22, 2012, by Kevin Yoder.

Peachey-Kuhns

Bro. Jeffrey, son of Samuel and Barbara Peachey, Belleville, PA, and sis. Rebecca, daughter of Anna and the late Willard Kuhns, Belleville, PA, at Allensville Mennonite Church for Valley View A.M. Church, on June 16, 2012, by Eli B. King, Jr.

Stoltzfus-Stoltzfus

Bro. Arlen, son of Reuben and Sadie Stoltzfus, Morgantown, PA, and Sis. Angela, daughter of Ivan and Barbie Ann Stoltzfus, New Holland, PA, at Spring Garden Church for West Haven Church, on May 28, 2012, by Lee Stoltzfus.

Wagler-Miller

Bro. Lamar, son of Leon and Marietta Wagler, Fredonia, KY, and Sis. Amy, daughter of Freeman and Ida Miller, Oskaloosa, KS, at Lyndon A.M. Church for Ebenezer A.M. Church, on June 1, 2012, by Rudy Overholt.

cradle roll

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

Bender, Loyd and Esther (Yoder), Cottage Grove, TN, first child and dau., Rebecca Joy, June 4, 2012.

Bontrager, Justin and Danita (Yoder), Harrison, AR, fourth child, second dau., Lydia Grace, May 21, 2012.

Byler, Kenneth and Kate (Knepp), Whiteville, TN, first child and dau., Destinee Kate, April 5, 2012.

Coblentz, Leon and Kaylene (Miller), Caneyville, KY, second child and dau., Madison Leigh, May 9, 2012.

Fisher, Elvin and Sara Lynn (Esh), Honey Grove, PA, fourth child, third son, Benjamin Wade, June 11, 2012.

Helmuth, Nevin and Tina (Wengerd), Whiteville, TN, first child and son, Kaiden Ty, April 17, 2012.

Hostetler, Keith and Ariana (Stoltzfus), Plain City, OH, third child and dau., Delaina Kate, May 3, 2012.

King, Chet and Rhoda (Stoltzfus), York, PA, first child and son, Jose` Loyd, June 16, 2012.

Lapp, Ray and Ruthie (Miller), Shipshewana, IN, fifth child, third dau., Rianna Faith, June 4, 2012.

Lengacher, Nelson and Krista (Coblentz), Lexington, IN, first child and dau., Ariana Neli, May 25, 2012.

Mast, Aaron and Kathy (Gaines), Caneyville, KY, sixth child (one deceased), second dau., Kaleigh Maria, May 21, 2012.

Miller, Jesse and Lori (Hostetler), Blackville, SC, second child, first son, Troy Harrison, May 24, 2012.

Miller, Karlin and Rosemary (Zook), Free Union, VA, fourth child, second dau., Angelina Grace, June 20, 2012.

Miller, Myron and Fern (Beiler), Goshen, IN, fourth child, second dau., Savannah Rae, June 4, 2012.

Miller, Myron and Rosina (Mast), Middlefield, OH, third child and dau., Karina Joy, April 4, 2012.

Plank, George and Gayle (Yoder), Crockett, VA, third child, first dau., Karla Diane, June 26, 2012.

Ropp, Eugene and Dorcas (Lapp), Atwood, ON, second child, first son, Carson Trent, May 21, 2012.

Smoker, Justin and Krista (Lapp), Gap, PA, first child and son, Adam Thomas, June 5, 2012.

Troyer, Harold and Larissa (Zaikova), Belleville, PA, fourth child, third son, Denny Andre, March 4, 2012.

Troyer, Jesse and Malinda (Yoder), Gorodetske, Ukraine, third child, second son, Jesse Alex, May 14, 2012.

Troyer, Joel and Loretta (Beiler), Leesburg, OH, fourth child, third son, Ryan Theodore, June 25, 2012.

Troyer, Leon and Andrea (Nisly), Bourbon, IN, first child and son, Elliot Bradley, June 14, 2012.

Yoder, Anthony and Rose (Stoltzfus), Red Rock, TX, fifth child, fourth dau., Amaya Nicole, June 16, 2012.

Yoder, Mark and Martha (Stoltzfus), Whiteville, TN, sixth child, third son, Morris Elijah, April 23, 2012.

Yoder, Matthew and Hannah (Yoder), Harrison, AR, first child and dau., Adore` Isabel, May 7, 2012.

Zook, Anthony and Judith (Yoder), Wytheville, VA, second child, first dau., Aylandra Rayne, June 13, 2012.

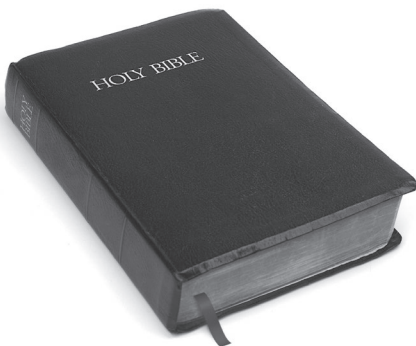
Zook, Dwayne and Heidi (Gingerich), Beavertown, PA, fourth child, third dau., Lily Christelle, May 6, 2012.

ordinations

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

Bro. Daniel Fisher, 38, was ordained as bishop at Shade Mountain Christian Fellowship Church, Mifflin, PA, on May 27, 2012. Isaac Gehman, Bowmansville, PA, gave preordination messages. The charge was given by Raymond King, Nathan Fisher was also in the lot.

Bro. Loren K. Yoder, 43, was ordained as minister at Valley View A. M. Church, Belleville, PA, on May 6, 2012. Ray Stutzman, Plain City, OH, gave preordination messages. The charge was given by Eli B. King, Jr., assisted by John U. Lapp and Jonas J. E. Miller. Jesse Zook was also in the lot.



Hostetler, Fannie L., 76, of Selinsgrove, PA, died May 3, 2012. She was born in Belleville, PA, on Jan. 19, 1936, daughter of the late John Z. and Amelia (Yoder) Byler.

She was a member of Shekinah Christian Fellowship, Middleburg.

On Feb. 27, 1958, she was married to Noah P. Hostetler. He died in November, 2003. She is survived by her five children: Ruth Hostetler, Lewisburg; Nancy (Samuel) Nissley, Selinsgrove; Mary Hostetler, Selinsgrove; Samuel Hostetler, Selinsgrove; and Anna (James) Yoder, Middleburg; eight grandchildren; nine brothers and sisters: Jacob Byler, husband of Arie, Timewell, IL; Jonas Byler, Friedens; John Byler, husband of Emma, Oroville, CA; Sadie "Mattie" Martin, Mt. Olivet, KY; Sarah Beachy, wife of Daniel, Liberty, KY; Kore Byler, husband of Elizabeth, of Orrstown; Phebe, Beachy, wife of Melvin, Elk Horn, KY; Ezra Byler, husband of Mary, Renick, WV; and Andrew Byler, husband of Anna, Belleville, and many nieces and nephews.

She was preceded in death by an infant daughter; two sisters-in-law, Olive Byler and Sylvia Byler, and a brother-in-law, Menno Martin.

The funeral was held at Shekinah Christian Fellowship on May 8, with Dave Beiler, George Stoltzfus, and Ray Byers serving. Burial was in the church cemetery.

King, Mary M., 85, of Valley View Terrace, Belleville, PA, died March 16, 2012, at Geisinger Medical Center, Danville, PA. She was born March 12, 1927, daughter of the Samuel D. and Mattie (Bawel) Sharp.

She was a faithful member of Pleasant View A. M. Church. She was primarily a homemaker.

On Oct. 19, 1984, she was married to Noah H. Peachey. He died April 1, 1996. On July 15, 1998, she was married to Daniel N. King. He resides at Valley View Haven.

Mary is survived by a number of step children, a number of special nieces and nephews, a brother: Sam Sharp, Carson, VA; sisters: Rebecca Sharp, Richfield, PA, and Katie (Andy) Byler, Sarasota, FL.

She was preceded in death by two brothers, Mose Sharp and Noah Sharp and three sisters, Elizabeth Peachey, Annie Yoder, and Fannie Sharp.

The funeral was held at Pleasant View on March 20, with Bishop David Peachey, Minister David Peachey and Deacon Jesse Spicher serving. Burial was in Green Lane Cemetery.


Swartzentruber, Christian ("Chris"), 87, died May 14, 2012, at the San Carlos hospital, Costa Rica. He was born Dec. 21, 1924, son of the late Enos and Magdalena (Bender) Swartzentruber, at Kalona, Iowa. The immediate cause of death was bronchopneumonia.

Chris and Emma served in an outreach for some years in Arkansas. Then in 1968, they went as missionaries to Costa Rica. He was ordained as minister in 1969, and as bishop in 1970, in the Arenal area. After they moved to La Tigra, he served as bishop there. Up to the time of his death, he still occasionally preached at the La Tigra church.

On Feb. 7, 1946, he was married to Emma Miller, daughter of Dennis and Ida Miller. She survives. Survivors include their children: Ida Mae (Philip) Stoltzfus, Stanardsville, VA; Laban (Sarah) Swartzentruber, La Tigra del Venado, Costa Rica; David (Esther)

Swartzentruber, La Estrella, Costa Rica; Eunice (Pablo) Yoder, Waslala, Nicaragua; Ramon Swartzentruber, La Fortuna, Costa Rica; Luis (Judy) Swartzentruber, Walla Walla, OR; Maria (Jorge) Ramirez, Santa Isabel, Costa Rica; 30 grandchildren and 18 great grandchildren.

Preceding him in death were two sisters, Barbara Borntgrager and Lovina Miller, a stillborn son, and a grandson, Duane Marcos Swartzentruber.

The funeral was held on May 16, with Paul Schrock having the message and Guillermo Vargas the devotional. Dale Heisey spoke at the graveside. The burial was in a community cemetery. 

observations

Interfaith Housing Services headquartered in Hutchinson recently had their annual meeting at the Trinity United Methodist church. Their program included a brief time for conversation about CASP. Approximately 150 people from the Hutchinson area were present. It seemed a little daunting to present our view of two kingdoms and our conscientious objection to military participation. But I was concerned that being self-conscious would not be apologetic. As it turned out, time did not permit sharing all I had prepared. But the idea grew on me that this brief

historical overview would be of interest to our readers, especially young men who are draft age.

The questions and answers follow:

1. *Remind us of what CASP is...and who it represents.*

CASP is an acronym for Conservative Anabaptist Service Program. Your question is reasonable and succinct, but I struggled to decide how best to answer. I am self-conscious explaining a position that is different from the majority of Christian churches. Although we use the operating manual that is the standard reference book throughout Christendom, we certainly do not

have a monopoly on God's truth. And our background does influence our thinking.

In Jesus' Sermon on the Mount, He sets a standard of non-retaliation that is very different from the practices that prevailed under the Mosaic law. During His arrest in the garden, He reproved the one who tried to defend Him with a sword. He said, very simply, "My Kingdom is not of this world and my servants don't fight."

Historians seem to agree that early Christians for about three centuries did not participate in armed conflict. In the year 313 A.D., an event occurred that from our point of view seems like an illicit marriage between church and state. This became the dominant structure for more a thousand years.

There is indication that there were remnants of dissension throughout this period. I am not able to fully identify or quantify the level of dissent, but by the early 1500's, the social climate was rife for major changes. As it turned out, influential reformers decided that a new and improved state church was preferable to a believers' church.

A remnant whose conscience did not permit participation were persecuted and, in some cases, killed for their refusal to follow the other reformers. Because they baptized

believers, who had been baptized as infants, they were called Anabaptists, or re-baptizers, which were clearly not complimentary nicknames.

This persuasion survived for several centuries in spite of serious opposition from both church and state. During the 1700's and 1800's, many of our forebears were attracted to this country in search of religious freedom. However, religious freedom in the United States did not necessarily mean exemption from military participation. From the War for Independence through World War I, there was no legal recognition of conscientious objectors (C.O.'s). During World War II, CO's were allowed to do alternative service—work of national importance. This was also true during the Korean and Vietnam wars.

Now there has been no draft for about 40 years. Selective Service presently has a director of Alternative Service, namely Cassandra Costley, who is very interested in having suitable places for CO's to serve, if there should be another draft.

2. David, you were the one with the vision to leverage this as a serving place for CASP. Why was that important for you?

Actually, there are two reasons. As a minority group, we are concerned that our separatist mentality does not

become isolationist and self-centered. In the language of Scripture, we want to be zealous of good works. But we are also concerned that the way of Christ in human relations is passed on to the rising generation.

There was enough structure and history to IHS that it seemed to be stable. Their interest in reaching out to the disadvantaged through manual labor is totally compatible with CASP ideals.

3. *We've had two or three years of CASP groups through here. What are the guys saying about their serving experiences?*

We have been handing out questionnaires to volunteers inviting them to critique and criticize their experience here. They were specifically asked if they could recommend the CASP experience to their peers. The results have been uniformly positive.

4. *CASP has invested a lot in this not only with its people but with gifts to the volunteer house. What do you hope to see happen in the future?*

Our branch of the church will try to do two, four-week projects early in 2013. The Old Order Amish from Indiana said that the volunteer house was the deciding factor that made them decide to come to Hutchinson. I would like to think that there is a good chance that they will want to

return. There is at least one other group that has shown significant interest.

But there are many service opportunities that would welcome CASP participation. I feel that the volunteer house is a plus to attract groups to Hutchinson in the future. I also hope that many other volunteer groups will want to make use of this comfortable facility. In fact, as you know the youth group of my church, Center Amish Mennonite, of rural Hutchinson, is planning a five-day work project soon this summer to reach out to needs in Hutchinson through our Hands of Christ program.

Believe it or not, I'm still a bit self-conscious. But you have been very attentive and kind. And be assured I have no fear of being drowned in the river or burned at the stake, as was the fate of some of my forebears.

I'm sure there are loose ends to these comments that leave questions. Please feel free to engage me in private conversation after the meeting. Maybe someone has a quick question right now.

• • • • •

A study of the Christian Light yearbook is interesting and informative. This family of conservative Anabaptists obviously share a common goal of wanting a

lifestyle that reflects New Testament Christians. (I am well aware that who is included and who is not is arbitrary and subject to human error.)

Within this family of churches there is considerable diversity of practice. A couple of my acquaintances felt led to move with their family to another congregation several states away. The prospect of adjusting to new standards looked fairly easy with one notable exception. The church to which they were moving forbade the use of radios. The husband/father did not welcome the prospect of needing to do without that “apparently harmless” device that had become a regular part of his experience. But everything considered, they still wanted to move. The man had no intentions of being a troublesome presence in the new church home.

At present this man looks back and wonders why this issue looked so big to him. For him, to live without the use of public radio is no hardship at all.

• • • • •

It is not surprising that some people wonder why make an issue of the radio, when numerous later inventions seem to have dwarfed its significance. To me this issue deserves a thoughtful response. Question: Are we giving proper attention to the later inventions and

the big picture?

In 1957, television was coming on the scene. The internet with all its electronic baggage had not arrived. Conservative Mennonite Conference had a written prohibition against radios. Breakdown of compliance caused five older bishops of the conference to appeal to their executive committee to honor their stated opposition. They thought that failure to do so would surely lead to television. Time has borne out the validity of their concerns.

For us the big question remains: How should we as family heads and church leaders respond to the present situation which appears complex by comparison?

Let us return now to the issue of the radio. It is admittedly small, compared to many more recent inventions. But its influence in a Christian home is not predictably compatible with sound teaching and family solidarity. Since it is such a small item, it should be easy to do without.

There are other reasons why I believe a position of non-use of the radio is justified. Mennonite Motorist Aid specifically states that congregations which permit radio are not eligible to participate. The devotional booklet, *Beside The Still Waters* includes the following:

“We believe the use of the radio and television is detrimental to true Christian living and must be avoided.” Writers who agree with this statement of belief and are in a church whose written standard supports this position are invited to write for their publication.

Is there a good reason why we should withhold support from the expectations of these two segments of the conservative Anabaptist family? I believe we should welcome this opportunity to support and appreciate this gesture of stability. To disregard this concern could have long-term negative effects.

• • • • •

Returning now to the bigger question of the internet and other similar inventions in the home. I wish I could offer a simple solution. But simple solutions do not go well with complex situations.

In fairness I need to acknowledge that some groups and some families have decided that any use of computers poses an unacceptable risk. Such a conclusion appears both simple and safe. Many others have concluded that their rightful use with appropriate safeguards does justify

ownership and responsible use.

Some feel that it is simply impractical to operate a business without computers. Travel agents use computers to make travel arrangements for their clients. The temptation for wrong use in a travel office would be minimal.

It is obvious that computer technology is not inherently evil. In fact, it can be very useful for worthy purposes. But it also provides easy access to things that are worthless and other things that are damaging and sinful. This underscores the fact that computer presence in a Christian home calls for diligent carefulness and oversight.

I visited with a father who told me that their computer has blockers and filters and even then, their children do not access computers without permission. This family appears to be a family of diligent readers who do not feel deprived for having very restricted access to a computer.

Guidelines, filters, and accountability are needed. But external helps cannot compensate for God-given convictions that come from a renewed mind.

—DLM 

A leader’s best investment is hard work.

What is the Spirit Saying to the Churches?

Clayton Weaver, Bastrop, TX

Each of the seven churches in Asia in Revelation 2 and 3 were commanded “He that hath an ear, let him hear what the Spirit saith unto the churches.” A readiness to hear the message from God is what we most need. The psalmist put it well in Psalm 85:8, “I will hear what God the Lord will speak: for He will speak peace unto this people, and to his saints: but let them not turn again to folly.”

Jesus Christ spoke seven messages to the churches in Asia. The attributes of Christ that are given in Chapter 1 are repeated in Chapters 2 and 3. For this we rightly magnify, honor and extol Him as Lord of all, Lord of our lives, yea, Lord of the church.

Jesus said in Matthew 16: 18, “I will build my church and the gates of hell shall not prevail against it.” Paul said in 1 Corinthians 12:3, “...no man can say that Jesus is Lord, except by the Holy Ghost.” He is not Lord in our lives without the new birth and infilling of the Holy Spirit. Even though many will say, “Lord, Lord...” (Matthew 7:21), it is not in truth because “in works they deny Him” (Titus 1:16b). Let us hear what the Spirit is saying to the churches. Let us fall at the feet of Jesus in full surrender to Him as Lord of all.

Much of what Jesus taught on the Holy Spirit and His work is recorded in John’s gospel. We will reflect on nine points of Jesus’ teaching:

1. In John 14:26, Jesus said, “The Comforter, which is the Holy Ghost... shall teach you all things.” If the Holy Spirit is to teach us, we must be teachable. “The wisdom that is from above, is easily entreated” (James 3:17). How I relate to my brother is a good indicator of how willingly I learn from the Spirit. I may claim, “The Spirit told me this or that,” while rejecting the counsel of spiritual brethren and thereby reveal my lack of surrender to Christ. So I want to say with David in Psalm 143:10, “Teach me to do thy will; for thou art my God: thy Spirit is good: lead me into the land of uprightness.”

When Saul of Tarsus asked Jesus, “Lord, what wilt thou have me to do?” Jesus said, “Arise, and go into the city, and it shall be told thee what thou must do.” Saul showed his surrender by doing as the Lord directed. God could use a man (Ananias) who was willing, to teach a man (Saul) who was teachable.

2. “The Holy Ghost...shall bring all things to remembrance, whatsoever I have said unto you” (John 14:26). Being filled with the Spirit blesses

the believer with the power that flows forth as living water. (See John 7:38,39). We can “be ready to give an answer to him that asketh a reason of the hope that is in you (us) with meekness and fear” (1 Peter 3:15). When we ask God for help, the Spirit is faithful to bring to our remembrance the answers for the need at hand.

3. The Holy Spirit testifies of Christ. The Spirit-filled Gospel message testifies of Jesus Christ. The life and teachings of Christ are central and basic throughout the Scriptures. Paul states in 1 Corinthians 2:2, “For I determined not to know anything among you, save Jesus Christ and Him crucified.” May we likewise testify of Christ.

4. The Spirit reproves the world. Conviction of what is wrong and what is right and the clear distinction between the two is His faithful and powerful work. He brings us to godly sorrow that “worketh repentance to salvation... For behold, the selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter” (2 Corinthians 7:10-11). If we are not clear in a matter between us and God, we will face judgment later. It will make an

eternity of difference to allow the Spirit to clear things up now.

5. The Spirit guides into all truth (John 16:18). In John 14:6, Jesus said He is the truth. To Pilate He said, “I came to bear witness unto the truth (John 18:37). In John 17:17, He prayed, “Sanctify them through thy truth, thy word is truth.”

A commitment and submission to truth, is the only way I will hear what the Spirit is saying. Otherwise, my carnal desires will keep me from hearing a clear biblical message.

The Syrophenician woman in Matthew 15:27 said, “Truth, Lord, yet the dogs eat the crumbs which fall from the master’s table.” The words “Truth, Lord” reveal that she had one desire, and only one, and that was what only Jesus can give.

“If any of you lack wisdom, let him ask of God” (James 1:5). The Spirit is faithful to guide us into all truth. Let us ask in faith.

6. The Spirit does not speak of Himself (John 16:13). We should earnestly follow the same example. Placing a lot of weight on my own opinion can be frustrating to others who may have a different view of things. If we are strong on a position it should be supported by Bible principle. “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake” (2 Corinthians 4:5).


7. The Holy Spirit speaks and shows

to us what He hears and receives. Jesus said in John 8:47, "He that is of God heareth God's words." As a young lad, Samuel said, "Speak, Lord, for thy servant heareth. (1 Samuel 3:10). We need to hear the words of God. I do not get the thought from this that the Spirit waits to speak until He hears what people say, but what the Father and the Son say. Let us earnestly seek to speak what is forever settled in heaven.

8. The Spirit shows us things to come. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils..." A circumspect

walk makes us vigilant to watch that we enter not into temptation. Let us pray that we may hear the voice of the Spirit concerning things to come.

9. The Spirit glorifies Christ. I [John] saw the Spirit descending like a dove, and it abode upon Him" (John 1:32). Verse 34 continues, "And I saw and bare record that this is the Son of God." By being filled with the Spirit we can glorify Christ in our life and testimony.

The more we experience the indwelling and work of the Holy Spirit in our lives, the more we will hear clear messages from the Lord. Let us together hear what the Spirit is saying to the churches. 

Our Scattered Lives

By D. C. Innes

More than 800 million people are connected via Facebook. When you also consider mobile phones, email, Skype, and other social media, the world is exponentially more connected than it was even a generation ago. And yet our lives are more fragmented and scattered than ever. People hang out together, but are doing different things in different worlds on their handheld devices. Even children don't play together anymore. After school they retreat into their separate electronic

worlds of gaming, sexual prurience, and social media networks. Even our thought lives are scattered. Between emails, incoming texts, and Facebook alerts, a train of thought has become an antique.

This follows the scattering brought on by the automobile and the isolation that air conditioning gave us. Who sits out on the front porch anymore or talks over the back fence? We drive to far-flung superstores where we shop with strangers if we don't shop online. Families scatter upon graduation from college. My

father-in-law's four girls now live in Massachusetts, New York, Wyoming, and California. And we are scattered even in death. How is a family plot possible under these conditions? My grandparents were cremated and their ashes thrown to the wind—the ultimate scattering.

But God created us to live in community with one another, to occupy and cultivate a place, face to face in real bonds of love. God Himself, whose image we bear, is a loving community of Father, Son, and Holy Spirit in perfect ontological unity. In this way, “God is love” (1 John 4:16), and we can be fully human only in a shared life of love. He redeems us not just to be separately saved individuals, but an intimately connected body with Christ as the head (1 Corinthians 12:12-31; Ephesians 1:22-33).

Sin shatters those relationships—man and God, man and neighbor—which are essential to being human and to human happiness. That shattering brought the curse of scattering. After his sin, Cain became “a wanderer on the earth” (Genesis 4:14). God “scattered” the proud builders of Babel “over the face of the earth” (Genesis 11:9). In A.D. 70, in the second generation after the cross, God scattered ethnic Israel, dispersing them around the globe. But at the same time He commenced gathering His people,

both Jew and Gentile, into the church of His beloved Son (Mark 13:27).

Whatever isolates us is destroying us, not only personally but also as a people. The answer to the modern scattered life is Christ's church, God's new society. For example, the more we depend on government services, the less we have to do with each other. But the church is all about having to do with each other—bearing one another's burdens: the poor, the sick, the aged, the young, the stressed marriage.

But people confine “church” to Sunday, even Sunday morning, perhaps even between the second hymn and the benediction...if there's nothing better to do that day. We love Jesus, but we don't love the people Jesus loves: His church. And we move from church to church the way we change our internet service providers—except Verizon has you tied up in a two-year contract. If we are serious about preserving a good, free, and human life in this century, we must start by taking seriously the blessing of life in Christ's covenant community, what it means to be a Christian in the body and church of Christ.

[From *World* magazine. Contact address: WORLDmag.com. Submitted for publication by Chester Weaver, LaGrange, IN. Used by permission.]






Joy Above Pain

Diana Kornelsen, Checotah, OK

I thank You, Lord, I can believe,
That You will never let me go.
In Thy dear presence let me live,
And let my heart with thanks o'erflow.

Sometimes when life seems all but bright,
I then forget to turn to Thee;
I think about my own sad plight,
And think myself in agony.

Oh, help me, Lord, to trust in Thee
In everything tho' great or small,
To bring to Thee my every plea.
And ne'er submit to its enthrall.

Again I thank Thee for Thy love,
I yearn to trust Thee every day.
Confiding all to Thee above.
Then naught can take my joy away. 

Gospel Tract Evangelism

Sometimes we read or hear that Gospel tract evangelism is old-fashioned and no longer effectively works for this generation with digital devices. Some of these reports come from those who are reluctant to believe the absolutes of Scripture. There is a seeker-friendly religious movement that appeals to the emotions by over-emphasizing the love of God at the expense of His judgment on sin and preaching everlasting hell fire and that Jesus is the only way to salvation. Some think that gospel tract evangelism is too confrontational, preachy, and pushy. But Jesus said, "Think not that I am come to send peace on the earth: I came not to send peace, but a sword" (Matt. 10:34).

Probably no other method of evangelism fits the parable of the sower better than does tract distribution. The seed is the Word of God. The different soils are the hearts of different people. Some people's hearts are hard like wayside soil. Satan comes and takes the message of the tract away before it can have much effect on the person's

life. Some people accept the message of the tracts joyfully, but it is received in a stony heart. Jesus said, "The same is he that heareth the word, and anon with joy receiveth it. Yet hath not root in himself,...by and by he is offended." Some people hear the Word and receive it, but the Word has to compete with thorns, which are cares of this life and the deceitfulness of riches. These things choke the Word, and the person becomes unfruitful. Still others have hearts that are soft and tender. They have listened to the convicting voice of the Holy Spirit and are open to wholeheartedly receiving the Word. People with "good soil" hearts, are open to accept the message of a life-changing Gospel. (See Matthew 13:18-23).

Ralph Palmer's passion and zeal to reach the lost will not soon be forgotten. His simple, powerful message brought Holy Spirit conviction. As a youth of 15 years, I heard him preach one Sunday evening at a Mennonite church. I went forward in an invitation to rededicate my life to the Lord. -FS

SCATTERING PRECIOUS SEED

*A personal testimony by Ralph
Palmer (1903-1976)*

I grew up in cities, living in sin—drinking, fighting and gambling. I know the ropes of the sin game. Six of my former companions in sin met untimely deaths years ago. After serving the devil for years, I realized that the only wages such a life brings are sorrow and death. I took the Gospel remedy of repentance, faith, and obedience. When I looked to Jesus Christ in faith, He saved me. The only thing that was able to release me from the bondage of evil was presented to me through a tract and visitation worker from the Mennonite Church. The sheriff could not take the whiskey bottle from my lips. My mother could not get me to stop. But when Jesus Christ came into my heart I was through with whiskey, cigarettes, and a multitude of other sins. Now I loathe my former way of life and have a great concern for others who are still held in the devil's clutches.

The sight of thousands of unsaved people walking the streets, dissatisfied and unhappy, made me stop and think. I knew how they felt. I was one of them. They needed the Gospel. I thought of the command of Jesus in Mark 16:15: "Go ye into all the

world, and preach the gospel to every creature." How could I reach so many people? The great majority would not come to church to hear the message. Suddenly the answer came to me. I would try giving them the message in printed form. With a supply of several thousand Gospel tracts, I parked my car on a downtown street and began offering the attractive little leaflets to the crowds. I was surprised at how readily they accepted them. In a little over an hour I had given out 1,000 tracts.

Since that small beginning, my tract work has greatly expanded. I have given out more than ten million tracts during the last twenty-some years. This number of tracts laid end-to-end would make a line nearly 800 miles long. Some of my record days in tract distribution were: Washington, D.C.—8,000 in eight hours; Boston—7,000 in six hours; Seattle—10,000 in one day; Baltimore—8,100 in eight hours; New Orleans—8,100 in seven hours. All these were distributed person to person, hand to hand, on the streets.

The tracts I use must be sound, true to the Word of God and evangelistic. Nearly all that I passed out had on them an imprint inviting people, if helped or saved through the message, to write to me for more literature. In response, to all such requests, we


send a small booklet explaining the way of salvation and also a folder offering free home Bible studies. I rejoice in personal testimonies as well as letters from many people who say they were greatly helped or saved through the tracts and our personal work.

I thank the Lord for many people in the church who were willing to give financial assistance. My wife and I have a new pickup camper which provides living quarters while we are away from home. On the four sides of the camper are painted in large, attractive letters, quotations from the Bible so that as we travel the highways and streets people reading these warnings and invitations turn to God for help.

At times we have encountered strong opposition to the ministry. While the majority of policemen are my friends and encourage me in tract distribution, I have nevertheless been arrested or threatened with

arrest about 30 times by officers who dislike the Gospel message. But I have never paid a fine nor have I ever spent a night in jail. An appeal to the higher city officials with a writing containing quotations from decisions by the United States Supreme Court upholding tract distribution has always brought me release.

People take tracts better now than in all the 25 years of my tract work. Many express to me their distress over conditions in the world. They are afraid of what is going to happen. I urge every child of God to do what you can to give the message of salvation to the multitudes in our cities and wherever we go. How are we going to face God in the judgment if we fail to obey the Great Commission?

(Excerpted from, *A Sower Went Forth*, Rod and Staff Publishers, with a few changes made by the Missions Editor. Used by permission.) 

helpers at home

Simplicity in Today's World

Mary June Glick, Seneca, SC

Simplicity in the dictionary refers to something plain or natural; easy to understand

or do. The Mennonite or Amish way of life is sometimes wistfully referred to as "the simple life." We

look back to the lives of our parents and grandparents with nostalgia and dream of the “good old days” or the time of simple living. In reality, their life back then was not easy. They worked very hard to accomplish less in a day than we can accomplish now in a few hours. Nonetheless, I believe there was often a greater sense of contentment and thankfulness.

Take a glimpse at a woman’s world back then. In my mother’s day, she did all her laundry with a wringer washing machine, which was located about 50 feet from our house. In sunshine, cold, snowy or rainy weather, she carried the clothes to the wash house and stayed at it until she had finished washing and hanging out the laundry. She never owned a dryer but hung the clothes outside or in the house. In the summertime, she picked vegetables, butchered chickens, cleaned and graded eggs to take to market.

My father was a butcher by trade, so in the winter, she had the added chores of cleaning pig stomach and scrubbing the intestines for stuffing sausages. She also churned butter to sell. She heated her water on a wood burning stove. Where were her children as she worked? I remember working and playing alongside of her. I do not recall feeling neglected.

Our meals were simple, including corn meal mush, brie (a warm cornstarch pudding), scrapple,

puddin’ meat, coffee soup, stewed crackers, plus meat and lots of fresh vegetables and fruits in the summertime. I think you get the idea. Everything was prepared from scratch and what was extra was preserved for the winter months. I experienced much of the same lifestyle in the ten years we lived in Belize. We did not have electricity for the first seven years. Life was not easy; it took time to prepare a meal or do the laundry. Despite that, I enjoyed the challenge of “doing without or making do.”

Today we do not want to go back to all those labor-intensive chores. We enjoy the time-saving devices.

We live in an automatic, instant world and in an era of modern technology. However, as I read and listen to women talking, I sense a desire, a longing to go back to a more simple life. We yearn for more time: time to enjoy our family and friends, time to enjoy life and time to spend with God. I think of a refugee from a country in Africa, who was living in Buffalo, New York, when we met him. He made this comment, “In America, we don’t have much time to pray. Everyone tells us, we must do this, and we must do that. In Africa, we had time—much time—to pray.” He went on to tell us that one day, he was on his knees praying and as he got up, his wife told him. “Get back on your knees; you did not pray long enough.”

Maybe we need to encourage each other to take time for prayer.


Jesus calls us to a life of abundance. The abundant life is a life of joy, peace, contentment, and thankfulness. It is a life overflowing with love that reaches out to our family and friends. It touches the unloved and the lonely we meet along the way. The discouraged and downcast will be blessed by that abundance. It is a simple life, a life that knows the difference between finding happiness *in wanting what we have* rather than *in having what we want*. The Bible tells us to be content with such things as we have. Yet, we often look at something our neighbor owns or we see a new item advertised and suddenly we think we need it, too.

Simplicity will not be the same for everyone, although as Christians, we must find an approach to a lifestyle that allows others in our community to feel comfortable with us.

Recently, my eight-year-old granddaughter told me she loves *The Little House* books. I suppose many of us have read those books in our younger years. What continues to give these books appeal for children? I assume it is the simple happiness expressed in the stories. They are stories of family togetherness, of simple pleasures in everyday work and play. These are good books for

your family library. They can teach your child contentment.

Today, families often find it difficult to be together for mealtimes, not to mention family worship. Everyone seems to be going in different directions—many good directions. We are busy, busy! We have bills to pay. We have been taught to work hard, to pay our bills on time, to provide for our families. We are blessed with this heritage. Many people in today's world do not know how to work, simply because they have not been taught and do not have the opportunities that we have had. However, we possibly have taken the opposite pendulum swing where we work hard and financial success has become our focus, perhaps even our god. Because of that, we may have lost the contentment and thankful spirit that Paul talks about in 1 Timothy 6:8, where he says, "Having food and raiment, let us be therewith content."

Is there a way to be a part of this fast-paced world and yet have time to live in a quiet and peaceful atmosphere in our families and communities? I do not have many answers. However, I would like to explore various areas of a woman's life in the next few months by looking at ways we can simplify our lives. Do you have any ideas or suggestions? I would love to hear from you. 

Two Hundred Chicks and Epoxy Glue

Mary Ellen Beachy

All over the world God cares about His children. Though He is so great, He notices and works out ordinary details in our days. David Lorah was a missionary in Africa for forty years. The following event took place in the 1970's in the Northwestern Province of Zambia, in the town of Chingola.

David was getting ready to make the four hundred mile trip to the nearest large town to buy supplies for the mission. He filled the containers with fuel for the journey. There were no places along the way to buy fuel. He knew it would take a whole day to travel to town and two or three days to purchase supplies and then one day to travel back home again. David got everything ready. He packed food and water for the trip. One fine morning he started out in a one-ton Leyland diesel vehicle. He was alone, and yet not alone, for God was with him.

As he drove the dusty, bumpy road he thought of the many things he needed to purchase. He remembered the 200 baby chicks he was to pick

up. He and his family needed those chicks if they were to have eggs and chicken for the table. The heat blew in the window as he talked to his Father. He could feel God with him right there in the warm truck. He knew God cared about his days. God was with him all the way to Chingola.

The chicks were the last thing David purchased before the grueling trip back home, at least a ten hour drive in the humid tropical heat. Just before he got the chicks he stopped at a drug store to get a few more items on his list. At the check-out, he noticed a display of epoxy glue and, thinking it might come in handy, he bought a tube.

The trip home was going well. He was grateful to the Lord for helping him get everything necessary accomplished. He was about halfway home along a strip of road through the "bush" - no villages, no people, nothing in sight but trees, trees and more trees when suddenly his engine quit. He felt the grip of fear! Opening the hood, he soon discovered that one of the copper pipes carrying

diesel fuel had fractured and fuel was squirting out in a steady stream.

This was going to be a costly loss they could not afford. He closed his eyes in despair and fervently prayed, "Lord, I have to get these supplies to the mission; they are counting on me. If I don't get these chicks there fast, they are going to die. What am I going to do?" He even remembered saying, "Lord, do you care about 200 baby chicks?"


Suddenly, to his mind came the thought, "epoxy." He dug out his purchase and checked it out. The directions on the tube read "slow drying". He realized it would take several hours to set. Would it work even then? He did not know. Anyway, he cleaned off the pipe with a rag and spread a thick layer of epoxy on the fracture. The engine was hot so he thought maybe that would speed up the setting process. Then he said to himself, "I will give it one hour."

David walked back down the road, praying all the way and especially asking the Lord if 200 baby chicks

mattered to Him." Finally one hour passed and, though sorely tempted, he did not cheat by a minute because he felt the Lord had set that time frame in his mind. In all that time not a single vehicle had passed him going either way on that lonely stretch of road. He started the engine and checked the line. No leak. His heart overflowed, "Thank you, Lord. Thank you, Lord!" Five hours later he drove in the mission lane. What a relief to be safely home!

It took several months to get a replacement for the broken pipe during which time the epoxy weld held firm.

God taught David two meaningful things through that experience. 1. God knew ahead of time what was going to happen and put in David's way what he would need. "Before you call, I will answer." 2. God, our great God, cares about little things - even fluffy yellow baby chicks.

Remember, God cares about your daily needs, too. He is with you everywhere you go. 

***Most days go the way of the corners
of your mouth.***

The Bride of Christ—Part Two

Name withheld

The leadership in our church is passionate for the Bride of Christ. Titus 1:6-9 gives detailed specifications of what qualities a capable minister possesses. “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just holy, temperate. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” As members of the church, we find it easy to submit to His guidelines and teachings, for we know He only wants what is best for the bride. The bride loves to please her husband. This is because she knows her husband loves her, and so in return, she loves and honors him. Sometimes the caring husband will ask his wife to do things she cannot understand or appreciate at the time. However, because she

senses her husband’s deep love, she will in love submit to his requests. So it is in the church.

Brotherly love in the church abounds. John 13:34, 35 says, “A new commandment I give unto you, That ye love one another, as I have loved, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” Because of this love, we are eager to give in to the wishes of our brothers and sisters in Christ. Together we have compiled some church guidelines that we take joy in following. At the wedding of our best friend, we are eager to give in to the wishes of our brothers and sisters in Christ. We will be willing to wear our least favorite color to the wedding if the bride so desires. Life in the church is similar. We find joy in submitting to the wishes of each other. We find power in giving up the desires of our flesh for the good of the Bride of Christ. We find examples of this in the life of Christ. Philippians 2:2-8 details how Christ found fulfillment in giving us the

best at His expense. The love that took Him to the cross is the love He gives us toward our brethren. When we have this love, petty differences are laid aside. In crucifying the desire to lift up self above another, we find true joy. When we and our desires become weak, Christ is made strong. We are one in our love for God, and it spills out onto each other. A quote we borrow from the wall of the teacher's study at Calvary Bible School: "Anyone who loves his opinions more than he does his brethren, will defend his opinions and destroy his brother."

Discipline is an essential ingredient in our church. Russel Doud says, "Without conversion, discipline is legalism. Without discipline, conversion is counterfeit." As Christians, we all have need in our lives for discipline and accountability. Good relationships are only further developed through discipline. When a father lovingly disciplines his wayward child, the child is usually drawn closer to the father. So it should be in the church. If one brother sees another brother failing in an area, in love he goes to his brother and gently warns him of his inconsistency. Because of the loving attitude in which he goes to his brother, the brother responds with an attitude of repentance and submission.

In cases where the wayward person's heart is not right with God, he may not respond in a positive way. God has guidelines for dealing with people like this. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matthew 18:16,17). Cases like this are rare in our church, and we mourn deeply when it does happen. Only after much loving prayer, fasting, and entreaty do we excommunicate the wayward brother—not as a punishment per se, but in hopes of helping him realize the importance of repenting. Accountability is based both on Scriptural and corporate/personal goals. In love we meet together to confess our failures and encourage each other. No pastor or lay member is good enough that he can live an upright life without the help of his brothers in the Lord.

In normal situations, a bride and groom are eager to invite people to their wedding. In the same way, our church is eager to carry out the command of our Lord to take the Gospel to the regions beyond.

(Matthew 28:18-20) We believe God deserves all our worship—the worship of every tribe and kindred. Because we want more people to join us in the worship of God, the Bride of Christ joins together to invite more people to His worship. This is done through missions, both local and foreign. Once a week everyone in our church gathers to pray specifically for missions. During this time we also search God’s Word for more specific instructions on how to best bring people to Him. We have classes for all ages on how to reach out to the world around us. We have many families and youth in the foreign fields.

Together, the remainder of the church lifts them up in prayer, and everyone eagerly shares monetary and emotional support. We do not believe in living extravagantly, and any extra money the Lord blesses us with goes to support our missionaries and other needy people in the community that are not part of our church through open Bible studies, singings, and revival meetings. We praise the Lord that many have joined

the church, and they are now eager to share the good news of salvation with all around them. What joy we share when people are added to the Kingdom of God!

Revelation 21:1-4 depicts the joy of the redeemed in reaching heaven. The Bridegroom of all times, the Lord Jesus Christ, will soon return to claim His bride, our church for Himself. We, the church, are responsible to prepare the Bride for the marriage supper of the Lamb. Are we ready for the trumpet to sound, announcing His return? Are our garments spotlessly clean, washed in the Blood of the Lamb? Are we completely satisfied that Christ will be happy with the state of His Bride? Christ will build His church—His Bride. Let us be be part of it! “He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus” (Revelation 22:20).

[The July and August issues carry a two-part essay written by a student of Calvary Bible School, who wishes to remain anonymous.]



***It is safe to say that unhappy teenagers
are alike in many disrespects.***

(USPS 767-160)
Calvary Messenger
2673 Township Rd. 421
Sugar creek, OH 44681

Periodicals

THOUGHT GEMS

If you think you don't have much to be thankful for, you might find plenty if you tried being thankful for what you don't have.

• • • • •

The first telephones had cranks on them; some still do.

• • • • •

None of us is so wise that we have to open our mouth as a safety valve.

• • • • •

When tact is present, few people notice. When tact is missing, everybody notices.

• • • • •

Shoppers in supermarkets need to exercise shelf-control.

• • • • •

We are not obligated to succeed. We are only obligated to do our best.

• • • • •

A good speech may turn bad when it gets too long.

• • • • •

The conscience is like a baby—it must be quiet so we can sleep.

• • • • •

A hypocrite does not intend to be what he pretends to be.

• • • • •

Sin starts out as fun.